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**The Niśvāsamukha, the Introductory book of the Niśvāsatattvasaṃhitā :
critical edition, with an introduction and annotated translation
appended by Śivadharmasaṅgraha 5-9**
Kafle, N.

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The *Niśvāsamukha*, the Introductory Book of the
Niśvāsatattvasaṃhitā

Critical Edition, with an Introduction and Annotated Translation
Appended by *Śivadharmasaṅgraha* 5–9

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Promotor: Prof. dr. P.C. Bisschop (Universiteit Leiden)

Co-promotor: Prof. dr. D. Goodall (EFEO Paris / Pondicherry)

Overige leden:

Prof. dr. H. T. Bakker (Rijksuniversiteit Groningen, emeritus)

dr. J. Törzsök (Université Lille 3)

Prof. dr. A. M. Lubotsky (Universiteit Leiden)

dr. D. Cuneo (Universiteit Leiden)

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PREFACE

This thesis is one of the fruits of a three year (2008-2010) *Early Tantra* project co-funded by the Agence Nationale pour la Recherche and the Deutsche Forschungsgemeinschaft and co-directed by Prof. Dominic Goodall and Prof. Harunaga Isaacson. The Japan Student Services Organization and the Jan Gonda Fund Foundation, in collaboration with the International Institute for Asian Studies, also helped me finalise the present work by providing scholarships of three months (March to May 2013) and six months (September 2014 to February 2015) respectively.

Were it not for Prof. Goodall, I would never have completed this thesis. In the first place, therefore, I would like to express my gratitude to him for having taught me what I know about Śaivism, and for inviting me to Pondicherry to work with him. He provided me with the results of his own research both published or unpublished. During reading sessions at the École française d'Extrême Orient, he read with me the complete text of my thesis, including the draft translation, and suggested corrections to it. He also made suggestions on my introduction over Skype. I am extremely indebted to him for his innumerable suggestions and illuminating comments on all parts of the text. (All errors are, of course, my responsibility.)

I also owe a great debt of thanks to Prof. Peter C. Bisschop for accepting me as his doctoral student and arranging all that was necessary to enrol at Leiden University. During my stay in Leiden, he went through my entire thesis and made many insightful observations that led me to improve it enormously. In particular he devoted special care to the arrangement and argumentation of the introduction.

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INTRODUCTION

A sole 9th-century Nepalese palm-leaf manuscript preserved in the National Archives, Kathmandu (NAK) transmits what appears to be the oldest surviving Śaiva tantra, called the *Niśvāsātattvasaṃhitā*. This manuscript consists of five separate books: *Niśvāsamukha*, *Mūlasūtra*, *Uttarasūtra*, *Nayasūtra* and *Guhyasūtra* in the order of appearance within the manuscript.¹ Various scholars have referred to this manuscript in the past, beginning with Śāstrī (1905:lxvii and 137–140), Bagchi (1929:757ff.), Goudriaan and Gupta (1981:33–36), Sanderson (2006:152), Goodall and Isaacson (2007:4) and, most recently, Goodall et al. (2015:108).

The complete work has remained unpublished. I here present for the first time the first critical edition and annotated translation of the *Niśvāsamukha*. I also present an edition of five chapters (chapters five to nine) of the *Śivadharmasaṅgraha* as an appendix. These are closely linked with the *Niśvāsamukha* as we will see below.² A critical edition and annotated translation of the three books (*Mūlasūtra*, *Uttarasūtra*, and *Nayasūtra*) of the *Niśvāsātattvasaṃhitā* prepared by Dominic Goodall in collaboration with Alexis Sanderson and Harunaga Isaacson has recently been published (Goodall et al. 2015), with my contribution as well.

The *Niśvāsātattvasaṃhitā* is consistently presented as one of the eighteen Rudratāntras in all lists of the Mantramārgic (Saidhāntika) Śaiva canon,³ which consists altogether of twenty-eight scriptures, falling into two categories: ten Śivabheda (Śiva-divisions) and eighteen Rudrabheda (Rudra-divisions), along with scriptures that claim to be sub-recensions (*upabheda*) of these.⁴ All these scriptures, including sub-recensions, are works of authority for the Śaiva Siddhānta (Sanderson 1988:668). The *Niśvāsātattvasaṃhitā* is an important text for tracing the early history of tantric Śaivism as it may be the oldest surviving text of the Mantramārga (path of mantras), as tantric Śaivism is called in *Niśvāsamukha* 4:132. The tantric tradition, or more specifically, “the scriptural revelations

¹In addition to the five books of the *Niśvāsātattvasaṃhitā*, a text called *Niśvāsakārikā* has been located. This text, as a part of it, comprises the *Dikṣottara*, which is presumably a separate Śaiva work (see Goodall et al. 2015:23–26). The *Niśvāsakārikā* is not contained in the Nepalese manuscript but survives independently in three South Indian transcripts preserved in the French Institute of Pondicherry, for example, under T. 17, T. 127 and T. 150. It is to be noted that *Guhyasūtra* 18:15 refers to a work called *Kārikā*, presumably a reference to the *Niśvāsakārikā*. Besides, there exists a Śaiva *pratiṣṭhā* text— the *Niśvāsakhyamahātāntra*— traced in a Nepalese manuscript (NGMPP reel number A 41/13), which, however, bears no apparent connection to the *Niśvāsa* corpus. As far as we are aware, these are the texts that have survived to date under the title of *Niśvāsa*. From other Śaiva sources we learn that a number of others texts may have existed under this same title (Goodall et al. 2015:23–30). The existence of different works under the same title leads to the assumption that the *Niśvāsa* may have developed in the fashion of the *Kālottara*, undergoing more than one recension. (I owe this idea to Diwakar Acharya; for the various recensions of the *Kālottara*, see Goodall 2007: 125–127.)

²For more details, see the section “Borrowings from the *Niśvāsamukha* by the *Śivadharmasaṅgraha*”.

³The reader is referred to Goodall (2004:x ff.).

⁴An early list of these scriptures is already attested in the *Uttarasūtra* (1:23ff), the second book of the *Niśvāsātattvasaṃhitā*. For other lists, see the appendix to Goodall 1998.

of the Śaiva mainstream" (Sanderson 1988:660), is believed to have developed in South Asia from about the sixth century of the common era.⁵ This religious system presents itself as a superior and more powerful form of religion and promises supernatural powers (*bhukti*) and liberation (*mukti*) to its followers through the power of spells (*vidyā*, *mantra*), which require initiation (Goodall et al. 2015:11).

The *Niśvāsamukha*, in its four chapters, is devoted to presenting the religious context in which the Mantramārga,⁶ the highest stream of religion according to the *Niśvāsamukha*, emerged. The Mantramārga is then taught in the other four books of the *Niśvāsatattvasaṃhitā*. The *Niśvāsamukha* presents a five-fold taxonomical framework that encases the complete *Niśvāsatattvasaṃhitā* in a dialogue between Śiva and his consort Devī. This five-fold framework is called "the five streams" (*pañcasrotāḥ*): the Laukika (worldly), Vaidika (vedic), Ādhyātmika (relating to the soul), Ātimārga (transcendent), and Mantramārga. The Mantramārga is taught in the remaining four books of the *Niśvāsatattvasaṃhitā*, whereas the other streams are taught in the *Niśvāsamukha* itself. However, the text of the *Niśvāsamukha* is not evenly divided among the first four streams. The first, Laukika (effectively Śaiva Laukika), stream takes up the largest part of the text. The first three chapters are entirely devoted to this stream. This effectively means that the majority of the text is devoted to lay Śaiva religion. The second, Vaidika, stream gets comparatively good treatment. The Ādhyātmika, the teaching of Sāṅkhya and Yoga, gets comparatively less treatment. Specially the teaching of the Sāṅkhya system is dealt with quite shortly. Again, the Pāśupata section receives comparatively a great deal of treatment. The way of presentation of these streams may well suggest some information about the milieu from which the author of the text came. The author of the text is clearly from a Śaiva background and the aforementioned five streams seem to have represented, for him, the five major operating "Hindu" religious traditions around this time, i. e. the seventh century, when the *Niśvāsamukha* was composed.⁷

The fourth section, on the Ātimārga, is one of the few testimonies for the tradition of the Pāśupatas. This section is historically the most important as it preserves otherwise unknown Pāśupata material.⁸

Concerning the actual content of the *Niśvāsamukha* and other books of the *Niśvāsa*, it is evident that they contain two distinct types of teaching, although they all are transmitted in the same manuscript. Whilst the former focuses on the teachings of non-tantric traditions, the latter is devoted to tantric teachings, which require initiation. In addition, none of the other pre-tenth-century canonic Śaiva scriptures, such as the *Kiraṇa*, the non-eclectic

⁵Goodall and Isaacson (2011:122).

⁶Prof. Sanderson (2006:145) was the first Western scholar to introduce the term to Western readers as referring to tantric Śaivism. For a detailed discussion of tantric Śaivism, see Sanderson 2006:145ff.

⁷For the discussion of the date of the text, the reader is referred to p. 31ff.

⁸The text of part of the last section has already been published and discussed at length by Alexis Sanderson in his article (2006), *The Lākulas: "New Evidence of a System Intermediate between Pāñcārthika Pāśupatism and Āgamic Śaivism"*.

and eclectic versions of the *Kālottara*, and the *Svāyaṃbhuvāsūtrasaṅgraha*, begin their teaching with non-tantric content. Thus, the *Niśvāsamukha* as opening book of the *Niśvāsatattvasaṃhitā* is an unique phenomenon not only in the context of the *Niśvāsa*-corpus, but also within the ladder history of early Mantramārga Śaivism.

The *Niśvāsamukha* was probably composed to introduce Mantramārga in relation to other major “Hindu” traditions, including branches of Śaivism. We suppose that the tradition of Śaiva tantra had already been developed separately even with respect to other Śaiva traditions. Now, for the first time, the author of the *Niśvāsamukha* tries to link tantric Śaivism, perhaps coining the term Mantramārga itself, with other *mārgas* (paths) of main stream “Hindu” traditions. Thus, it may have been composed to bridge the gap between Mantramārga Śaivism and other religious communities. Thus, the *Niśvāsamukha* plays the key role of introducing the Mantramārga Śaivism to the Hindu communities at the early stage of its development.

Now coming back to the *Niśvāsamukha*’s identity inside the *Niśvāsatattvasaṃhitā*, the following passage of the *Guhyasūtra* (1:1–5b) sheds some light on the fact that the *Niśvāsamukha* is an independent text in itself :

upariṣṭāc caturthan tu sūtram ārabhyate punaḥ |
 tatra sūtratrayaṃ proktaṃ boddhavyam anupūrvaśaḥ | |
 mūlañ cottarasūtraṃ [(((ca nayasūtraṃ tathaiva)))] ca |
 guhyasūtrañ caturthan tu procyamānaṃ nibodha me | |
 tenaiva saha saṃyuktā saṃhitaikā prapaṭhyate |⁹
 niśvāseti ca nāmena¹⁰ sampūrṇā tu tato bhavet¹¹
 niśvāsaṃhitā hy eṣā mukhena saha saṃyutā |
 pañcasrotās tu ye proktā mukhena parikīrtitāḥ | |
 tena yuktā bhavet puṣṭā sarvasūtreṣu paṭhyate |

Given the cryptic nature of the above passage and the lack of further comparative materials, the translation which I quote here should be seen as tentative:

Now (*punaḥ*) below (*upariṣṭāt*) begins the fourth *sūtra*. Among those [*sūtras*], it should be understood that three have been taught in order: the *Mūla*, the *Uttarasūtra* and the *Nayasūtra*. Hear from me the *Guhyasūtra*, the fourth, being taught. Joined with that [*sūtra*], one *saṃhitā* is promulgated: it then becomes complete, [known] by the name *Niśvāsa*. This, joined with the *Mukha*, is the *Niśvāsaṃhitā*. The five streams that are spoken of are proclaimed by

⁹prapaṭhyate | NK; prapadhyate W

¹⁰niśvāseti ca nāmena | NW; niśvāseti nāmena K

¹¹sampūrṇā tu tato bhavet | NWK^{pc}; sampūrṇā ca tato bhavet K^{ac}

the *Mukha*. Joined with that, it becomes full: [the full *saṃhitā*] is taught in all [these] *sūtras*. (Goodall et al. 2015:21)

The passage indicates that the *Mūlasūtra*, *Uttarasūtra* and *Nayasūtra* are the first three *sūtras*, and that they already existed by the time the *Guhyasūtra* was composed, as we are told that the fourth *sūtra* is the *Guhyasūtra*. This suggests that the *Guhyasūtra* is chronologically the fourth. The term *anupūrvāśaḥ*, “in due order” may be telling us the relative chronology of the first three *sūtras*. Thus, we assume *tatra sūtratrayaṃ proktaṃ boddhavyaṃ anupūrvāśaḥ* means that one should understand the chronology of these three texts in due order: first the *Mūlasūtra*, second the *Uttarasūtra*, and third the *Nayasūtra*. The fourth *sūtra*, the *Guhyasūtra*, joined with these other three texts comprise a compendium under the name of *Niśvāsa*. The text mentions that the *Niśvāsa* is complete (*saṃpūrṇā*) with these four *sūtras*. It should be noted that we are neither told that *Mukha* (i.e. the *Niśvāsamukha*) is a *sūtra* nor that it is the fifth text of the compendium. It merely mentions that the compendium becomes full (*puṣṭa*) combined with the *Mukha*. Therefore, perhaps, we should understand that the *Mukha* is somehow related to all the *sūtras* while at the same time remaining an independent treatise.

Moreover *Guhyasūtra* 18:15 suggests a separate identity for the *Niśvāsamukha*. It mentions that the *Kārikā* (i.e. the *Niśvāsakārikā*) is the fifth *sūtra*, but does not mention the *Niśvāsamukha* in the same category:

catvāro kathitā sūtrā samukhādyā varānane | ¹²
pañcamam tu param sūtram kārikā nāma nāmataḥ | ¹³
sūcitā sūtramātreṇa kārikāḥ kimu prcchatha | | 18:15 | | ¹⁴

“Four *sūtras*, beginning with the *Mukha*, are taught, O lovely-faced lady. But, the next, fifth *sūtra*, is called *Kārikā* [i.e. *Niśvāsakārikā*] by name, which is only indicated in the *sūtra*; ask [me next] what you [may like].”

In addition, the post-colophon statement of the *Niśvāsatattvasaṃhitā* supports our assumption of a separate identity of the *Niśvāsamukha*. The post-colophon counts only the number of verses of the four *sūtras* and explicitly refers to the collection as a group of four. It thereby excludes the *Niśvāsamukha*: *asmin sūtracatuṣṭaye sahasracatuṣṭayaṃ ślokaṃ śatāni pañca ca iti*, “In this fourfold collection of aphorisms (*sūtra*) there are four thousand and five hundred verses.” This roughly matches the total number of verses of these four *sūtras*.

Distinctive Colophons

There is a substantive difference between the colophons of the *Niśvāsamukha* and the other books of the *Niśvāsa* corpus. The chapter colophons of the *Niśvāsamukha* run as follows:

¹²catvāro | NW; catvāro(h) K

¹³pañcamam tu param | K; pañcamam tu para NW

¹⁴kārikāḥ kimu prcchatha | K; kārikā --- cchatha N; kārikā punaḥ prcchatha W

- *iti niśvāsamukhatattvasaṃhitāyāṃ laukike dharmme prathamah paṭalah.*
- *iti niśvāsamukhatattvasaṃhitāyāṃ laukike dvitīyah paṭalah.*
- *iti niśvāsamukhatattvasaṃhitāyāṃ laukike tṛtīyah paṭalah.*
- *iti niśvāsamukhatattvasaṃhitāyāṃ caturthah paṭalah.*

These colophons are formulated in three ways: the first chapter's colophon contains the phrase *laukike dharme* "worldly religion," the second and third reduce this to *laukike* "worldly," and the fourth chapter colophon has neither of the two, since it does not topicalise worldly religion. They all, however, unanimously begin with *iti niśvāsamukhatattvasaṃhitāyāṃ*, indicating that all four chapters belong to a work titled the *Niśvāsamukhatattvasaṃhitā*.

The colophons of the other four books of the *Niśvāsa*, however, are a little different. Particularly telling are the colophons of the first chapters of the *Mūlasūtra*, *Uttarasūtra*, *Nayasūtra* and *Guhyasūtra*:

- *iti niśvāsatattvasaṃhitāyāṃ mūlasūtre prathamah paṭalah.*
- *iti niśvāsatattvasaṃhitāyāṃ uttarasūtre prathamah paṭalah.*
- *iti niśvāsatattvasaṃhitāyāṃ nayasūtre pāśaprakaraṇaṃ prathamah paṭalah.*
- *iti niśvāsatattvasaṃhitāyāṃ¹⁵ guhyasūtre prathamah paṭalah.*

These colophons,¹⁶ as they are formulated, imply that these works are separate *sūtras*, yet belong to the *Niśvāsatattvasaṃhitā*.

The first apparent difference in the colophons of the *Niśvāsamukha* and the other books of the *Niśvāsa* is that the *Niśvāsamukha* is not associated with the *Niśvāsatattvasaṃhitā* in the same way as the other books. Secondly, the colophons of the *Niśvāsamukha* do not contain the term *sūtra* as the colophons of the other four books do. Since the teaching of these books is that of the Mantramārga, the term *sūtra* may be taken to refer to the teaching of the Mantramārga. This term *sūtra* is also used in the titles of some other texts of the Mantramārga, such as the *Rauravasūtrasaṅgraha* and the *Svāyaṃbhuvasūtrasaṅgraha*. This suggests that the terminology, *sūtra*, used in the colophons of the four books of the *Niśvāsa*

¹⁵ *iti niśvāsatattvasaṃhitāyāṃ* I NW; *iti śrīniśvāsatattvasaṃhitāyāṃ* K

¹⁶ The complete colophon at the end of the first chapter of the *Mūlasūtra* in fact reads: *iti niśvāsatattvasaṃhitāyāṃ mūlasūtre prathamah paṭalah ślo 23*. "Thus is the first chapter of the *Mūlasūtra* in the *Niśvāsatattvasaṃhitā*", followed by the number of verses. The second chapter colophon of the *Mūlasūtra*, however, runs: *iti mūlasūtre dvitīyah paṭalah* "Thus is the second chapter of the *Mūlasūtra*." This is also the way the colophons of the *Uttarasūtra*, *Nayasūtra*, and *Guhyasūtra* appear in our manuscript. In other words, the first colophon of each of these books appears in its complete form, including the name of the compendium, the *Niśvāsatattvasaṃhitā*, while in the succeeding colophons this name is not mentioned, the chapter names appearing directly in the locative: *-sūtre ... paṭalah*.

serves to identify it as a tantric text, as demanded by the context. The chapter colophons of the *Niśvāsamukha*, by contrast, call this work the *Niśvāsamukhatattvasaṃhitā*, thus introducing a separate identity for the non-tantric material, and establishing it as separate from the other books of the *Niśvāsa*. The *Niśvāsamukha*'s position in the Mantramārga will be discussed in the following pages.

The Title of the Work

The colophon refers to the book as *Niśvāsamukhatattvasaṃhitā*. This presents us with a few problems with regard to its title. Let us begin by trying to understand the meaning of the name *Niśvāsatattvasaṃhitā*, which is given as the title in the other books of the *Niśvāsa*, which seems to be less problematic in terms of the meaning concerned.

The *Uttarasūtra* (5:50–51) provides us with the etymology (*nirvācana*) of the *Niśvāsa* as follows:

anadhītyatha niśvāsaṃ niśvasanti punaḥ punaḥ |
adhītvā caiva niśvāsan na punar nniśvasanti te | |
niśvāsa eva vikhyātas sarvatantrasamuccayaḥ |
yaṃ jñātvā mucyate jantuh saṃsārabhavabandhanāt | |

“Now (*tha*) those who do not study the *Niśvāsa* will go on sighing and sighing. And those who do study the *Niśvāsa*, they will not sigh again. [For this reason] it is known as the *Niśvāsa*, the compendium of all Tantras, on knowing which a creature will be released from the bondage of being in *saṃsāra*.” Goodall et al. (2015:398)

On the basis of this passage we may render the title of the work as “compendium (*saṃhitā*) of the essence (*tattva*) of sighing (*niśvāsa*).” The same work (5:53), while referring to the twenty-eight scriptures of the canonic Śaiva scriptures, seems to employ the term *saṃhitā* to mean a tantric work:¹⁷

aṣṭāviṃśati yā proktā saṃhitāḥ parameṣṭhinā |
teṣāṃ vyākhyā tu kartavyā upariṣṭāt samantataḥ |

Of the twenty-eight scriptures taught by the Supreme One commentary will have to be offered (*kartavyā*) later (*upariṣṭāt*) in full (*samantataḥ*). Goodall et al. (2015:398)

In the *Mūlasūtra* (8:10), we come across the term *tattvasaṃhitā*, where it refers to this particular work:

¹⁷In the consecutive verse (5:54) this single book is identified as the *Niśvāsottarasamhitā*. It is likely that the term here as well is used to refer to a tantric text rather than a compendium, since it is referring to a single work: *śate dve daśa ślokanāṃ niśvāsottarasamhitā | ekaviṃśatkulān devī adhitya hy uddhariṣyati |*.

*adhyāpayitvā etaṃ tu tattvasaṃhitā uttamam |
buddhvā bhaktimayaṃ śiṣyaṃ ācāryatve niyojayet |*

“Having taught him this supreme *tattvasaṃhitā*, if he realises that his disciple is full of devotion, he may appoint him as an *ācārya*.” Goodall et al. (2015:328)

The same *sūtra* once again uses the same term in the same meaning in 8:20:

*samyag eṣa samākhyāto tattvasaṃhitā-m-uttamaḥ |
sagotrā eva mucyante yasya lekhye ‘pi tiṣṭhati | |*

“This supreme *tattvasaṃhitā* has been fully taught. All the members of one’s *gotra* are liberated if one has it even [only] in [the form of] a manuscript.” Goodall et al. (2015:333)

The *Guhyasūtra* (1:1–3) ostensibly uses the same sense.¹⁸ The use of the term *tattvasaṃhitā* to refer to Śaiva tantra is also attested by Hṛdayaśiva in a passage copied from the *Mṛgendratāntra*, where he refers the text as the *Mṛgendratattvasaṃhitā*.¹⁹

This evidence indicates that in a Śaivite context, both words, viz. *tattvasaṃhitā* and *saṃhitā*, may refer to a tantric work. The term *niśvāsa* means sighing. Thus, an alternative meaning of the *Niśvāsatattvasaṃhitā* could also be a “sighing tantra.” To be more precise, a tantra that originated from the sighing of Śiva. This is to say, the speech of Śiva.

Despite apparent similarities in titulation, it is difficult to define the precise meaning of the work under consideration here *Niśvāsamukhatattvasaṃhitā*. In particular the term (*mukha*) being in the middle of a compound presents difficulties. If we were to render the title as it is, it would either mean “compendium (*saṃhitā*) of the essence (*tattva*) of the sighing (*niśvāsa*) face (*mukha*)” or “the sighing face tantra.” But, we think that we are on safer ground to call it *Niśvāsamukha*, following Sanderson 2006, as it is the face/front book the *Niśvāsatattvasaṃhitā*. For this meaning we might, however, expect the title to be *Niśvāsatattvasaṃhitāmukha*.

The *Niśvāsamukha*: A Mirror to Early Śaivism and Hinduism

The *Niśvāsamukha* relies upon a five-fold taxonomical framework that encompasses the disciplines of Laukika, Vedic, Ādhyātmika, Atimārga and Mantramārga, which has become influential for the framing of subsequent early Śaiva works.²⁰ These five disciplines refer to the already long-practised lay religion; the brahmanical culture reflected in the

¹⁸For the full quotation and translation, the reader is referred to p. 8.

¹⁹Cambridge University Library, Add. 2833, folio. 65^v3–4: *mṛgendratat[t]vasaṃhitāyāṃ prāyaścittam likhyate; fol. 67^v4–5: iti mṛgendratat[t]vasaṃhitāyāṃ prāyaścittapaṭalam iti.*

²⁰The framework of the *Niśvāsamukha* has been adopted in other Śaiva works, such as the *Śivadharmasaṅgraha* (see the separate section below), the *Pauṣkarapārameśvara*, the *Svacchanda*, the *Mṛgendra*, the *Jayadrathayāmala*, the *Pūrvakāmika*, and the *Śataratnasaṅgraha* (see below).

Dharmaśāstra-literature; the teaching of Sākhya and Yoga; the teaching of the Pāśupata systems; and the teaching of the Mantramārga.

A small part of the Laukika section, which basically covers the first three chapters of the text, comes from the *Manusmṛti*. There are some passages for which we find parallels in early Purāṇas, such as the *Skandapurāṇa*. Although other passages of the Laukika section look like borrowed material, we are not able to show where these passages come from. The section of the Vaidika teachings (4:1–41) is based partly on the *Manusmṛti*. The exposition of Ādhyātmika religion is based on the teachings of Sāṅkhya and Yoga. Verses 4:42–48a paraphrase the Sāṅkhya system and verses 4:48b–69, although we cannot trace their actual source, describe a form of Śaiva Yoga. Similarly, the account of teaching of the *Lokātita* (4:88d–131d), the second division of the Atimārga teaching, follows the cosmology of the Pāśupatas, particularly that of the Kāpālikas. For the teaching of the Atyāśramins, of the *Niśvāsamukha*, the situation is different: it is a paraphrased version of the *Pāśupatasūtra*. Hence it does not seem far-fetched to assume that, likewise, passages were borrowed from other sources when describing the features of the Kāpālikas. The *Niśvāsamukha* deals with the above mentioned disciplines and brings them together in relation to Mantramārgic Śaiva religion. In this section we will show how the *Niśvāsamukha* integrates earlier existing systems of thought into an overarching Śaiva religion, and how this integration to some extent matches the notion that the umbrella term “Hinduism” now covers.

Besides a long passage on the procedures of *liṅga*-worship and other Śaiva teachings, there are a host of standard practices readily traceable to established Hindu traditions: pilgrimage (3:1ff.); offering water and sesame seeds to ancestors (2:39); offering a two-faced cow (2:49); offering land (2:56); making gardens (1:61); planting trees (2:25); making food offerings (2:37) etcetera, which are the practices long-exercised by the brahmanical tradition. The fact that the *Niśvāsamukha* is directly borrowing from the *Manusmṛti*, without any change in content, also indicates close relation to the brahmanical tradition. For instance, *Niśvāsamukha* 3:155 gives a list of the ancestors of the four castes (*varṇa*) as follows:

pitaras somapā vipre kṣatriye tu havirbhujāḥ |
ājyapā vaiśyayonau tu śūdrāṇān tu sukālinaḥ | |

We know that the source of the *Niśvāsamukha* for this is *Manusmṛti* 3:197:

somapā nāma viprāṇāṃ kṣatriyāṇāṃ havirbhujāḥ |
vaiśyāṇāṃ ājyapā nāma śūdrāṇāṃ tu sukālinaḥ | |

“The ancestors of Brahmins are called Somapas; of Kṣatriyas, Havirbhujas; of Vaiśyas, Ājyapas; and of Śūdras, Sukālins.” (Olivelle 2005:118)²¹

²¹Moreover, for instance, *Manusmṛti* 11:214 defines the *atikṛcchra* observance as *ekaikaṃ grāsam aśnīyāt tryahāṇi trīṇi pūrvavat | tryahāṇi copavased antyaṃ atikṛcchraṃ caran dvijaḥ*, and *Niśvāsamukha* 3:40 as follows: *ekaikaṃ bhakṣayed grāsam trīṇy ahāni jitendriyaḥ | trirātropavasec caiva atikṛcchraṃ viśodhane |*.

By borrowing texts²² the *Niśvāsamukha* is not just reproducing the textual archetype found in the *Manusmṛti*, but thereby implicitly accepts the whole social system that was conceived by the brahmanical tradition. In other words, the *Niśvāsamukha*, being a Śaiva manual, accepts well-established brahmanical ideas and incorporates them in its own corpus. Thereby, it creates a basis for a new religious context, as the *Niśvāsamukha* is presenting the foundational tenets of tantric Śaivism. These are then more thoroughly extrapolated in the subsequent affiliated volumes of the *Niśvāsatattvasaṃhitā*.

We find many passages in the *Niśvāsamukha* that topicalise donative practices. In all instances the recipient is either a Brahmin or Śiva (for example 2:54 and 2:98) in his divine or symbolic aspect of *liṅga*. In order to trace the connections between Brahmanism and Śaivism more precisely, we can draw attention to a passage of the *Niśvāsamukha* (2:115–121) which deals with the hierarchy of recipients from the Śaiva perspective: Devī wants to know the most worthy recipient and puts forward this question to Śiva (2:115). Śiva, first, makes a general statement about the act of donation whose merit endures for eternity (2:116). The passage then hierarchically lists the degree of worthiness of the respective recipients (2:117–121), foolish Brahmins are mentioned to be the lowest recipients; those learned in the Vedas are above them; then above them those who have installed the Vedic fires (*āhitāgni*); still higher are those who maintain the sacrificial fire (*agnihotrī*); the penultimate one is one who knows *brahman* (*brahmavettā*); the highest is the knower of Śiva.

The passage, as expected, tells us that the most worthy recipient is the knower of Śiva (*śivajñānī*). The remaining recipients, from the lowest one to the penultimate, are persons of high social standing in the brahmanical tradition. This is an indicator that Śaivism builds its theoretical framework on the legacy of its brahminical predecessors. In his influential article “The Śaiva Age” Sanderson has developed the theory that Śaivism took over major aspects of brahmanical culture. He convincingly argues (2009:302) that the model of Śaivism is a combination of Śaivism and Brahmanism:

The religion of the Śaivas, then, was not Śaivism alone but rather Śaivism and Brahmanism, a fact born out not only by their literature but also by biographical data and the epigraphic record of the activities of Śaiva kings.

For a detailed account, see Sanderson 2009:201ff., where he puts forward the model of a Śaiva-Brahmanical order. The *Niśvāsamukha* entirely fits in this model.

The most innovative feature of the *Niśvāsamukha* is that all these teachings are associated with Śiva, as they come out of his five faces. This means that the *Niśvāsamukha* gives scriptural and traditional authority to all the other four systems. The text at the same time accepts the Mantramārga as the highest authority. We are told by Nandikeśvara that the Mantramārga is issued from the fifth, uppermost face, (Īśāna) as the “highest stream”:

adhunā tad ato viprās saṃvādam umayā saha |
īśvarasya tu devasya mantramārgaṃ vyavasthitam | | 4:134 | |

²²For a detailed list of borrowing see below p.49 ff.

pañcamenaiva vaktreṇa īśānena dvijottamāḥ |
mantrākhyam kathayiṣyāmi devyāyā gaditam purā | | 4:135 | |
catuḥsrotā mayā pūrvam śrutā devyāḥ prasadataḥ |
te sarve kathitās tubhyaṁ nissandigdha dvijottamāḥ | | 4:136 | |
pañcaman tu param srotam śi --- |

“Now, then (*tad ato*), O Brahmins, the discourse of the god Śiva (*īśvarasya*) with Umā [is as follows]; the *mantramārga* is settled with the fifth face, [that is to say] the *Īśāna* [face], O Brahmins! I shall tell [you of] the [path] of *mantra* which was formerly related to Devi. I heard [about] the four streams before by the grace of Devi: all those I have told you [of], O undoubtedly best of Brahmins. The fifth is the highest stream [...].”

The *Niśvāsamukha* is a typical example of eclectic inclusivism, as the following passage, for example, shows:

prāsādam kārayitvā tu viṣṇuṁ ye sthāpayanti hi | | 2:27 | |
viṣṇulokaṁ vrajanty ete modante viṣṇunā saha |
brahmāṇaṁ skandaṁ rudrāṇīṁ gaṇeśaṁ mātaraṁ ravim | | 2:28 | |
vahniṁ śatakratuṁ yakṣaṁ vāyuṁ dharmmañ jaleśvaram |
yo yasya sthāpanaṁ kuryāt prāsāde tu suśobhane | | 2:29 | |
pūjaye parayā bhaktyā so 'mrto hy asya lokatām | 2:30ab |

Those who install Viṣṇu, having had a temple constructed [for him], will go to the world of Viṣṇu and rejoice with Him. If someone worships [whomsoever among] Brahmā, Skanda, Rudrāṇī, Gaṇeśa, the mothers (*mātaram*), sun, fire, Indra (*śatakratum*), Kubera (*yakṣam*), Vāyu, Dharma or Varuṇa (*jaleśvaram*) with highest devotion, having installed them in a beautiful temple, he becomes immortal and [achieves] the world of that [particular deity].

The term “inclusivism” has been coined by the German scholar Paul Hacker. In his recent study, *Unifying Hinduism*, Nicholson has taken up the term ‘inclusivism’ and its relevance to describing certain features of “Hinduism”. Instead of defining it as a religion characterised by tolerance he prefers, with Hacker, the term *inclusivism*.²³

The word “inclusivism,” popularised in Hindu studies by Paul Hacker, is a better approximate of the process in India by which a multitude of various sects, philosophies, gods, and modes of worship are united under a single overarching concept, whether the late medieval idea of six *āstika darśanas* [orthodox philosophies] or the modern term Hinduism.

That term has also been used by Sanderson (2009:301) in reference to the attitude of Śaivism:

²³Nicholson 2010:185.

It elaborated an inclusivist model of revelation that ranked other religious systems as stages of an ascent to liberation in Śaivism.

We should, however, note that inclusivism almost always entails some form of exclusivism, as the following teaching of the *Niśvāsamukha* reveals:

laukikaṃ kathitaṃ hy etad vaidikaṃ cāturāśramam | | 1:55 | |

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--- *proktā lokātītā mahāvratāḥ |*

mantrākhyāś ca tathā śaivā ato 'nye kupathe sthitāḥ | | 1:56 |

“This is what I have taught as Laukika. The four-*āśrama* system is called Vaidika, [...]”²⁴ [...]”²⁵ The world-transcenders are the Mahāvratas and those who are called *mantra*[-path-follower]s are Śaivas. [Any] others than these are situated on a wrong path.’

Without mentioning them explicitly, the inclusivistic teaching of the *Niśvāsamukha* excludes two well-known religions of India: Buddhism and Jainism. These two distinguished religions are not mentioned in the “revelation of the five streams”. Thus, we understand that “a wrong path” (*kupathe*) in the verse may refer to Buddhism and Jainism as well as to the other so-called “heterodox” (*nāstika*) religions. This exclusion on the one hand shows that early Śaivism as presented in the *Niśvāsamukha* is developed around the teaching of brahmanical principles, and on the other hand provides a place for the *Niśvāsamukha* to present a model that remains characteristic to “Hinduism” through its history.²⁶

In this way, the *Niśvāsamukha* is also a text pivotal to understanding the formation of Hinduism, as it serves as an early testimony to its development.

As the reader will be quite aware, many studies have been published in recent years which trace the origins of the umbrella-term of “Hinduism”.²⁷ These studies have ignited a heated debate about the scope and context of the concept of “Hinduism”. Studying the *Niśvāsamukha* may advance our knowledge and clarify important points of contention in this matter. Hinduism refers to a group of various religious identities, their beliefs, corresponding godheads, philosophies, rituals, modes of worship and other practices.²⁸

²⁴The lost part of the text must have listed the Sāṅkhya and Yoga which constitute the Ādhyātmikas in this corpus.

²⁵We expect the term *atimārga* to occur here in 56a.

²⁶It is to be noted that Stietencron (1995) puts forward a different view. He shows that Somaśambhu, the author of the 11th-century Śaiva ritual text called *Somaśambhupaddhati*, lists thirty-six Śaiva *tattvas* and puts them in a hierarchy with Śaiva ones near the top. In this list, those of Buddhists and Jains come before those of Śāktas, Smārtas and Naiyāyikas. For von Stietencron this list neither represents Hinduism nor it is inclusive in nature.

²⁷See Lorenzen 1999 and Nicholson 2010.

²⁸See Nicholson 2010:185ff. for more details.

Some scholars, point to the fact that significant streams within the tradition understand themselves as based in eternity, and being eternal religions (*sanātana dharma*), they are understood as beyond historical currents. The term “Hinduism” would simply be a modern term for this religion. Others, on the other hand, argue that colonial British scholars invented this term in the nineteenth century to refer to an Indian religious system which did not exist before.²⁹ I agree with the conclusion of Nicholson who says (2010:2):

The idea of Hindu unity is neither a timeless truth nor a fiction wholly invented by the British to regulate and control their colonial subjects.

The testimony of the *Niśvāsamukha* demonstrates that a notion similar to Hinduism was already developed by the time of the composition of the *Niśvāsamukha*. The answer of Śiva (3:61ff.) to the question put to him by Devī (3:60) reveals the idea of something like Hinduism taught in the *Niśvāsamukha*. Devī asks Śiva:

By resorting to which god will fasting bear great fruit? And how should [the god] be worshipped? Tell [me this] by your grace. (3:60)

Śiva could have answered Devī that it is Śiva whom you should worship, and this alone would bring rewards. He could also have said that one would go to hell for worshipping any other godhead. The answer of Śiva is unique, which catches our attention. Besides Śiva-worship, he recommends the worship of different godheads, however, and thus, accepts their authority, too. For example, he teaches an elaborate system of worshipping the following deities: Brahmā (3:61ff., 158ff.), Agni (3:67ff., 160ff.), Yakṣa (3:70ff., 164ff.), Gaṇeśa (3:75ff., 165ff.), the Serpents (3:80ff., 167ff.), Skanda (3:82ff., 167ff.), the Sun (3:87ff., 173ff.), Śiva (3:92ff., 175ff.), the Goddess (3:106ff., 177ff.), Yama (3:117ff., 178ff.), Dharma (3:121ff., 181ff.), Viṣṇu (3:127ff., 183ff.), Kāma (3:141ff., 186ff.), again Śiva (3:146ff., 188ff.) and the ancestors (3:151ff., 199ff.). The tradition of worshipping different godheads, that is to say, the culture of accepting polemical beliefs and traditions is thus already present in the *Niśvāsamukha*. The *Niśvāsamukha* accentuates the worship of Śiva and Viṣṇu, which has been common practice in modern Hindu society. As the *Niśvāsamukha* integrates polemical beliefs and traditions of Indian culture and puts a Śaiva stamp on them, excluding the other systems, except the five ones mentioned, it is a testimony to the history of the emerging of early identities of Śaivism and Hinduism. Furthermore, the evident effort of the *Niśvāsamukha* is to give a Śaiva flavour to the teachings of brahmanical heritage and to prepare the ground for the Mantramārga.

The *Niśvāsamukha*'s Contribution to the Mantramārga

In order to assess the contribution of the *Niśvāsamukha* to the Mantramārga, we will more closely investigate the narrative framework of the text. Unfortunately, we are not able to

²⁹See Lorenzen 1999 and Nicholson 2010:1.

represent the narrative framework in every aspect, since the text has been damaged and there is an acute lack of parallels for the narrative frame in the *Śivadharmasaṅgraha*. The narrative leads us to a new religion of Śiva passing through the religion that was propagated by the Vedas and pro-Vedic systems: Ricika is astonished— if we are right in our interpretation— upon seeing eighty-eight thousand sages of the Naimiṣāraṇya (Naimiṣa forest) moving to the Devadāruvana (the pine forest). He asks Mataṅga: Why were they moving to the Devadāruvana? Mataṅga replies to Ricika: they did so as they were astonished upon hearing that Brahmā and Viṣṇu were initiated at that spot (1:16–18). If we are right in our interpretation, then the very beginning of the narrative of the *Niśvāsamukha* is already quite significant with regard to the construction of the religious framework that the text adopts. Instead of taking us directly to mount Kailāsa, it leads us to the Naimiṣa forest, and then to the Devadāruvana. These places are symbolically significant, since they are remembered for the traditions that originated there.

The Naimiṣa forest is an important place from the time of the *Mahābhārata*. The story of the *Mahābhārata* begins “with the arrival of the *sūta* in the Naimiṣa forest” (Rocher 1986:81).³⁰ Perhaps on the example of the *Mahābhārata*, many Purāṇas chose the Naimiṣa forest for their stories to be recited among the sages.³¹ In some contexts of the *Mahābhārata*³² as well as in some Purāṇas the sages of the Naimiṣa forest are also engaged in performing long sacrifices,³³ providing us with a Vedic atmosphere. As the *Mahābhārata* and many Purāṇas are supposed to have been recited here for the first time, and since the sages of the Naimiṣa forest are often depicted as the performers of long sacrificial sessions, this place is imbued with special significance in brahmanical traditions.

The Devadāruvana, by contrast, has links with the Śaiva traditions. It is the place at which *liṅga*-worship originated according to Śaiva mythology. We encounter the myth of the Devadāruvana for the first time in the *Skandapurāṇa*. Bisschop (2006:80) summarises the myth as follows:

...as they [sages] were practising *tapas* in Devadāruvana, some person appeared, engulfed in *tejas*, in the form of a twice-born, a naked man, with a skull in his hand, his body covered with ashes and with an erect penis. At this sight they got angry and went after him, impelled by jealousy. The man, frightened and beaten by them, did not really get angry, but the blows and sticks that they raised were repelled and fell on their sons, wives and themselves in particular. The *liṅga* of that Lokapa fell down, after which he disappeared. With the falling of that *liṅga* in the middle of their hermitage, the virility of the four classes of beings was damaged. They have come to Deva for protection, that he may make them successful again.

³⁰For the conventions of the Naimiṣa forest in the context of the *Mahābhārata*, see the detailed discussion of Hiltebeitel 2001, especially the third chapter.

³¹The reader is referred here to Rocher 1986: 70, 71, 81, 141, 161, 164, 168, 185, 226 and 232.

³²Hiltebeitel 2001:131.

³³For example *Brahmaṇḍapurāṇa* 1:1:165 and *Bhāgavatapurāṇa* 1:1:4. See also Bisschop 2006:217.

The author of the *Niśvāsamukha* was probably aware of this tradition about the Devadāruvana and decided to set its teaching in the area. To our knowledge the *Niśvāsamukha* is the first text to render Śaiva teachings against the backdrop of the Devadāruvana, as counter-model to the traditional setting in the Naimiṣa forest. If our interpretation is right, the move from Naimiṣa to Devadāruvana may be a significant aspect to further our understanding of the implied meaning of this narrative. We assume that the moving of sages to the Devadāruvana from the Naimiṣa may refer to the emergence of a new religion (of Śiva) which branches off from the mainstream religion. We think this is made more evident by the statement that Brahma, Viṣṇu and all the sages (1:19, 1:27–28) were initiated in the Śaiva system of initiation (1:18), which differs from the Vedic (1:8) one.

Nandikeśvara, authorised (1:14) as the speaker (1:18) of the *Niśvāsa*, is asked by the sages to teach this wisdom to them, which he had heard as a dialogue that took place between Devī and Śaṅkara (1:21–23). Nandikeśvara tells the sages about the question posed by Devī to Śiva (1:29). Devī states that she sees variously affected mortals and the dreadful spinning wheel of the world. Upon seeing this, she presumably becomes compassionate towards the mortals and asks for the means to eliminate suffering to Śiva, who is the highest god (1:46–50). What follows (1:51ff.) is Śiva's answer to Devī's question: the teaching of the five streams of knowledge. These streams consist of Laukika, Vaidika, Ādhyātmika, Atimārga, Mantramārga "in an ascending order of excellence."³⁴ As already mentioned above, the text states that the fifth is the highest stream (4:137), and the rest of the streams are presented in relation to the fifth one, the Mantramārga. In other words, they are meant for the sake of an introduction to the Mantramārga. We are told in the frame narrative itself that supreme knowledge is only possible through Śaiva initiation (*dīkṣā*), which destroys worldly existence (1:22). The initiation falls into two categories, relating to *vidyā* "supernatural enjoyment" and *nirvāṇa* "final liberation" (1:27–28), which is a characteristic subject of the fifth stream, the Mantramārga.³⁵ The frame narrative of the *Niśvāsamukha*, thus, finally, presents us the Mantramārgic teaching in relation to the teachings of the Laukika, Vedic, Ādhyātmika and the Atimārga.

In teaching these four disciplines, the *Niśvāsamukha* has made use of relevant sources of these systems. The innovative aspect of the text is that it modifies the original texts of its sources and integrates them in a new context. This leads us to a fundamental question: if the *Niśvāsamukha* is a compendium of borrowed materials, does the text have anything to say that we do not know yet from other sources? We may certainly answer in the affirmative. The text of the *Niśvāsamukha* preserves some archaic materials which are otherwise unknown to us. The first and the foremost example is the observances of the Kāpālavratins, a division of the Pāśupata sect of Śaivism. The *Niśvāsamukha* is the only existing source to preserve a systematic account of the practice of the Kāpālikas (Sanderson 2006:163). The other major contribution of the text is the innovation of the five streams.

³⁴Sanderson 2006:156.

³⁵The reader is referred to Goodall et al. (2015:73) for a discussion on the pair of *vidyā*- and *nirvāṇadīkṣā*.

The *Niśvāsamukha* might be the first source to introduce such a framework (see below). We will now discuss the issue of the revelation of the five streams.

Introducing the Mantramārga through the Five Streams

As mentioned above, a remarkable feature of the *Niśvāsamukha* is that it presents the teachings of the Mantramārga as revealed by the upper, the fifth, Īśāna face of Śiva. This implies that this face is related with tantric Śaivism. It has been argued by Bakker 2002 that Śiva is not a five-headed figure in the *Mahābhārata*. Törzsök 2013 goes further to mention that this particular figure is absent in the early layer of the *Niśvāsa*-corpus and other relatively early Śaiva sources. Törzsök states (2013:152–153) that the four-faced god has his origin in the Atimārga and that the fifth face is added later by the Śaiva Siddhānta for the revelation of tantric Śaivism. This has subsequently been adopted also by the non-Śaīdhāntika traditions. The idea of Śiva's having five faces may have developed under the influence of the five Brahmamantras, because their names are held to correspond to the five faces of Śiva.³⁶ These are attested in prior literature, the *Taittirīya Āraṇyaka* (10:43–46) and the *Pāśupatasūtra*. These five mantras are known as Sadyojāta, Vāmadeva, Tatpuruṣa, Aghora and Īśāna. The same are the names of the five faces of Śiva. So, it is conceivable that the notion of the five faces of Śiva is based on the literature and traditions centred around the five Brahmamantras. The identification of five faces and the Brahmamantras, however, seems to be a relatively late development in Śaivism (Bakker 2002:400). The *Niśvāsamukha* just assumes that Śiva has five faces.³⁷

According to the account of the *Niśvāsamukha*, the fifth, Īśāna face is associated with the Śaiva-siddhānta (*Niśvāsamukha* 4:135). The account, however, does not make explicit whether the five Brahmamantras are identified with the five faces of Sadāśiva. On the other hand the *Guhyasūtra* (12:17–18) introduces the idea that five forms of knowledge derived from five Brahmamantras, but it is not clear whether they are the five faces of Sadāśiva. It is noteworthy that the five-faced Sadāśiva is absent in the *sūtras* of the *Niśvāsa* (Goodall et al. 2015:36).

Goodall et al. (2015:38) after an extensive discussion on the occurrence of the five *brahmamantras* and a five-headed Sadāśiva in the *Niśvāsa*-corpus, conclude:

it appears that the notion of a five-headed figure known as Sadāśiva and whose five heads are the *brahmamantras* is absent from the earliest *sūtras* of the *Niśvāsa* but is beginning to take shape in the latest layer of the text, namely that constituted by the *Niśvāsamukha* and *Guhyasūtra*.

³⁶See Bakker 2002:400.

³⁷*Niśvāsamukha* 3:196cd: *paścimenaiva vaktreṇa laukikaṃ gaditaṃ sadā*; *Niśvāsamukha* 4:41: *vedadharmmo mayā proktaḥ svarganaiśreyasaḥ paraḥ* | *uttareṇaiva vaktreṇa vyākhyātaś ca samāsataḥ*.; *Niśvāsamukha* 4:42: *ādhyātmikaṃ pravakṣyāmi dakṣiṇāsyena kīrtitaṃ* | *sāṃkhyāṇ caiva mahājñānaṃ yogaṇ cāpi mahāvrate*.; *Niśvāsamukha* 4:131abcd: *atimārggaṃ samākhyātaṃ dvīḥprakāraṃ varānane* | *pūrveṇaiva tu vaktreṇa sarahasyaṃ prakīrtitaṃ* |; *Niśvāsamukha* 4:135: *pañcamenaiva vaktreṇa īśānena dvijottamāḥ* | *mantrakhyāṃ kathayīṣyāmi devyāyā gaditaṃ purā* | |

This, altogether, could lead us, at least, to the conclusion that the *Niśvāsamukha* was composed sometime later than the *sūtras* of the *Niśvāsa*. The model of the five streams in the *Niśvāsamukha* is as follows:

nandikeśvara uvāca |
śṛṇvantu ṛṣayas sarve pañcadhā yat prakīrtitam |
laukikaṃ vaidikaṃ caiva tathādhyātmikam eva ca |
a[[timārgaṃ ca mantrākhyam]] --- |

Nandikeśvara said: all you sages, listen to that which is said to be five-fold: [1] worldly (*laukikaṃ*), [2] Vedic (*vaidikaṃ*), [3] relating to the soul (*ādhyātmikam*), [4] transcendent (*atimārgaṃ*), and [5] Mantra (*mantrākhyam*) [...].

The *Laukika* is from the west face, *Sadyojāta*, (3:196cd); the *Vaidika* is from the north face, *Vāmadeva*, (4:41); the *Ādhyātmika* is from the south face, *Aghora*, (4:42); the *Atimārga* is from the east face, *Tatpuruṣa*, (4:131cd); and finally the *Mantramārga* is from the upper face, *Īśāna*, (4:135). The issue now is whether the group of the *Niśvāsamukha*'s five streams is an innovation of the *Niśvāsamukha* or not. There is a possibility that it was influenced by a passage from the *Manusmṛti*, for we encounter a related concept already attested in the *Manusmṛti* (2:117), which has been adopted later by the *Viṣṇusmṛti* (30:43).³⁸

laukikaṃ vaidikaṃ vāpi tathādhyātmikam eva ca |
ādadīta yato jñānaṃ taṃ pūrvam abhivādayet | |

“He should greet first the person from whom he received knowledge—whether it is the knowledge of worldly matters, of the Veda, or of the inner self.” (Olivelle 2005:101)

We have grounds to assume that the *Niśvāsamukha* 1:26cd *laukikaṃ vaidikaṃ caiva tathādhyātmikam eva ca* is formulated on the basis of the *Manusmṛti* (2:117ab), as the complete line is very similar: the line is copied verbatim with the singular exception of the *Niśvāsamukha*'s *caiva* in place of *vāpi* of the *Manusmṛti*—the meaning of these two expressions, however, is the same. Thus, we think, it is likely that the conceptual framework of the five streams of the *Niśvāsamukha* is based on the model of the three categories of knowledge of the *Manusmṛti*, with an extension of two more: the *Atimārga* and the *Mantramārga*. It is therefore quite possible that the *Niśvāsamukha* first developed that idea of five streams on the basis of the *Manusmṛti*.

We also find another different scheme of five streams in the *Guhyasūtra* (12:17–18). There the Śaiva Siddhānta was revealed by *Īśāna*, as in the *Niśvāsamukha*. But, the other four streams are different from those of the *Niśvāsamukha*. In the account of the *Guhyasūtra*, the remaining four streams are limited to the *Pāśupatas* and connected to the four faces

³⁸Prof. Peter Bisschop provided this evidence to me.

of Śiva as follows: Vaimala was revealed by Tatpuruṣa; Pramāṇa by Aghora; Kāruka by Vāmadeva; and the doctrine of Lakulīśa by Sadyojāta.³⁹

pañcabhis tu tataḥ sarvaṃ yad bhūtaṃ yac ca bhāvayati |
īśāne⁴⁰ śaivam utpannam vaimalaṃ puruṣāt⁴¹ smṛtam | |
pramāṇaṃ hṛdayā jātaṃ vāmadevāt tu kārukam |⁴²
sadyāc ca lakulīśāntaḥ⁴³ pañcabhedāḥ prakīrtitāḥ | |

Since the *Guhyasūtra*'s account, too, is the revelation of five streams from the five faces of Śiva and the Mantramārga is connected with the upper face, Īśāna,⁴⁴ it cannot be denied that a prior template existed in Śaiva sources, which featured five streams. Thus it is also possible that both the *Guhyasūtra* and the *Niśvāsamukha* adopted and adapted the model of five streams and its association with five faces of Śiva from a third Śaiva source which is no longer extant. It is, however, likely that the *Niśvāsamukha*'s presentation of the five streams is an expanded version of the model of three streams of the *Manusmṛti*. As discussed above, the *Niśvāsamukha*'s passage on this section is quite close to the *Manusmṛti*'s concerned passage. If this was the case, this phenomenon further indicates that early Mantramārgic Śaivism has its roots in brahmanical traditions. But the involvement of the five faces in the five streams may have come from some Śaiva source. Although we cannot be certain, one of the likely sources could be the *Guhyasūtra*.

There are some other Śaiva sources that refer to such five streams. For example, the *Svacchandatantra*,⁴⁵ the *Pūrvakāmika*,⁴⁶ and the *Jayadrathayāmala* (Sanderson 2006:157, fn. 7). Compared to these three texts, the list of five domains of religious action found in a quite different context in the *Mṛgendrakriyāpāda*,⁴⁷ (and in the *Mṛgendrapaddhatiṭkā*), is substantially different in both wording and order. The hierarchy in the *Mṛgendra* (8:79) is as follows: [1] mundane (*loka*); [2] the Vedic (*āmnāya*); [3] the transcendent (*atimārgam*); [4] the

³⁹For the discussion of the these four divisions of the Pāśupata sects, see Sanderson 1988:664–667.

⁴⁰īśāne | N; īśānaṃ K; īśāne W

⁴¹puruṣāt | conj.; puruṣā NW; puruṣaṃ K

⁴²hṛdayā jātaṃ vāmadevāt tu kārukam | conj.; hṛdayā jātaṃ vāmade --- ntu kārukam N; hṛdayā | ntu kārukam K; hṛdayā jātaṃ vāmade | ntu kārukam W

⁴³sadyāc ca lakulīśāntaḥ | conj. Sanderson; sadyāc ca lakulīśāntaḥ NK^{pc}; sadyoc ca lakulīśāntaḥ K^{ac}; sadyāmba lakulīśāntaḥ W

⁴⁴There is a widespread model of revelation of the five streams of tantric Śaiva knowledge that is found in a broad range of later scriptures. According to this model, the Siddhāntatantras come from the Īśāna face; the Bhairavatantras from Aghora; the Vāmatantras from Vāmadeva; the Bhūtantras from Sadyojāta; and the Gāruḍatantras from Tatpuruṣa (see Hatley 2010:3). This is not our concern here.

⁴⁵*Svacchandatantra* 11:43c–45b: *laukikaṃ devī vijñānaṃ sadyojātād vinirgatam | vaidikaṃ vāmadevāt tu ādhyātmikaṃ aghorataḥ | puruṣāc cātimārgakhyam nirgataṃ tu varānane | mantrākhyam tu mahājñānam īśānāt tu vinirgatam.*

⁴⁶*Pūrvakāmika* 3:17c–18b: *laukikaṃ vaidikaṃ caiva tathādhyātmikaṃ eva ca | atimārgaṃ ca mantrākhyam tantram etad anekadhā.*

⁴⁷*Mṛgendrakriyāpāda* 8:78–79: *lokāmnāyātimārgābhisandhiśaivātmakānyānoḥ | karmāṇi kṣetrikādīśaṇakāṅgan-takāni tu | | karmatatkrcchravairāgyajanyāni triṣu dhāmasu | yogavijñānanyāni parataḥ parato mune.*

internal (*abhisam̐dhi*); and [5] the Śaiva. As we have seen above, in the case of the *Niśvāsamukha*, *Svacchandatantra* and *Pūrvakāmika*, the Atimārga is higher than the Ādhyātmika, but in the *Mrgendra* their positions are reversed. Bhaṭṭa Nārāyaṇakaṇṭha *ad loc.*, however, notes that the Atimārga should be higher than the Ādhyātmika, as the *Niśvāsamukha*'s claim is that their sequence according to purpose (*arthakrama*) should outweigh the order in which they are read (*pāṭhakrama*). It is noteworthy that the *Mrgendrapaddhatiṭkā* (T. 1021, pages 217–218) quotes verses 8:78–79 from the *Mrgendra*, but, in commenting on them, it alters the hierarchy found therein (it puts Atimārga in a higher position than Ādhyātmika).

Although all these sources refer to the same five streams, except for the *Svacchandatantra*, they do not refer in this context to the five faces of Śiva. In any case, what is special is that the account of the *Niśvāsamukha* of the five streams is expansive in nature. The *Niśvāsamukha* is the only source that puts forward a full presentation on the four streams: [1] Laukika, [2] Vaidika, [3] Ādhyātmika, [4] Atimārga. This kind of long presentation is found nowhere else.

Now let us briefly look at the *Niśvāsamukha*'s descriptions of the five streams individually.

1. **The *laukika dharma*** as taught in the *Niśvāsamukha* is meant for uninitiated householders devoted to Śiva. It teaches this *dharma* to us as follows:

kūpavāpīgrhodyāna --- |
--- tha maṇḍapāḥ |
dānatīrthopavāsāni vratāni niyamāni ca | | 1:53
bhakṣyābhakṣyaparīhāraṇ japaḥoman tathārcanam |
jalāgnibhṛgupāto hi tathānaśanam eva ca | | 1:54
vidyamānanivṛttiś ca guruṣṛddhābhipūjanam |
laukikaṃ kathitaṃ hy etad | 1:55c

[Attending to] wells, ponds, houses, gardens [...] [and] courtyards (*maṇḍapāḥ*), donations, pilgrimages (*tīrtha*), fasting, religious observances and restraints; [eating] what may be eaten and avoiding what may not (*bhakṣyābhakṣyaparīhāraṇ*); mantra recitations and sacrifices (*japaḥoman*); [committing suicide by] falling into water or fire or from a cliff; fasting, renouncing possessions (*vidyamānanivṛttiḥ*) and honouring teachers and aged people; this is what I have taught as *laukika*.

This is a brief summary of what the text announces as *laukiko dharma*, but what is actually taught in the text is as follows (chapter 1 to 3):

The first chapter calls for the making of a water-fountain, lotus-pond, temple-garden, and the offering a house; bathing a *liṅga* in milk, clarified butter, curds, and water; the offering of flowers, fragrance, incense, clothes, ornaments, edibles, banners,

mirrors, and awnings; the offering of lamps and an umbrella, cows, goats, sheep, buffaloes, horses and elephants; the offering of servants and maids; the offering of cleansing and besmearing a *liṅga*; the offering of singing, dancing, and playing a lute and other musical instruments in the vicinity of a *liṅga*; keeping vigil on the eighth and fourteenth days of the dark half of the month; fasting and taking refuge in Śiva. This chapter also records a tradition of offering a certain *muktimanḍapa* to Śiva (1:114c–115b). A *muktimanḍapa* as an object of offering is little known elsewhere (see 1:114c–115b and our annotation thereon).

The second chapter calls for the making of a *liṅga* and installing it in a temple; constructing a temple and installing a figure of one of the following deities: Viṣṇu, Brahmā, Skanda, Rudrāṇī, Gaṇeśa, the mother goddesses, the Sun, Agni, Indra, Kubera, Vāyu, Dharma or Varuṇa in it; making a bridge; making a causeway on a muddy path; digging a water channel; making a hut, an abode or a pavilion; giving different kinds of donations. In this chapter too, the text provides us with material on traditions that are otherwise little known, or sometimes even not knowable through other sources. In 2:64 we come across a passage which is about offering a woman. We are not told to whom the woman is to be offered. The recipient, most probably, is either a Brahmin or Śiva, as the text constantly mentions these two recipients throughout.⁴⁸ If it was Śiva who was the recipient here, the text then must have hinted at the practice of offering a Devadāsī “servant of god.” If a Brahmin was the recipient, it would be an unusual practice. However, the text proceeds (2:65) with the offering of lovemaking, presented as a physical, not a symbolic, act with beautiful women (*ratisatran tu satataṁ varanāriṣu dāpayet*). Whoever be the recipient, and whether or not the text is recording an actual practice, this tradition is not known from other sources. The text teaches the worship of Kāmadeva (3:142c–146) on the thirteenth day of a fortnight. Although, the worship of Kāmadeva is not unknown,⁴⁹ the emphasis on the worshipping of him among other gods, such as Brahmā, Viṣṇu and Śiva, elevates the status of the deity Kāmadeva. This suggests that the place of Kāmadeva as a divinity to be worshipped was relatively high at this period.

The third chapter, for its part, calls for the following: bathing in prescribed rivers or lakes; committing suicide in a river or in a fire; going on pilgrimages to places sacred to Śiva; and to the ones sacred to Viṣṇu; practising observances; following procedures for fasting and worshipping (in both halves of a month for one year) Śiva and other deities (Brahmā, Agni, Kubera, Gaṇeśa, the Nāgas, Skanda, the Sun, Śiva, Mahādevī, Yama, Dharma, Keśava, Kāmadeva, again Śiva and the ancestors) on the days of the lunar fortnight that are sacred to them.⁵⁰

⁴⁸In one occasion the text (2:117ff.) mentions other recipients too, but it does so while it is presenting a hierarchy of recipients.

⁴⁹See Benton 2006:94.

⁵⁰Twelve names are to be used for each of these deities during twelve months, starting from Mārgaśīrṣa to

The text tells us about various offerings such as a golden carriage, weapon, or an emblem of a deity with that deity's name engraved on it (see 3:160ff). It also records a custom of offering a golden man (*puruṣa*) with the name of one's ancestor(s) on it on the new-moon and full-moon days (3:193–196). This information is not known from other sources.

Kārttika for each fortnight on their respective *tithis*. In the case of some deities, the number of names does not match twelve. We present here the names as attested in the text:

- Brahmā: [1] Brahmā, [2] Svayambhū, [3] Viriñci, [4] Padmayoni, [5] Prajāpati, [6] Caturmukha, [7] Padmahasta, [8] He who is the single syllable Om, [9] Caturvedadharaḥ, [10] Sraṣṭā, [11] Gīrvāṇa and [12] Parameṣṭhi
- Agni: [1] Vaiśvānara, [2] Jātavedas, [3] Hutabhuk, [4] Havyavāhana, [5] Devavaktra, [6] Sarvabhakṣa, [7] Ghṛṇin, [8] Jagadāhaka, [9] Vibhāvasu and [10] Saptajihva
- Kubera: [1] Dhanada, [2] Yakṣapati, [3] Vitteśa, [4] Nidhipālaka, [5] Rākṣasādhipati, [6] Piṅgalākṣa, [7] Vimānaga, [8] Rudrasakhā, [9] Kubera, [10] Paulastyakulanandana, [11] Lokapāleśvara and [12] Yakṣendra
- Gaṇeśa: [1] Vighneśvara, [2] Gaṇapati, [3] Ekadanta, [4] Gajānana, [5] Gajakarṇa, [6] Tryakṣa, [7] Nāgajñopavītin, [8] Caturbhujā, [9] Dhūmrākṣa, [10] Vajratuṇḍa, [11] Vināyaka and [12] Mahodara
- The Nāgas: [1] Ananta, [2] Vāsuki, [3] Takṣaka, [4] Trirekhin, [5] Padma, [6] Mahābja, [7] Śaṅkha and [8] Kulika
- Skanda: [1] Viśākha, [2] Trivaraṇa, [3] Umānanda, [4] Agnigarbhaja, [5] Gaṅgāgarbha, [6] Śaradgarbha, [7] Kṛttikāsuta, [8] Śaṇmukha, [9] Śaktihasta, [10] Mayūravāhana, [11] Pañcachaṭa and [12] Kumāra
- Sun: [1] Āditya, [2] Savitr, [3] Sūrya, [4] Khaga, [5] Pūṣan, [6] Gabhastimān, [7] Hiranyagarbha, [8] Trīśiras, [9] Tapana, [10] Bhāskara, [11] Ravi and [12] Jagannetra
- Śiva: [1] Śaṅkara, [2] Devadeva, [3] Tryambaka, [4] Sthāṇu, [5] Hara, [6] Śiva, [7] Bhava, [8] Nīlakaṇṭha, [9] Piṅgala, [10] Rudra, [11] Īśāna and [12] Ugra
- Mahādevī: [1] Umā, [2] The goddess Kātyāyinī, [3] Durgā, [4] Rudrā, [5] Subhadrikā, [6] Kālarātrī, [7] Mahāgaurī, [8] Revatī, [9] Bhūtanāyikā, [10] Āryā, and [11] Prakṛtirūpā and [12] The Leader of *gaṇas*
- Yama: [1] Yama, [2] Dharmarāja, [3] Mr̥tyu, [4] Antaka, [5] Vaivasvata, [6] Kāla, [7] Sarvalokakṣaya, [8] always Ugradaṇḍadhṛt, [9] He who travel sitting on a buffalo [10] Punisher and [11] Overlord of the hells
- Dharma: [1] Dharma, [2] Satya, [3] Dayā, [4] Kṣānti, [5] Śauca, [6] Ācāra, [7] Ahimsā, [8] Adambha and [9] Rakṣā, [10] Lokasākṣin, [11] Vṛṣabha and [12] Adṛṣṭa
- Viṣṇu: [1] Keśava, [2] Nārāyaṇa, [3] Mādhava, [4] Govinda, [5] Viṣṇu, [6] Madhusūdana, [7] Trivikrama, [8] Vāmana, [9] Śrīdhara, [10] Hṛṣīkeśa, [11] Padmanābha and [12] Dāmodara
- Kāmadeva: [1] Anaṅga, [2] Manmatha, [3] Kāma, [4] Īśvara, [5] Mohana, [6] Pañcabāṇa, [7] Dhanurhasta, [8] Unmāda, [9] Vaśaṃkara, [10] Ratipriya, [11] Pr̥tikara and [12] Hṛdayāpahārin
- Śiva: [1] Hara, [2] Śarva, [3] Bhava, [4] Tryakṣa, [5] Śambhu, [6] Vibhu, [7] Śiva, [8] Sthāṇu, [9] Paśupati, [10] Rudra, [11] Īśāna and [12] Śaṅkara
- Piṭrs: No such names are mentioned.

Table 1: Deities, their days, and their object of donation

day of fortnight	deity to be worshiped	gift to be offered
Pratipad	Brahmā	golden lotus
Dvitiyā	Agni	golden goat
Tṛtīyā	Yakṣa	golden mace
Caturthī	Gaṇeśa	golden elephant
Pañcamī	Nāgas	golden <i>padma</i>
Ṣaṣṭhī	Skanda	golden peacock
Saptamī	Āditya	golden horse
Aṣṭamī	Śaṅkara	[golden] bull
Navamī	Mahādevī	[golden] lion
Daśamī	Yama	[golden] buffalo
Ekādaśī	Dharma	[golden] bull
Dvādaśī	Viṣṇu	[golden] Garuḍa
Trayodaśī	Kāmadeva	golden bow
Caturdaśī	Parameśvara	[golden] bull
Amāvaśī/Pūrṇimā	Piṭrs	golden man

Nārāyaṇakaṇṭha,⁵¹ and the *Mrgendrapaddhatiṭkā*⁵² all seem to have the same understanding of *laukika dharma* related with social meritorious deeds. For Kṣemarāja, however, it means something different and encompasses: livelihood; penal code; the art of government; Āyurveda; Dhanurveda etc.⁵³ The *Niśvāsamukha*'s understating of the *laukika dharma* is different. It is not only social meritorious deeds as Nārāyaṇakaṇṭha and *Mrgendrapaddhatiṭkā* would explain it to be. Also, it does not involve Āyurveda, Dhanurveda and penal code as Kṣemarāja explains.

2. **Vaidika dharma** is positioned above *Laukika* in the hierarchy. It pertains to the four *āśramas* (1:55d): *vaidikaṃ caturāśramam*. The *Niśvāsamukha* (4:1–41) teaches that the four life-stages and their observances lead one to the abode of Brahman,⁵⁴ whereas the *Laukika dharma* only leads up to heaven.⁵⁵ Sanderson (2006:157) writes in this regard:

The distinction between this and the Vaidika religion (*vaidiko dharmah*) is

⁵¹See the commentary of Nārāyaṇakaṇṭha on *Mrgendratāntrakriyāpāda* 8:79: *tatra laukikāni tāvat karmāṇi vāpikūpaprapādini pūrtakhyāni*.

⁵²T. 1021, pp. 217, line 15: *kūpataṭākādikaraṇaṃ paraṃ pūrtam ucyate*.

⁵³Kṣemarāja's commentary on *Svacchandatantra* 11:44: *laukikaṃ vārtādaṇḍanītyāyurvedadhanurveda-nāṭyavedādipratipādyakṣīṇayānāyacakitsādivijñānam*.

⁵⁴*Niśvāsamukha* 4:39: *evaṃ yo varttate nityaṃ sa yāti brahmalaukikaṃ | brahmaṇā saha modeta brahmaṇi sa tu liyate |*.

⁵⁵*Niśvāsamukha* 1:52cd: *laukikaṃ sampravakṣyāmi yena svargaṃ vrajanti te*.

that the latter is the practice of the celibate life-stages. It comes above the Mundane in the hierarchy of paths because we are told that while the Mundane leads only to heaven (*svargah*), this may go beyond that transient reward to bestow [what it takes to be] liberation.

Nārāyaṇakaṇṭha,⁵⁶ and the *Mrgendrapaddhatiṭikā*⁵⁷ see the *vaidika* stream as being concerned with *soma* sacrifices and the like. This understanding is completely different from that of the *Niśvāsamukha*. Kṣemarāja, again, has still a different view, which focuses on *nitya*, *naimittika* and *kāmya* sacrifices.⁵⁸

3. *Ādhyātmika dharma* is understood as the teaching of *Sāṅkhya* and *Yoga*:

ādhyātmikaṃ pravakṣyāmi dakṣiṇāsyena kīrttitam |
sāṅkhyaṃ caiva mahājñānaṃ yogaṃ cāpi mahāvrate | | 4:42 | |

[Now] I will teach the [*dharma*] called *ādhyātmika* with [my] southern face: [namely] the great knowledge of *Sāṅkhya* and *Yoga*, O you who observe the *mahāvrate*.

To take only the teachings of *Sāṅkhya* and *Yoga* as *Ādhyātmika* is unusual. The Upaniṣads, which are mainly devoted to teaching *Ādhyātmika* religion, are curiously missing here. We do not understand why they are not mentioned by the *Niśvāsamukha*. Medhātithi and Kullūka, commenting on the verse of the *Manusmṛti* (2:117) which, we think, might be the basis for the fivefold scheme of the *Niśvāsamukha*, understand *ādhyātmika* in a conventional sense. To the former it is the knowledge of brahman: *ādhyātmikaṃ brahmajñānam*, and to the latter it is something related to the Upaniṣadic knowledge of the Self: *ādhyātmikavidyā ātmopaniṣadvidyā*. Nārāyaṇakaṇṭha (commentary on *Mrgendrakriyāpāda* 8:79) expounds this usual sense: *abhisandhirūpāṇi vairāgyātmakāni*. For the author of the *Mrgendrapaddhatiṭikā*,⁵⁹ and Kṣemarāja⁶⁰ too, the meaning has been narrowed down to the teachings of *Yoga* and *Sāṅkhya*.

4. *Ātimārga* refers to the Pāśupata system, which, in this text, is said to be twofold.⁶¹ That is to say, it refers to *Ātyāśramins* and *Lokātītas* (*Niśvāsamukha* 4:88). The first

⁵⁶The commentary on *Mrgendrakriyāpāda* 8:79: *āmnāyo vedah | taduktāni tu karmāṇy api karmakṛcchrajanyāni somasaṃsthādirūpāṇi iṣṭaśabdena prasiddhāni*.

⁵⁷*Mrgendrapaddhatiṭikā* T. 1021, p. 217: *tat kṛcchraśabdena somasaṃsthādyātmakam iṣṭam ucyate*.

⁵⁸The commentary on *Svacchandatantra* 11:44: *vaidikaṃ nityanaimittikakāmyayajñādisvarūpam*.

⁵⁹T. 1021:217: *vairāgyaśabdenādhyātmikāny abhisandhirūpāṇi pātāñjalasāṅkhyāni (conj.; pātapañalāsandhyāni MS) karmāṇy ucyante*.

⁶⁰The commentary on *Svacchandatantra* 11:44: *ādhyātmikaṃ sāṅkhyaayogādipratipāditaprakṛtipuruṣavivekajñānasarvavyttinirodhajñānādikam*.

⁶¹*Niśvāsamukha* 4:131: *ātimārggaṃ samākhyaṭaṃ dvilīpra[[kāraṃ va(rā)]]nane | | 4:131*.

section teaches the *Pāśupatasūtras* in a versified form. The second section teaches the observances of the Kapālavratins and provides a systematic account of their cosmology. Sanderson 2006:158 writes:

... the *Niśvāsamukha* holds it ([i.e. Atimārga]) to be of two kinds (*dviprakāraḥ*). It outlines the first, which it calls “the Observance of those beyond the Estates” (*Atyāśramavratam*) in a rendering of the enigmatic prose *Pāśupatasūtra* into verses that are clear (where they are not lacunose through physical damage) and add a small amount of information found neither in the *Sūtras* nor in Kauṇḍinya’s commentary. The first level of the Atimārga, then, is that of the Pāñcārthikas. The rest of the section on the Atimārga introduces us to a new form of devotion to Rudra, which it calls Kapālavrata (‘the observance of the skull’), the Lokātītavratra (‘the observance of those beyond the world’) and the Mahāpāśupatavratra (‘the observance of the Greater Pāśupatas’). It also refers to those who adopt this observance as the Mahāvratas.

Svacchandatantra 11:45–45, too, takes the Atimārga as referring to the Pāśupata system, and this is further spelled out in *Svacchandatantra* 11:179–184 (see Sanderson 2006:158–160). The *Siddhāntasamuccaya* (T. 284, pp.153, lines 1–2) of Trilocana says the same thing: *atimārgaṃ punaḥ pāśupatādīḥ*. Sanderson (2006:158) points out that, when Kṣemarāja comments on *Svacchandatantra* 11:43–45 and 11:179–184, he does not distinguish the Atimārga and the Mantramārga in terms of non-Āgamic and Āgamic Śaivism (non-Āgamic and Āgamic Śaivism being Sanderson’s translations for *atimārga* and *mantramārga*):

“Thus when Kṣemarāja comments on the same list of five when it occurs at *Svacchanda* 11.43c–45b he does not see its distinction between the ‘Atimārga’ and the fifth as a distinction between non-Āgamic and Āgamic Śaivism. According to him – and he is, after all, one of the most influential of Āgamic authorities – the knowledge of the ‘Atimārga’ mentioned in the text is knowledge of the externals of Āgamic Śaivism itself, while the fifth level is knowledge of the core of the same system.”

He goes on to show convincingly (2006:162–163) why the redactor(s) of the *Mrgendratāntra* and the commentator Bhaṭṭa Nārāyaṇakaṇṭha did not understand the Atimārga correctly as non-Āgamic Śaivism. We observe a complete misunderstanding of the sense of *atimārga* in the *Tantrāloka* of Jayaratha, who, commenting on it at 13:346 asserts that it refers to such systems as Sāṅkhya and Yoga, which are placed higher than the *laukika* religion: *atimārgo laukikamārgātītaṃ sāmṛghyapātāñjalādi*. It is not clear what Abhinavagupta for his part may have

thought about the matter. After his enlightening discussion Sanderson (2006:163) concludes: “The term Atimārga, which I suggest we use for the non-Āgamic Śaivism of the Pāśupatas and related systems, is extracted, then, from a stage of the tradition which predates our famous commentators and perhaps even some of the Āgamas themselves. But I make no apology for putting it back to use: the dominion of these commentaries over later tradition need not extend to us.” Note that for the author of the *Mṛgendrapaddhati* (T. 1021, p. 217), too, Atimārgins are equated with Pāśupatas.

5. **Mantramārga** refers to Āgamic Śaivism. The *Niśvāsamukha* (1:56c) tells us: *mantrākhyāś ca tathā śaivāḥ* “and the followers of the *mantra*[-path] are Śaivas.” For the author of the *Mṛgendra* (see *Mṛgendrakriyāpāda* 8:78) and *Kāmika* (see *Kāmikapūrvabhāga* 3:20ff.) the term has the same meaning. It is not clear, however, whether it does for Nārāyaṇakaṇṭha (on *Mṛgendrakriyāpāda* 8:79), Kṣemarāja (on *Svacchandatanrodya* 22:44) and the author of the *Mṛgendrapaddhati* (T. 1021:218).

Origin and the Date of the Text

It is, at present, nigh on impossible to ascertain where and under what circumstances the *Niśvāsamukha* was composed. There are, however, some pieces of internal evidence, for example, the toponyms Naimiṣāraṇya “Naimiṣa forest” (1:2, 1:5) and Devadāruvana “pine forest” (1:11), the first two places mentioned in the *Niśvāsamukha*, are in all likelihood in the northern part of India. Naimiṣāraṇya may be on the bank of the river Gomatī in Uttar Pradesh (Bisschop 2006:217). Although we do not know the exact location of the Devadāruvana, Bisschop (2006:255) pointing to the evidence of the *Skandapurāṇa*, suggests that this place is situated somewhere in the region of the Himavat “snowy mountains.” He explains (2006a:195): “Most of the Purāṇic sources agree that it is a Himalayan mountain.”

As stated above, these places are not just important because they are located in a particular region, but also because they are imbued with potent religious connotations. The Naimiṣāraṇya is a place that was greatly praised and made famous in the *Mahābhārata* (Bisschop 2006:217) and Purāṇas are believed to have been first recited there. Therefore this site is strongly associated with brahmanical traditions. The Devadāruvana, however, has a Śaiva flavour. As argued above, this site is connected to the development of early Śaivism.⁶² Besides these two famous forests, the *Niśvāsamukha* holds two other famous places in high regard: Mahālaya (3:27) and Kedāra (3:28). The text speaks of Mahālaya thus:

*mahāpralayaśthāyī ca sraṣṭānugrahakārakaḥ |
darśanād eva gacchante padan divyaṃ mahālaye || 3:27 ||*

⁶²For the mythical story of the site see (Bisschop 2006:79).

“He who stands in Mahāpralaya (*mahāpralayasthāyī*)⁶³ [is] the creator and agent of grace; from merely (*eva*) seeing him in [the sacred site of] Mahālaya, people will attain (*gacchante*) [in the next life] a celestial state of being.”

Mahālaya is the summit of Himavat where Mahādeva, according to Purāṇic traditions, planted his foot-print. This is again one of the holiest places of Śaivas in ancient times (Bisschop 2006:66). Although the exact location of Mahālaya remains obscure, it is located somewhere in the Himalayas.

Kedāra is treated as a special place and is imbued with extraordinary features (*Niśvāsamukha* 3:28a–29a). It is stated that by dying in any site of the *pañcāṣṭaka*, a group of forty pilgrimage places, one goes up, penetrating the shell of the egg of Brahmā to a world of the same name as that site, and will not be reborn in this world again. On the other hand, by merely drinking water from the sacred site of Kedāra one can obtain the fruit of attaining the five divine sets of eight sacred places. Kedāra also appears in *Guhyasūtra* 7:115, and the elaborate legend of its origin and significance is recounted in chapter 16 of the *Guhyasūtra*.⁶⁴

Also the mention of Kardamāla among auspicious places for bathing (3:12–13) deserves some comment.

śoṇapuṣkaralohitye mānase sindhusāgare |
brahmāvartte karddamāle snātvā ca lavaṇodadhau | | 3:12 | |
sarvopāpaviśuddhātma pitrdevāṃś ca pūjayet

“Having bathed in the Śoṇa [river], Puṣkara [lake?] or Lohitya [river] (*śoṇapuṣkaralohitye*), in [lake] Mānasa, in the place where the Indus meets the ocean (*sindhusāgare*) or in Brahmāvartta, or Kardamāla or in the salty ocean, one [becomes] free from all sins [and] one should [then] worship one’s ancestors and the gods.”

All these places are well-known pilgrimage sites, except Kardamāla. Prof. Bisschop, in his paper presented in the second International Workshop on Early Tantra, July 2009, on “Purāṇic” Topography in the *Niśvāsa*,” suggested that this place may have some connection with the Pāśupatas. He also argued that this passage, if not borrowed from an earlier source(s), could indicate the origin of the text, as this little known place is here placed among well-known sites. The evidence of toponyms suggests that the origin of the *Niśvāsamukha* could be somewhere between the Himavat and modern Gujarat, if the particular toponyms were not simply drawn from other sources. This point will be clear if one considers the *pañcāṣṭaka* toponyms.

⁶³Perhaps this is to be understood in two ways: “He who remains [even] in a period of total resorption [of the universe]” and “He who stands in [the sacred site called] Mahā(pra)laya”.

⁶⁴For the full treatment of Kedāra and the creation of these texts see p. 40 onwards.

There is a list of forty pilgrimage sites known as the *pañcāṣṭaka* “the group of five ogdoads” (see TAK2, s.v. *guhyaṣṭaka*) in *Niśvāsamukha* 3:19–22. Most probably, the *Niśvāsamukha* has simply adopted the list of *pañcāṣṭaka* from an earlier source,⁶⁵ in which case its own origin need have nothing to do with the list. We cannot, thus, take the list as evidence to locate the origin of the text. In addition, we come across a list of rivers in *Niśvāsamukha* 3:2–8. This list also cannot be taken as evidence to locate the origin of the text, as the *Niśvāsamukha* once again may have borrowed it from some earlier source, since lists of rivers appear in a vast range of texts.

The Prākṛtic words in the text might serve as a further, although limited, indicator of its origin. The text uses Prākṛtic vowel-sounds, such as *sāyojya* for *sāyujya*, in many cases (1:41d, 1:79c, 1:79a, 1:83a, 1:86c, 1:89d, 1:91a, 1:94c, 1:96b, 1:99b, 2:18c, 3:29a, 3:86d, 3:145c, 3:150c, 3:191b and 4:87d). Similarly, it records a further Prākṛtic vowel, *vāgeśyām* for *vāgīśvāryām* in 4:95a and 4:126c. There are some more instances of Prākṛtic influence in the *Niśvāsamukha*. For example, the omission of the final *t* in optatives; and special word formations, for example *catālīśa*.⁶⁶ Such Prākṛtic forms once again lead to the conclusion that the language used is more likely northern than southern.⁶⁷ If the text had a southern origin we would expect other sorts of deviations from standard Sanskrit, for instance: masculine nouns might be treated as neuter in gender; Prākṛtisms like *catālīśa* would be rare. Prākṛtic phonetic shifts are much less likely to be found in the non-standard Sanskrit written in Dravidian-language-speaking areas, in which Prākṛits were not spoken. All in all we can conclude that a North Indian origin of the text appears most plausible.

The dating of the *Niśvāsamukha* remains an open question. The sole manuscript of the *Niśvāsa* we have is from 9th-century Nepal. Although the manuscript is not dated, the script (“Licchavi”) used to write it appears in all likelihood to date from the 9th century (Goodall et al. 2015:103ff.).⁶⁸ This provides us with the *terminus ante quem*. We come across two blank spaces in this manuscript where some letters are missing: fol. 50^v, line:4 and fol. 52^r, line:4. If these gaps reflect damage to the exemplar, this would mean that the scribe of the extant manuscript was working from a manuscript that was already worn and therefore perhaps old.

Goodall et al. (2015:471–472) mentions the possibility that the manuscript did not copy at least one folio from its source. This means, the manuscript that we have is a copied one, which also leads us to suppose that there existed at least one manuscript before the present one. This pushes back its *terminus ante quem*, but we are not sure by how much.

The dating of the other books of the *Niśvāsatattvasaṃhitā* might serve as a valuable indicator for the time-frame of the *Niśvāsamukha* as well. Goodall et al. (2015:35) assumes that the whole corpus of the *Niśvāsa* was probably composed between the middle of the

⁶⁵We are not able to offer the exact source of it. It is possible, however, that the source of the *Niśvāsamukha* was the *Śivadharmasāstra*, as its teaching is similar in nature, and the date of the latter work is, we think, earlier.

⁶⁶See the footnote on verse 4:107 for the form *catālīśa*.

⁶⁷See also Goodall et al. 2015:72–73.

⁶⁸For more details, see the discussion of the manuscript of the *Niśvāsa*, p. 92 ff.

fifth and end of the seventh century. For Goodall, the text

...begins, we think, with the *Mūlasūtra* (c. 450-550 AD) and is completed with the *Niśvāsamukha* and *Guhyasūtra* probably by the end of the seventh century. The pointers may be broadly grouped under the (partially overlapping) heads of palaeography; iconography; terminology; theology; social religion; and intertextuality (allusion within the *Niśvāsa* to other literature and allusions in other literature to the *Niśvāsa*).

Bakker (2014:9), however, without yet having seen Goodall et al.'s completed edition, has expressed doubts about this dating of the *Mūlasūtra*, and instead places it a century later. Instead, he voices the possibility that the *Mūlasūtra* and the *Skandapurāṇa* may have evolved around the same period. Goodall et al. (2015:22) present a relative chronology of the *Niśvāsa*-corpus, which depicts how the works evolved in relation to each other.

We are therefore confident that the *Mūlasūtra* was followed by the *Uttarasūtra*, which was followed by the *Nayasūtra*, which was in turn followed by the *Guhyasūtra*, exactly the order in which those works are transmitted in the manuscript.

This too, does not help us further delimit the possible time-frame of the *Niśvāsamukha*. Had it been possible to establish the direction of borrowing between the *Guhyasūtra* and the *Niśvāsamukha*, we could have dated the *Niśvāsamukha* more precisely. The geographical evidence of the pilgrimage site Kedāra (see also p. 40 onwards), shared by both texts in close proximity, could have helped us to narrow down the possible date of the *Niśvāsamukha*. Unfortunately, we cannot establish the way of borrowing of these passages. Thus, we can not use this evidence to limit down the date of the *Niśvāsamukha*.

There are some parallels shared by the *Niśvāsamukha* and Purāṇic sources. For example, *Niśvāsamukha* 1:2ab: *aṣṭāśītisahasrāṇi ṛṣṭhām ūrdhvaretasām*. is paralleled by the *Brahmāṇḍapurāṇa* (1:7:180ab and 1:21:170cd) and the *Viṣṇupurāṇa* (1:6:36ab). Similarly, *Niśvāsamukha* 1:126c–127b (*bukasya karavīrasya arkkasyonmattakasya ca | | caturṇāṃ puṣpajātīnāṃ sarvaṃ āghrāti śaṅkaraḥ*.) is almost an exact parallel of *Skandapurāṇa* 28:31abcd (*caturṇāṃ puṣpajātīnāṃ gandham āghrāti śaṅkaraḥ | | arkasya karavīrasya bilvāsya ca bukasya ca*). *Niśvāsamukha* 1:71ab (*śataṃ sanmārjane puṇyaṃ sahasram upalepane*) is also closely paralleled by *Skandapurāṇa* 27:24ab (*saṃmārjanaṃ pañcaśataṃ sahasram upalepanam*). Although the first *pāda* is slightly different, we have found *sahasram upalepane/ sahasram upalepanam* nowhere else except in these two texts and the *Śivadharmasaṅgraha*, which has borrowed from the *Niśvāsamukha*.

Once again, the parallels shared by the *Niśvāsamukha* and Purāṇic sources could shed some light in this issue if we, again, could determine the direction of borrowing. There is, however, no indication of direct borrowing, as these verses could be either floating ones of some Śaiva sources or both sources (*Niśvāsamukha* and the Purāṇas) might be making use

of a third common source. The *Niśvāsamukha*'s connection with these old Purāṇic sources, anyway, testifies to the antiquity of the *Niśvāsamukha*.

There is, however, one important case of overlapping material in which direction can be determined. We have noted (p. 61 ff.) that chapters 5–9 of the *Śivadharmasaṅgraha* and the text of the *Niśvāsamukha*⁶⁹ are closely related. Having examined this relation in greater detail, we have concluded that the *Śivadharmasaṅgraha* is later than the *Niśvāsamukha* (see below). Dr. Anil Kumar Acharya in a recent study (2009*:91) places the date of the *Śivadharmasaṅgraha* between the 9th and 10th centuries. We know that the *Niśvāsamukha* was composed earlier than the 9th century because of its extant manuscript of the 9th century.

Another important text to take into account is the *Pāśupatasūtra*. *Niśvāsamukha* 4:70c–88 paraphrases the *Pāśupatasūtra*. The latter text, therefore, certainly precedes the former. If any influence of Kauṇḍinya's commentary on the *Niśvāsamukha* could be established, a more precise dating would be possible. As we shall see (p. 46) there is considerable additional information in the *Pāśupata*-section of the *Niśvāsamukha* compared to the *Pāśupatasūtra*, but we cannot trace close influence of Kauṇḍinya in these blocks of the text. The Vedic section (4:2–41) of the *Niśvāsamukha*, as well as some part of the Laukika section, borrows from the *Manusmṛti*. This again means little regarding the dating of the *Niśvāsamukha*, as the *Manusmṛti* is such an early text that it cannot be compared with the *Niśvāsamukha* as to fix its time of composition.

There is one further piece of evidence that is relevant to us here. It is likely that the *Svacchandatantra* was redacted after the *Niśvāsa* corpus, for the former borrows a large amount of text from the latter (see Sanderson 2006:160ff.). For example, Sanderson (2006:160), commenting on the sketch of Atimārga in the *Svacchandatantra*, writes,

... I propose that this explanation of the term Atimārga is not that of the *Svacchanda* itself, and that on the contrary his source exactly confirms the use of the *Niśvāsamukha*. This conclusion rests on *Svacchanda* 11.179c–184.

More recently (2009:50), Sanderson argued for the following:

it is clear in my view that the *Svacchandatantra* was redacted after the formation of the *Niśvāsa* corpus, the *Tantrasadbhāva* after the *Svacchanda*, the *Kubjikāmata* after the *Tantrasadbhāva*, the hexad of the *Jayadrathayāmala* after the *Kubjikāmata*, and the remaining three hexads after the first.

On the basis of Sanderson's arguments, it is evident that the *Niśvāsamukha* is earlier than the *Svacchandatantra*. On the strength of this conclusion, we can venture to say that the *Niśvāsamukha* was composed before the *Svacchandatantra*. Since the date of the *Svacchandatantra* is an open question, the exact dating of the *Niśvāsamukha* remains a complicated issue, as pointed out by Goodall et al. (2015:22):

⁶⁹The introductory part of the first chapter and the section on Ādhyātmika and Atimārga (i.e. after verse 4:41) are not attested in the *Śivadharmasaṅgraha*.

More problematic is the relative date of the *Niśvāsamukha* in the corpus. Being professedly an introduction, it presupposes the existence of at least one *sūtra* for it to introduce, but because it does not discuss the subject matter of the *sūtras*, it is difficult to judge whether or not it was written when all of them were already in existence and constituted together a *Niśvāsatattvasaṃhitā*.

In the final end, we agree on the proposition of Goodall et al. (2015:35) that the *Niśvāsamukha* was redacted before the eighth century, probably sometime during the 7th-century. The precise date of the text, however, still needs further investigation.

Parallels and Borrowings

As already indicated above, the *Niśvāsamukha* seems to be largely dependent on outside sources to create its body of text. The *Niśvāsamukha* mentions the five religious systems— [1] Laukika, [2] Vaidika, [3] Ādhyātmika, [4] Atimārga, and [5] Mantramārga— and specifically deals with the first four in its teaching, while only alluding to the fifth. Since the *Niśvāsamukha* concerns itself to introduce the first four types of religious groups, it is natural that it makes use of the relevant sources of these systems. Although we do not find parallels to what the *Niśvāsamukha* teaches in all cases, it is likely that in many cases the particular text is not original to the *Niśvāsamukha*.

A large part of the Laukika section of the *Niśvāsamukha* may have been composed on the basis of external sources, as we come across similar materials in other texts, both Śaiva and non-Śaiva. Thus, the *Aṣṭamūrti* hymn (1:30–41), the list of the *pañcāṣṭaka* (3:19–22), the list of rivers (3:2–8) and the famous *Liṅgodbhava* (1:172–185) story are not probably the *Niśvāsamukha*'s innovations. The descriptions of *Cāndrāyana* (3:43), *Yaticāndrāyana* (3:45), and *Śisucāndrāyana* observances (3:46), and the names of the ancestors of the four castes (3:155) are borrowed from the *Manusmṛti*.

Likewise, *Niśvāsamukha* 1:167c–168b is exactly paralleled by *Śivadharmasāstra* 1:14c–15b; *Niśvāsamukha* 2:2 is closely paralleled by *Śivadharmasāstra* 3:77c–78b; *Niśvāsamukha* 2:91cd is redolent of *Śivadharmasāstra* 12:72; the notion of a gradation of recipients (*pātra*) in the *Niśvāsamukha* 2:117–19 also seems to have some connection with the account in *Śivadharmasāstra* 7:69–71. (see p. 54 for more details). *Niśvāsamukha* 1:2ab is paralleled by *Brahmaṇḍapurāṇa* 1:7:180ab and 1:21:170cd, and *Viṣṇupurāṇa* 1:6:36ab; *Niśvāsamukha* 1:126c–127b is paralleled by *Skandapurāṇa* 28:31abcd; *Niśvāsamukha* 1:71ab is closely paralleled by *Skandapurāṇa* 27:24ab. (see above p. 32). The Vedic section (4:2–41) of the *Niśvāsamukha*, as well, has partly borrowed from the *Manusmṛti*. As we have discussed above (p. 13) the Ādhyātmika section, dealing with the systems of Sāṅkhya and Yoga, seems to be modelled on the basis of their earlier respective sources. The Atimārga sections, the teachings of the Pāñcārthas and Kāpālikas, as well are fashioned using the sources of those traditions.

There are a few texts that have citable parallels with the *Niśvāsamukha* and that, being unquestionably younger than the *Niśvāsamukha*, we are not going to discuss individually: The division of the five streams of knowledge found in *Niśvāsamukha* 1:26c–27b is paralleled in *Pūrvakāmika* 1:17c–1:18b; the *Aṣṭamūrti*-hymn in *Niśvāsamukha* 32–39 is paralleled in *Prayogamañjarī* 1:19–26, *Tantrasamuccaya* 1:16–23, and *Īśānagurudevapaddhati* 26:56–63; and *Niśvāsamukha* 2:82c–86b in *Somaśambhupaddhati* 1:6:5–8, *Kriyākramadyotikā* (§ 67, p.134), and *Ātmārthapūjāpaddhati* (attributed to *Suprabhedāgama*), while the first two lines are found in the *Jñānaratnāvalī* fol. 126b (also attributed to the *Suprabhedāgama*) (R 14898, p. 144).

Parallels with other Books of the *Niśvāsatattvasaṃhitā*

Among the parallels that we will examine more closely, let us begin with the *Niśvāsamukha* and the other books of the *Niśvāsatattvasaṃhitā*, starting with the first three *sūtras*: the *Mūlasūtra*, *Uttarasūtra* and *Nayasūtra*. The cosmology taught in the *Niśvāsamukha* (4:88c ff.) and the cosmology of the *Mūlasūtra* (5:3ff.) are quite similar. We are not, however, able to show if one of the two was serving as a source to the other or both were relying on a third common source.

The *Niśvāsamukha* seems to have no connection with the *Uttarasūtra*. It, however, has a strong connection with the *Nayasūtra*. The sections on yoga in the *Niśvāsamukha* (4:50ff) and the *Nayasūtra* (4:105ff) are very similar. A phrase in 4:60ab (*prthvī kaṭhinarūpeṇa śṛṇu dehe yathā sthitā*) of the *Niśvāsamukha* matches exactly what we find in the *Nayasūtra* (2:23). Another example of this kind of parallel is the list of eight yogic postures in the *Niśvāsamukha* and *Nayasūtra*. These are: Svastika, Padmaka, Bhadra, Arddhacandra, Prasāritam, Sāpāśraya, Añjalika and Yogapaṭṭa. The verse that records this list in *Niśvāsamukha* 4:50 is as follows:

svastikaṃ padmaṃ bhadraṃ tv arddhacandraṃ prasāritam |
sāpāśrayaṃ añjalikaṃ yogapaṭṭaṃ yathāsukham | |

And the verse that records the list in the *Nayasūtra* (4:14c–15b) is:⁷⁰

svastikaṃ padmaṃ bhadraṃ arddhacandraṃ prasāritam | |
sāpāśrayaṃ añjalikaṃ yogapaṭṭaṃ yathāsukham |

The only difference is that where the *Nayasūtra* reads *arddhacandram*, the *Niśvāsamukha* reads *tv arddhacandram*. In this context, *Niśvāsamukha* 4:65c–66d and *Nayasūtra* 3:21c–22d⁷¹

⁷⁰Later on, the *Nayasūtra* presents the eight yogic postures in a slightly different phrasing: *āsaṇaṃ padmaṃ baddhvā svastikaṃ bhadracandrakam | sāpāśrayaṃ yogapaṭṭaṃ āsīnaṇca yathāsukham | |* 4:105 | |.

⁷¹The *Niśvāsamukha*'s version is : *divyadr̥ṣṭiḥ prajāyeta yadā tanmayatāṇi gataḥ | | sarvavidyāḥ pravartante sarvaṃ pratyakṣato bhavet | siddhāś ca saha saṃbhāṣaṃ yadā tanmayatāṇi gataḥ*. The version of the *Nayasūtra* runs as follows: *siddhāś caiva svatantraś ca divyadr̥ṣṭiḥ prajāyate | | saṃmāsād dhyānayogena divyasiddhiḥ prajāyate | trailokyē yaḥ pravartteta pratyakṣaṇ tasya jāyate | |*

may also serve as evidence for the relation between the two texts. As stated before, we can not ascertain which text borrowed from which source at this point. Since this is a well-known list of yogic postures, both texts may go back to a common source.

The descriptions of *prāṇāyāma* in the *Niśvāsamukha* and in the *Nayasūtra*⁷² are also closely related. We see that both texts teach three types of *prāṇāyāma*: *kumbhaka*, *recaka* and *pūṛaka*. The definition of *kumbhaka*, *recaka* and *pūṛaka* is basically the same in both texts, the *Niśvāsamukha*'s being more elaborate and the *Nayasūtra*'s more concise. Further, there are two other categories relating to *prāṇāyāma* taught in the *Nayasūtra*: external and internal.⁷³ The *Nayasūtra* (4:113d) states that the internal *prāṇāyāma* is of four kinds, the fourth being *supraśānta*, which is not found in the *Niśvāsamukha*.

We do find a close connection between these two texts in the section on *dhāraṇā*, “fixation.” *Niśvāsamukha* 4:57c–61 teaches four types of fixation, in the following order: air, fire, earth, and water. The *Nayasūtra*, for its part, teaches five types of *dhāraṇā*, in the following order: air, fire, earth, water and ether.⁷⁴ Both texts show their account of fixation relating to the same first four elements, but the *Nayasūtra* adds the ether. This makes them unique compared to other Śaiva sources which have different sequences.⁷⁵

Another relevant topic shared by both texts in their yoga section and commonly taught in the Śaiva yoga system is *karaṇa*. *Karaṇa* is a term for what is done once a yogin has assumed a yogic posture, before doing *prāṇāyāma* “breath control.”⁷⁶ What is taught in the *Niśvāsamukha* (4:51) and in the *Nayasūtra* (4:106ab) is effectively the same procedure. Only the wording of the verses differs a little. Neither employs the term *karaṇa*.⁷⁷

Given the close relationship between these two texts, we wish to determine which one borrowed from the other. We should not, however, forget that this kind of yoga chapter is common to many Śaiva texts and that therefore, both the *Niśvāsamukha* and the *Nayasūtra* may have based themselves on some other source.

A large proportion of text is also shared by both the *Niśvāsamukha* and the *Guhya-sūtra*, including an account of the *pañcāṣṭaka*, “five ogdoads.”⁷⁸ The accounts found in the

⁷²The version of the *Niśvāsamukha* is: *prāṇāyāmaṃ pravakṣyāmi triṣprakāraṃ samabhyaset* || 4:54 || *virecyāpūrya saṃruddhaṃ kumbhakaṃ parikīrtitam* | *pūrayec ca svakaṃ dehaṃ yāvad āpūritaṃ bhavet* | | 4:55 || *pūrakas tu samākhyāto prāṇāyāmo dvitīyakah* | *niṣkrāmayati yo vāyuniṣṭha* [dehā] --- || 4:56 || *sa recakas samākhyātaḥ prāṇāyāmas tṛtīyakah* | 4:57ab. The *Nayasūtra*'s version is as follows: *recanāt pūṇād rodhāt prāṇāyāmas trayah smṛtaḥ* | 4:111ab.

⁷³*Nayasūtra* 4:111cd: *sāmānyād bahir etāni punaś cābhyantarāṇi ca* |

⁷⁴*Nayasūtra* 4:115–116: *vāyavīn dhāraye 'ṅguṣṭhe āgneyīn nābhinadhyataḥ* | *māhendrīn kaṇṭhadeśe tu vāruṇīn ghaṇṭhikeṣu ca* | | 4:115 || *ākāśadhāraṇā mūrdhni sarvasiddhikarī smṛtā* | *ekadvitīyācatuṣpañca udghātaiḥ ca prasiddhyati* | | 4:116 ||.

⁷⁵We find a different sequence of fixation taught in *Rauravasūtrasaṅgraha* 7:6–10, *Svāyambhuvasūtrasaṅgraha* 20:4–28, *Mataṅgayogapāda* 35c–65, *Kiraṇa* 58:18c–26b etc. in the order listed: fire, water, sovereign (*īśa*) and nectar (*amṛta*). For more details, see TAK3 s.v. *dhāraṇā*.

⁷⁶See TAK2 s.v. *karaṇa* for further details.

⁷⁷The *Niśvāsamukha* runs as follows: *baddhvā yogāsanāṃ samyak rjūkāyaḥ samāhitaḥ* | *jihvān tu tāluke nyasya dantair dantān na saṃsprśet* | ; and the *Nayasūtra*: *tālujihvo dantāsparśī samako nāsadṛṣṭigaḥ* |.

⁷⁸This is the translation of Goodall 2004:15, fn. 617. For a detailed treatment on the *pañcāṣṭaka* see Goodall

Niśvāsamukha and the *Guhyasūtra* are similar. Particularly striking is that *Niśvāsamukha* 3:22ab is hypermetrical, as is the corresponding half-verse *Guhyasūtra* 7:116ab. Both texts present their lists of these places similarly with regard even to the order of the items, with only small variations. The *Niśvāsamukha* reads *vastrāpada* and *thaleśvara*, where the *Guhyasūtra* reads *bhastrāpada* and *sthaleśvara*. These are perhaps significant variations, as the *Guhyasūtra*'s readings are closer to the original. Although the readings of the *Guhyasūtra* are better than those of the *Niśvāsamukha*, we cannot be sure that the *Niśvāsamukha* borrowed this chunk of text from the *Guhyasūtra*. As it is a common topic in Śaiva sources, the difference in readings may have happened because they draw on the list of the *pañcāṣṭaka* from different sources. Alternatively, the reading of the *Niśvāsamukha* may have decayed during transmission. Here we present the comparative list of the two texts:

Niśvāsamukha 3:19–25

amareśaṃ prabhāsaṃ ca
naimiṣaṃ puṣkaraṃ tathā |
āṣāḍhaṃ diṇḍimuṇḍiṇ ca
bhārabhūtiṇ ca lākulim ||

hariścandraṃ paraṃ guhyaṃ
guhyaṃ madhyamakeśvaram |

śrīparvataṃ samākhyātāṇ
jalpeśvaram ataḥ param ||

amrātikeśvaraṇ caiva
mahākālaṃ tathaiṣa ca |

kedāraṃ uttamaṃ guhyaṃ
mahābhairavam eva ca ||

Guhyasūtra 7:112–120

amareśaṃ prahāsaṃ ca
naimiṣaṃ puṣkaraṃ tathā |
āṣāḍhin diṇḍimuṇḍiṇ ca
bhārabhūtiṃ salākulim ||
pratyātmike mṛtā ye tu
te vrajanty eva tatpadam |
pratyātmike | conj.; pratyātmikā NKW

hariścandraṃ paraṃ guhyaṃ
guhyaṃ madhyamakeśvaram ||
guhyaṃ guhyaṃ | K; guhyaṃ guhya°
 NW

śrīparvataṃ samākhyātāṇ
jalpeśvaram ataḥ param | jalpeś-
varam ataḥ | N; jāleśvaram ataḥ K; jal-
paśvaram ataḥ W

ambrātikeśvaraṃ caiva
mahākālaṃ tathaiṣa ca || am-
brātikeśvaraṃ | em.; ambrā --- N;
amdhraḥ | K; ambrātike | W,
mahākālaṃ | em.; mahākāla NW;
mahākālas K

kedāraṃ uttamaṃ guhyaṃ
mahābhairavam eva ca | guhyaṃ |
 NW; śuddhaṃ K ***guhyāṣṭake mṛtā***
ye tu
te vrajantiha tatpadam ||

(2004:315), Bisschop (2006:27–37) and TAK2 s.v. *guhyāṣṭaka*.

gayāñ caiva kurukṣetraṃ
nakhalan kanakhalan tathā |

vimalañ cāṭṭahāsañ ca
māhendraṃ bhīmam aṣṭamam ||

vastrāpadaṃ rudrakoṭim
avimuktam mahābalaṃ |

gokaṇṇaṃ bhadraṇṇaṃ ca
svaraṇākṣaṃ sthāṇur aṣṭamam ||

chagalaṇḍaṃ dviraṇḍaṃ ca
mākoṭaṃ maṇḍaleśvaram |
kālañjaraṃ samākhyātaṃ
devadāruvanan tathā ||

śaṅkukaṇṇaṃ tathaiṇeva
thaleśvaram ataḥ param |
snānadarśanapūjābhīr
mucyate sarvakilbiṣaiḥ ||

gayāñ caiva kurukṣetraṃ
nakhalan kanakhalan tathā | gayāñ
caiva] NW; gayā caiva K

vimalañ cāṭṭahāsañ ca
māhendraṃ bhīmam aṣṭamam ||
atiguhye mṛtā ye tu
atiguhyaṃ vrajanti te |
te] NW; ca K

bhadrāpadaṃ rudrakoṭim
avimuktaṃ mahābalaṃ ||
rudrakoṭim avimuktaṃ] em.; rudrakoṭim
avimukta NW; rudrakoṭi avimuktaṃ K

gokaṇṇaṃ bhadraṇṇaṃ ca
svaraṇākṣaṃ sthāṇur aṣṭamam |
gokaṇṇaṃ bhadraṇṇaṃ] em.; gokaṇṇa
--- kaṇṇaṃ NW; gokaṇṇa rudraṇṇaṃ
K, svaraṇākṣaṃ sthāṇur aṣṭamam] em.;
svaraṇā --- raṣṭamam NK; svaraṇa □ raṣṭa-
mam W

eteṣv api mṛtās samyag
bhittvā lokam aśeṣataḥ |
dīpyamānās tu gacchanti
atra sthāneṣu ye mṛtāḥ |

chagalaṇḍaṃ dviraṇḍaṃ ca
mākoṭaṃ maṇḍaleśvaram ||
kālañjaraṃ samākhyātan
devadāruvanan tathā |

śaṅkukaṇṇaṃ tathaiṇeva
sthaleśvaram ataḥ param ||

The list of the *pañcāṣṭaka* in the *Niśvāsamukha* appears in the *Laukika* section where the text purports lay religious duties. Thus, the *Niśvāsamukha* may have taken the list of the *pañcāṣṭaka* from the *Śivadharm*-type *Laukika* Śaiva source. Looking at these places listed in the *pañcāṣṭaka* here, they are clearly the famous Śaiva pilgrimage sites. The list of the *Niśvāsamukha* does not have the names for each group of eight, as we find them in other sources. The list, however, gives the name “most secret” *paraṃ guhyaṃ* for Hariścandra

and Madhyamakeśvara is named as secret (*guhyaṃ*) (*Niśvāsamukha* 3:20f). Further, Kedāra is called “extreme[ly] secret” (*atiguhya*). This may indicate that the author was already familiar with the notion that these five groups bear the names of five levels. There is an additional line at the end of the section in the *Niśvāsamukha* (3:25cd) which reminds us of the pre-tantric notion of the *pañcāṣṭaka*. This line does not presuppose these places to be Śaiva worlds (*bhuvana*) named after the same names: *snānadarśanapūjabhir mucyate sarvak-ilbiṣaiḥ* “By bathing, seeing or performing worship [there] one becomes free from all sins.” When the text moves further (3:26), however, it seems to suppose some divine abode called *pañcāṣṭaka* above the egg of Brahma (*brahmāṇḍa*). The text mentions that those who die in the worldly *pañcāṣṭaka* (i.e. pilgrimage places), they will go to the divine *pañcāṣṭaka* and do not come back again. This passage conceives a connection of the pilgrimage sites called *pañcāṣṭaka* to the cosmic *pañcāṣṭaka*. This account of the *Niśvāsamukha*, however, is not presented as a fully developed cosmic hierarchical set of the *pañcāṣṭakas* as in the *Guhyasūtra*.

In the *Guhyasūtra*, however, the list of the *pañcāṣṭaka* is presented more explicitly in a cosmic context. Each ogdoad in the *Guhyasūtra* (7:123–124) has been given a name: *pratyātmika*, *guhya*, *atiguhya*, *pavitra*, and *sthānu*. We are told that if one dies in any site of the *pañcāṣṭaka* on earth one goes up, for example in *Guhyasūtra* 7:113ab, to the corresponding Śaiva *bhuvana* of the same name. The extra line in each group of eight mentions this concept. For instance, for the first group, it says: *pratyātmike mṛtā ye tu te vrajanty eva tatpadam* “Whoever die in [the group of the world called Pratyātmikā] certainly go to the corresponding world.” Thus, the five ogdoads, as presented in the context of the *Guhyasūtra*, reflects a tantric view of the cosmos. These places are no longer just pilgrimage sites on earth, but clearly represent a layer of the *bhuvanas* as well. The *Guhyasūtra* itself, however, is not responsible for incorporating these ogdoads into Śaiva cosmology. To our knowledge, the Lākulas (*Niśvāsamukha* 4:117) are the ones who incorporated these places into their cosmology first, and subsequently, the Mantramārgins continued to include these place into their cosmology.⁷⁹

In this connection, it is to be noted that the *Sivadharmasāstra* (12:117ff.) also records these lists with some variation in name. This list of the *Śivadharmasāstra* also refers to the pilgrimage centres. The list does not provide a name for each group: “it may thus represent an archaic stage” (Bisschop 2006:27–28). To come back to the *Niśvāsamukha*, although

⁷⁹The Śaiva cosmos begins with the world of Kālāgnirudra and goes up to *parama* (“highest”) Śiva, which is the ultimate reality in the system (*Mūlasūtra* 5:1–2). Dominic Goodall defines the Śaiva cosmology, in an email to me dated 5th November 2014 as follows:

The Śaiva cosmology is the “order of the universe” according to the Śaivas. In other words, it refers to the levels of hells, *pāṭālas* “netherworlds” and other *bhuvanas* “worlds” that are described, for instance in chapter 5 of the *Parākhya*, or chapter 8 of the *Kiraṇa*, or chapters 4–7 of the *Guhyasūtra*, or chapter 10 of the *Svacchanda*. Some people might prefer to refer to a Śaiva cosmography, a description of the cosmos. What makes it Śaiva is that no other group makes the claim that the universe has quite this shape. The Purāṇic cosmography, for example, is much more limited, since it restricts itself to the *brahmāṇḍa* “egg of Brahmā.”

the *pañcāṣṭakas* are clearly the pilgrimage centres in the context of the *Niśvāsamukha*, these places seem to appear with a cosmic context as well. In contrast, the *Guhyasūtra* explicitly sets forth the *pañcāṣṭakas* within a map of Śaiva cosmology.

Another shared concept between the *Niśvāsamukha* and the *Guhyasūtra* concerns the topic of Kedāra, a famous pilgrimage place sacred to Śaivas. *Niśvāsamukha* 3:28a–29a mentions it thus:

kedārodakapānāc ca gatiṃ pañcāṣṭamīm dhruvam |
vidyayā saṃyutā ye tu pibante ca jalam śubham ||
śivasāyojyātām yānti |

Also, by drinking the water of Kedāra one certainly obtains the fruit (*gatiṃ*) [of attaining] the five sets of ogdoads (i.e. all forty *bhuvanas*) (*pañcāṣṭamīm*). As for those who possess (*saṃyutāḥ*) the Vidyāmantra (*vidyayā*) and who drink [this] pure water [of Kedāra], they will obtain (*yānti*) union with Śiva.

The *tīrtha* Kedāra occurs twice in the *Niśvāsamukha*: once in the list of forty sacred places (3:21) and once here (3:28). As we see, in the second occurrence, the drinking of the water of Kedāra is emphasised: “those who possess (*saṃyutāḥ*) the Vidyāmantra (*vidyayā*) and who drink [this] pure water [of Kedāra] will obtain (*yānti*) union with Śiva.” The Vidyāmantra refers to the ten-syllable *vidyāmantra* (also referred to as Daśākṣaradeva) taught in chapter 16 of the *Guhyasūtra*.⁸⁰ This implies that the Laukika teaching of the *Niśvāsamukha* shows knowledge of the Mantramārgic teachings.

The related account of Kedāra in the *Guhyasūtra* is presented as follows:

*rṣaya ū*⁸¹ |
*devadāruvane ramye*⁸² *rṣayaḥ saṃśītavratāḥ |*
nandīśam upasaṃgamya praṇipatya muhur muhuḥ || 16:1 ||
*ūcus te rṣayaḥ sarve stutvā nandīm*⁸³ *śīvātmajam |*
sarvadharmātiriktaś tu kedāras tu katham bhavet || 16:2 ||
utpattiṃ ca vidhānaṃ ca pītasyaiva tu yat phalam |
*kedārasya samāśena tattvato vaktum arhasi*⁸⁴ *|| 16:3 ||*
nandir uvāca |
himavacchikharāsinaṃ deva[[devaṃ jagadgurum]] |
brahmādyādisurāḥ sarve saṃsārabhayapīḍitāḥ || 16:4 ||
*śaraṇaṃ śaṃkaraṃ jagmuḥ*⁸⁵ *stutvā ca vividhaiḥ stavaiḥ |*

⁸⁰(For a summary of the legend, see also TAK 3, s.v. *daśākṣara*).

⁸¹*rṣaya ū* | *conj.*; *r---* NW; *□* K

⁸²*devadāruvane ramye* | *conj.*; *---mmye* N; *□* msK; *ṛ □* W

⁸³*nandīm* | K; *nandi°* NW

⁸⁴*vaktum arhasi* | K; *vāktumarhasi* NW

⁸⁵*śaṃkaraṃ jagmuḥ* | KW; *śaṃkaraṃ jagmuḥ* N

*padbhyāṃ nipatitāḥ sarve kṛtvā cāñjalisaṃputaṃ*⁸⁶ || 16:5 ||
*vijñāpayāṃ haraṃ caivaṃ*⁸⁷ *sarve tatra divaukasāḥ*⁸⁸ |
*yā te rudra śivā mūrtiḥ sā kathaṃ prāpyate vibho*⁸⁹ || 16:6 ||
aśivaś ca suraiḥ sarvair brahmaviṣṇupurogamaiḥ |
*tataś ca sa haro devaḥ*⁹⁰ ((sa)) --- [[kā]]rakāḥ⁹¹ || 16:7 ||
*vi[[dyayā (saṃ)]]putaṃ retaṃ surāṇāṃ agratas tyajan*⁹² |
*bho surendrā pibasvedaṃ*⁹³ *reta vidyāsamanvitam* || 16:8 ||
mama retasya pānena śivatvaṃ prāpyate dhruvam |
*etac chrutvā tu vacanaṃ*⁹⁴ *sarve tatra divaukasāḥ*⁹⁵ || 16:9 ||
*prādudruvan*⁹⁶ *tataḥ sarve apītvā tu tadāmṛtam* |
*devīm*⁹⁷ *māṃ ca bravīd devo pāsyatāṃ jalam uttamam* || 16:10 ||
na ca devī pibet tat tu ---⁹⁸ |
 --- ((vet)) |
aham eva hi pāsyāmi devī vacanam abravīt || 16:11 ||
*nandi nandi mahāprajña*⁹⁹ *rakṣasva -m- amṛtaṃ*¹⁰⁰ *jalam* |
*na deyaṃ devatānāṃ tu naitat pānaṃ kadācana*¹⁰¹ || 16:12 ||
*mānuṣā[[nugra(haṃ kāryaṃ paśupakṣi)]]mṛgādiṣu*¹⁰² |
*vidyāhīnā gaṇeśāś*¹⁰³ *ca sāyojyaṃ vidyayā yutaḥ*¹⁰⁴ || 16:13 ||

“In the beautiful Devadāru forest, the sages [who were] under stringent vows approached Nandiśa and prostrated [before him] again and again. All the sages, having first praised Nandi, a son of Śiva, asked: <<How is it that Kedāra is excelling over all *dharma*s? What is the origin [of its water], what is the

⁸⁶ cāñjalisaṃputaṃ | WK^{pc}; cāñjalisaṃputāṃ N; cāñjalisaṃputāṃ K^{ac}

⁸⁷ vijñāpayāṃ haraṃ caivaṃ | W; vijñāpayāṃ haraṃ cevam N; vijñāpayāṃ haraṃ tvevaṃ K

⁸⁸ divaukasāḥ | W; divaukasā N; divaukasāḥ K

⁸⁹ mūrtiḥ sā kathaṃ prāpyate vibho | *em.*; mūrtti sā kathaṃ prāpyate vibhoḥ N; mūrtti sā kathaṃ prāpyate vibho KW

⁹⁰ devaḥ | K; deva NW

⁹¹ kārakāḥ | K; --- N; dārakāḥ W

⁹² °gratas tyajan | *conj.*; °gratas tyajat N; °gratas tyajet KW

⁹³ surendrā pibasvedaṃ reta | NW; surendrāḥ pibasvedaṃ retaṃ K

⁹⁴ vacanaṃ sarve | NW; sarve K

⁹⁵ divaukasāḥ | NW; divaukasāḥ K

⁹⁶ prādudruvan | *conj.*; prādudruvan NKW

⁹⁷ devīm | K; devī NW

⁹⁸ pibet tat tu | W; pibe --- N; pibet ta □ K

⁹⁹ mahāprajña | K; mahāprajña NW

¹⁰⁰ amṛtaṃ | NW; amṛtaṃ K

¹⁰¹ kadācana | KW; kadācanaḥ N

¹⁰² mānuṣānugrahaṃ kāryaṃ paśupakṣimṛgādiṣu | K; mānuṣā ḍga ḍṃ --- mṛgādiṣu N; mānuṣānugrahaṃ kṛtvā tathā pakṣimṛgādiṣu W

¹⁰³ gaṇeśāś ca | N; gaṇegaṇeśāś ca K; gaṇeśāś ca W

¹⁰⁴ yutaḥ | K^{pc}; yatā NW; yutām K^{ac}

[proper] procedure for drinking it and what is the fruit of drinking it? Pray tell [us all] about Kedāra in brief.» Nandi replied: «All the foremost gods, beginning with Brahmā, oppressed by fear of the world, sought refuge with Śaṅkara, god of gods, [and] teacher of the world, who was sitting at the top of the snow[-capped] mountain. The [gods] praised [Śaṅkara] with various panegyrics, [and then,] folding their hands, they all fell at his feet. Then, introducing [themselves] to Hara, the gods [asked]: «How can, O Rudra, [oneness with] your peaceful form be attained by all [us] anxious gods, headed by Brahmā and Viṣṇu?» Then the god Hara [answered] [...] discharging [his] semen covered up in the Vidyā-[mantra] in front of the gods: «O excellent gods! Drink this semen [thus] connected with the Vidyā-[mantra]. By drinking my semen, [you] certainly [will] attain Śiva-hood.» As soon as they heard this instruction, all the gods flew away from there without drinking that nectar. God said to Devī and me: «†Drink [this] excellent water; Devī may not drink it [...].» †Devī said the [following] words: «I myself drink this [semen].» [Then the god said:] «O Nandi of great intelligence! Protect [this] water, [this] nectar. [You] should never give this water to gods. [You] should favour human beings, domesticated animals, birds, and forest animals [with it]. [All who drink this water] without possessing the Vidyāmantra (*vidyayā*), [will become] lords of the Gaṇas. As for those who possess the Vidyāmantra (*vidyayā*), they will attain oneness [with me].»”

Guhyasūtra 16:15 furthermore tells us:

*vidyāyā lakṣaṇaṃ vakṣye yathāha paramaśvaraḥ |
nyāsapānavidhānaṃ ca vidyāmāhātmyam eva ca ||*

I will relate [to you] a description of the Vidyā-[mantra] as the highest god related it [to me], the *nyāsa* procedure [relating to the mantra], the procedure for drinking the [Kedāra water] and also the greatness of the Vidyā-[mantra].

This evidence shows that the *Niśvāsamukha* and the *Guhyasūtra* are closely connected. This fact, however, does not exactly tell us if one text borrowed from the other or not. We could think on the basis of the above-mentioned example that, since the Vidyāmantra is a tantric mantra, what is taught in *Niśvāsamukha* 3:28–29b may have been influenced by chapter 16 of the *Guhyasūtra*.¹⁰⁵ Therefore, the *Niśvāsamukha* would have borrowed from the *Guhyasūtra* the idea of achieving union with Śiva by means of the Vidyāmantra and by drinking the Kedāra water.

¹⁰⁵The other case where the reading of the *Niśvāsamukha* seems to be influenced by the tantric teachings could be the passage of *Niśvāsamukha* 1:27c–28b (*dikṣitā nandinā sarve nirvāṇe yojitāḥ pare | | vidyābhikāṅkṣiṇāś cānye vidyāyāṃ te tu yojitāḥ |*). These two lines appear just after Nandin names the five streams (1:26a–27a) and state two types of initiation, *vidyādikṣā* and *nirvāṇadikṣā*, which actually fall under the fifth stream, the Mantramārga.

This is not, however, the only possibility. The topic of Kedāra in the *Niśvāsamukha* or in the *Guhyasūtra* may not have been influenced by the one or the other. The reality might be that the author who redacted the *Niśvāsamukha* and the final chapters,¹⁰⁶ including chapter sixteen, of the *Guhyasūtra* may have been responsible for the reference to the water of Kedāra and the Vidyāmantra in both texts. Alternatively, the author who composed the passage on Kedāra in the *Niśvāsamukha* had the same understanding of the place as the author of chapter sixteen of the *Guhyasūtra* had. In any case, both texts represent the Mantramārgic understanding of the place, as both texts try to associate the Vidyāmantra in connection with drinking the water of Kedāra. This also indicates that the passage of the *Niśvāsamukha* was not taken from a Laukika source.

As we have already observed (p. 8) *Guhyasūtra* 1:4 refers to the *Mukha* (i.e. the *Niśvāsamukha*).¹⁰⁷ Another similar, but doubtful, cross-reference occurs thus at the end of the *Guhyasūtra* (18:12–15):

*daśākṣaraparivāraṃ*¹⁰⁸ *sarveṣāṃ kathitaṃ tava*¹⁰⁹ |
catuḥsūtrasamāyuktaṃ mūlavidyāsamuddhṛtaṃ | |
uddhāraṃ sarvamantrāṇāṃ samukhādyāṃ prakīrtitaṃ |
*etat te kathitaṃ sarvaṃ mayākhyātaṃ suvīṣṭa[[ram]]*¹¹⁰ | |
 [[□]] *rānane* |
*sāraṃ tat sarvamantrāṇāṃ kiṃ bhūyaḥ prcchase priye*¹¹¹ | |
*catvāro*¹¹² *kathitā sūtrā samukhādyā varānane* |
*pañcamāṃ tu paraṃ*¹¹³ *sūtraṃ kārīkā nāma nāmataḥ* |
*sūcitā sūtramātreṇa kārīkāḥ kimu prcchatha*¹¹⁴ | |

The recognition of the *Niśvāsamukha* by the *Guhyasūtra* raises some issues. If the verse was not added later, then the *Niśvāsamukha* must be earlier than the *Guhyasūtra*. But, there is a possibility that both these passages were added secondarily in a late stage of the composition of the *Guhyasūtra*, appearing as they do at the very beginning and end of the *Guhyasūtra*. These pieces of texts cannot therefore be taken as certain evidence of the relative dates of these two texts.

¹⁰⁶The *Guhyasūtra* may have been written in different layers and thus many people may have been involved to complete the text of what we have now in eighteen chapters. See Goodall et al. (2015: 20, 44 and 71–73) for more details.

¹⁰⁷For the translation and full quote of the text see p. 8.

¹⁰⁸*daśākṣaraparivāraṃ* | NW; *daśākṣaraṃ parivāraṃ* K

¹⁰⁹*tava* | K; *tavaḥ* NW

¹¹⁰*mayākhyātaṃ suvīṣṭaṃ* | K; *mayākhyāta suvīṣṭa* --- N; *mayākhyāta suvīṣṭaṃ* W

¹¹¹*priye* | N^{pc}KW; *pricchase* N^{ac}

¹¹²*catvāro* | NW; *catvāro(h)* K

¹¹³*pañcamāṃ tu paraṃ* | K; *pañcamantu para* NW

¹¹⁴*kārīkāḥ kimu prcchatha* | K; *kārīkā* --- *cchatha* N; *kārīkā punaḥ prcchatha* W

The *Niśvāsamukha*'s Borrowings from the *Pāśupatasūtra*

The *Pāśupatasūtra* is one of the earliest and most extensively used sources by the composer of the *Niśvāsamukha*. The *Pāśupatasūtra* is the earliest existing scripture of the Pāśupatas, the oldest known sect of Śaivism, which is referred to by the *Niśvāsamukha* as the *Atimārga* "the outer path."¹¹⁵ It is known as such because it presents itself as being beyond the path of the four stages of life (Sanderson 1988:664) propounded by the brahmanical system.¹¹⁶ The practice of the Pāśupatas is extraordinary in the sense that it goes beyond the orthodox rules of the brahmanical tradition and accepted social conventions. The injunctions, for example, *bhasmani śayita* "One should sleep in ashes," ...' *unmattavad eko vicareta loka* "One should stroll around in the world like a mad person," *śmaśānavāsi* ... "One should live in a cremation ground,"¹¹⁷ clearly indicate the antinomian aspect of the Pāśupatas. The *Niśvāsamukha*'s adoption of the *Pāśupatasūtra* tells us about the history of this sect and its role for the formation of early Śaivism. What it specially reveals is that the Pāśupatas were still prominent in society by the time of the composition of the *Niśvāsamukha*, and that some of the roots of Mantramārga Śaivism lie in the teaching of the *Atimārga*.¹¹⁸

The fourth section of the *Niśvāsamukha*, dealing with the *Atimārga*, starts from 4:70c and goes up to 4:130d. This section presents two types of Pāśupata system (4:123), *Atyāśrama* (4:70c–88d) and *Lokātita* (4:89–130). The first, *Atyāśrama*, is presented by a versified paraphrase of the *Pāśupatasūtra*. We may begin by exploring the manner in which our text takes the *Pāśupatasūtra* into account. In the following, I present mutually corresponding passages of these two texts and discuss some of the changes to the text. This may tell us something about the way the composer compiled this text. More detailed discussion and references to the texts can be found in our notes to the translation.¹¹⁹

Obviously, we cannot expect the same wording in the *Niśvāsamukha*, since the author of the text had to versify the *Pāśupatasūtras* and resituate them in the context of the *Niśvāsamukha*. Alternatively, it is conceivable that the author had access to a version of the *Pāśupatasūtras* that was already in verse-form and the task was simply to align them with the trajectory of the *Niśvāsamukha*. In both cases we expect some changes. Here we deal with some of the most important findings noticed in the Pāśupata section of the *Niśvāsamukha*. For other cases, the reader is referred to the translation and accompanying notes of the relevant section (*Niśvāsamukha* 4:70c–88d).

In some cases, the borrowed text is augmented and made clear. For example, *Pāśupatasūtra* 1:18 *akaluṣamateḥ* "of one [he who is] of unclouded mind" is rendered as *Niśvāsamukha*

¹¹⁵Sanderson 1988:664.

¹¹⁶The Pāśupata observance, as Sanderson mentions (1988:664), is meant for a brahmin who has already gone through the *upanayana* rite, in which the boy is invested with the sacred thread, qualifying him to learn the Veda.

¹¹⁷*Pāśupatasūtra* 1:3, 4:4 and 5:20.

¹¹⁸The reader is referred to Sanderson 2006:199ff.

¹¹⁹Here I have followed the *sūtra* number of the *Pāśupatasūtra* based on Kaunḍinya's *bhāṣya* (i.e. in accordance with Śāstri's edition), not of the *sūtrapāṭha* of Bisschop (2007).

4:75ab (*akāluṣyeṇa bhāvena jantum paśyeta sarvataḥ*) “One should see all living beings with an unclouded disposition.” We suppose that this is not just conditioned by the metre, it is rather connected with the meaning concerned. The text of the *sūtra* is typically concise, and also when the text was versified, it seemed natural to make the meaning explicit.

There are cases where the text of the the *Niśvāsamukha* deviates significantly from the *Pāśupatasūtra*, although the intended meaning might be identical. Here are some examples:

Pāśupatasūtra

- *carataḥ* 1:19
- *kāma-rūpitvam* 1:24
- *avamataḥ* |
sarvabhūteṣu 3:3–4
- *paribhūyamāno hi vidvān*
kytsnatapā bhavati 3:19
- *sarvaviśiṣṭo 'yaṃ panthāḥ* |
satpathaḥ 4:16–17

Niśvāsamukha

- evaṃ yo varttate nityaṃ* 4:86a
- yathepsitam* 4:87b
- viparītāni karmmāṇi*
kurvaṃl lokajugupsitaḥ | 4:78cd
- paribhūtaḥ kṛcchratayā*
sarvalokeṣu ninditaḥ |
mahātapās ca bhavate 4:81c–82a
- sanmārggavratācārīṇe* 4:84d

We encounter, however, also some crucial deviations in *Pāśupata* injunctions in the borrowed passages. In the following example we find a reference to the *liṅga*, the icon of Śiva, which is otherwise absent in the *Pāśupatasūtra* and Kauṇḍinya's commentary on it. This change in the paraphrased text may have appeared as the result of relatively loose paraphrasing. Perhaps, the redactor saw no difference between *āyatana* (“abode”) and *liṅgasyāyatana* (“the abode of the *liṅga*”). Alternatively, *āyatana* is made explicit by rephrasing it as *liṅgasyāyatana*.¹²⁰ Therefore he may not have been aware of having introduced potentially significant modification:

Pāśupatasūtra 1:7

āyatanavāsi

Niśvāsamukha 4:72a

liṅgasyāyatane vāsaḥ

Another change in the *Niśvāsamukha* concerns mantra recitation. Our text speaks of reciting the *bahurūpī gāyatrī* mantra without mentioning any option. The *Pāśupatasūtra* and Kauṇḍinya's commentary on it, however, attest an option, prescribing either recitation of the *raudrī gāyatrī* or the *bahurūpī gāyatrī*. We are not completely sure whether or not the *Niśvāsamukha* is responsible for abolishing the option of reciting the *raudrī gāyatrī*, as there is a possibility that the *Niśvāsamukha* simply borrowed the passages from a third source:

¹²⁰Kauṇḍinya basically states that since people worship there, it is called an *āyatana* (*yajanāc cāyatanam*). In his specific understanding of what an *āyatana* is, in this commentary on *Pāśupatasūtra* 1:7, he appears to avoid mentioning the *liṅga*.

Pāśupatasūtra 1:17

Niśvāsamukha 4:74d

raudrīm gāyatrīm bahurūpīm vā japet

bahurūpan tato japet

In the following passage, the *Niśvāsamukha* strikingly replaces *hasita*, “laughter,” by *stava*, “eulogy,” which we find nowhere mentioned in the *Pāśupatasūtra*. If the replacement was on purpose, it suggests that by the time of the *Niśvāsamukha*, the offering (*upahāra*) of laughter to Śiva was no more in use and a new, less radical, custom of eulogy may have been introduced. Furthermore, the order of the elements in the verse of the *Niśvāsamukha* is different from the order that is found in the *Pāśupatasūtra*, and the word *upahāra* is missing in the *Niśvāsamukha*. This may simply have happened due to the constraints of the metre:

Pāśupatasūtra 1:8

Niśvāsamukha 4:72b–72d

hasitagītanṛtya-
huḍḍuṅkāranamaskāra-
japyopahāreṇopatiṣṭhet

huḍḍuṅkārastavaḥ tathā |
gītanṛtyanamaskārair
brahmabhir japasaṃyutaḥ |

Nowhere in the *Pāśupatasūtra* do we come across a reference to the concept of *pūjā*, “worship”, but the version of the *Niśvāsamukha* mentions it at several places. This is a substantial change from the perspective of the *Pāśupatas*, who are considered to be practising a form of religion that goes beyond the established traditions. We could assume, once again, that the author of the *Niśvāsamukha* saw no difference between *yajana* and *pūjā* as they can be used synonymously. Thus, we cannot exclude the possibility that this change too was the result of relatively loose paraphrasing:

Pāśupatasūtra 2:9–11

Niśvāsamukha 4:76ab

tasmād ubhayathā yaṣṭavyaḥ;
devavat pitṛvac ca;
ubhayaṃ tu rudre devāḥ pitaraś ca

pitṛpūjāṃ devapūjāṃ
ubhe devāya kalpayet |

This is not, however, the only instance that we come across *pūjā* in the *Pāśupata* section of the *Niśvāsamukha*. The passage 4:71b–71d (... *guhyasthānam parivrajat | darśanārthan tu īśasya pūjān tatraiva kalpayet |*), which has no parallel in the *Pāśupatasūtra*, again refers to *pūjā*. *Niśvāsamukha* 4:81d (*pūjālābhavivarjitah*) once more includes *pūjā* among the injunctions of the *Pāśupatas*. The offering of the withered flowers which is described by the *Niśvāsamukha* and also forms a part of *pūjā* ritual implies a *Pāśupata* concept even though it is not attested in the *Pāśupatasūtra* itself, as will be shown in p. 47. There is a possibility that the version of the *Pāśupatasūtra* available to the *Niśvāsamukha* was different from that which is available to us through Kauṇḍinya’s commentary.

Further, we find non-standard grammar in the verses of the *Niśvāsamukha*, while the corresponding passage of the *Pāśupatasūtra* is in standard grammar. In the first instance,

when two *Pāśupatasūtras* featuring the neuter *s*-stem *vāsa*s are paraphrased in the *Niśvāsamukha*, the word is treated as a masculine *a*-stem, *vāsa*. In the second, the standard optative singular *avekṣet* of the *Pāśupatasūtra* has been replaced with its common equivalent, but irregularly in *Ātmanepada*, *paśyeta*:

Pāśupatasūtra

- *ekavāsāḥ | avāsā vā* 1:10–11
- *mūtrapurīṣaṃ nāvekṣet* 1:12

Niśvāsamukha

- *ekavāso hy avāso vā* 4:73a
- *mūtrāmedhyan na paśyeta* 4:74a

There are some extra elements in the *Niśvāsamukha*, parallels for which we do not find in the extant *Pāśupata* sources (cf. also Sanderson 2006:158). These pieces of information we will examine further below.

We may now expand on this a little because further *Pāśupata* materials have since been discovered. There are four independent *Pāśupata* ritual texts ascribed to a certain Gārgya, the *Samskāraavidhi* (D. Acharya 2007), *Antyeṣṭividhi* (D. Acharya 2010), *Pātravidhi* (2011), and the *Prāyaścittavidhi*, all of which have come to light thanks to Prof. Diwakar Acharya, who has published three of them (with the fourth soon to appear). It is significant that none of the extra elements in question are to be found in these *Pāśupata* manuals either, nor in the *Pampāmāhātya* (Filliozat 2001:91–152), which also contains some of the *Pāśupatasūtras* in a paraphrased form.

Now, the question is: what purpose do these extra passages serve in the *Niśvāsamukha*? First of all, we should bear in mind that we are dealing with text that has been turned from prose into verse. In the process of drafting verses, some verse-fillers, no doubt, were also added. For example, a phrase like *jitendriya*, “with the senses subjugated” in *Niśvāsamukha* 4:70d (*bhasmaśāyī jitendriyaḥ*) and 4:83a (*jitendriyaś ca dāntaś ca*). Either one of these is certainly a verse-filler. The other might be taken as the parallel for *Pāśupatasūtra* 5:11.¹²¹

There are, however, some other pieces of text which actually look like *Pāśupata* injunctions. For example, *Niśvāsamukha* 4:73cd *suśīrṇapatitaiḥ puṣpair ddevadevaṃ samarccayet* “He should worship the god of gods with withered, fallen flowers.” This passage is reminiscent of the important *Pāśupata* concept of *ahiṃsā*, “harmlessness.” Since the *Pāśupatas* are conscious of the subtle implications of *hiṃsā*, “harmfulness,” they may have seen *hiṃsā* in the picking of flowers.¹²² From Kauṇḍinya’s commentary on the *Pāśupatasūtra* we know that *Pāśupatas* try to observe *ahiṃsā* in their main ritual practices. Kauṇḍinya explains that the concept of *ahiṃsā* is embedded in the practice of a *Pāśupata* ascetic. In order to avoid harm to creatures he is supposed to eat the food prepared by others (*parakṛta*), live in a temple prepared by others, wear *nirmālya*, “the used garlands of god” and bathe in

¹²¹ A similar example may be the phrase *prāṇāyāma* “breath control” that occurs in 4:85a. As this expression has already been used in 4:74ab and is paralleled by *Pāśupatasūtra* 1:16, the second occurrence in 4:85a must be verse-filler.

¹²² The reader is here referred to Sanderson 2014:10, fn. 38.

bhasma, “ashes”, instead of water so as to avoid direct harm to living creatures by one-self (Hara 2002:71–73). This effectively means he deliberately avoids, at least according to Kauṇḍinya, every possible harm to any creature. We therefore assume that *suśīrṇapatitaiḥ puṣpāir ddevadevaṃ samarccayet* is not just a verse-filler, but an actual Pāśupata injunction, even though it is not found in the *Pāśupatasūtra*.

The passage of *Niśvāsamukha* 4:83d *naikānnādaḥ kadācana*, “He [should] never eat food [that is obtained] from a single [house]” also does not seem to be meant for padding out the metre, and indeed the *Prāyaścittavidhi*, one of the newly found Pāśupata texts, prescribes (verse 81) atonement for eating food collected from a single household in certain conditions.

Likewise, the following complete verse of *Niśvāsamukha* 4:77 is without parallel:

śītātāpaparikleśair jalam aśrū --- sibhiḥ |
jāpadhyānaparo nityaṃ sarvadvandvasahiṣṇutā || 4:77 ||

“Through the hardships of cold and heat; water [...] He should always be dedicated to mantra recitation and meditation, and should [have] the capacity for patient endurance of all kinds of pairs [of opposites]”

Although we do not find any parallel for this verse in the *Pāśupatasūtra*, the elements of the verse of the *Niśvāsamukha* do not seem unmindfully chosen ones. We know that enduring the hardships of cold and heat (cf. for example *Yājñavalkyasmṛti* 3:52) is a practice of asceticism in Indian tradition. Furthermore, we find the compound *°dvandvasahiṣṇutā/dvandvasahiṣṇutva* which reflects specific ascetic practice also attested in Pāśupata sources, such as *Pāñcārthabhāṣya*, p. 121. Thus, the verse we discussed above does not look as though it has been completely made up by the author of the *Niśvāsamukha*, but rather reflects authentic Pāśupata tradition.¹²³

Most striking is that the Pāśupata section of the *Niśvāsamukha* does not have the five Brahmamantras— Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa and Īśāna in due order. These mantras are prominent features in the *Pāśupatasūtra* for one is placed at the end

¹²³Here is a list of remaining extra elements that are found in the Pāśupata-section of the *Niśvāsamukha*. We think that these too may be valid injunctions incorporated in Pāśupata tradition at a later stage, most probably after the time of composition of the *Pāśupatasūtra*.

- 4:78a *japaṇiṣṭhaikāntaratih* “Being intent upon mantra recitation and enjoying solitude.”
- 4:80a *vikrośen* “He should tremble.”
- 4:80cd *viruddhaceṣṭitaṃ vākyaṃ viruddhañ cāñjanaṃ sadā* “[He should engage in] inappropriate behaviour, inappropriate speech, [and] always [apply] inappropriate ointments.”
- 4:81ab *viruddhamāṇḍanaṃ gātre sarvadā samupakramet* “He should always apply inappropriate ornaments on his body.”
- 4:83ab ... *dāntaś ca kṣamī kāmavivarjitah* “[He should] be restrained, be forgiving, [and] free from desire.”
- 4:86b *dambhalobhavivarjitah* “Devoid of pride and greed.”

of each of the five chapters. It is worth inspecting the cause of their absence in the *Niśvāsamukha*. Were these mantras not a part of the *Pāśupatasūtra* which the author of the *Niśvāsamukha* drew upon? If this is the case, was Kauṇḍinya responsible for the division in five chapters of the *Pāśupatasūtra*, adding one of these mantras to each chapter? Or were these mantras intrinsic to the *Pāśupatasūtra* and the person who paraphrased it deliberately left them out because they were not about practice? We are only able to raise these issues but not to provide an answer. In addition, the rewards of following the injunctions, which are mentioned in the *Pāśupatasūtra* just before the Brahmanamantras, are missing in the *Niśvāsamukha*. We cannot at this stage understand why this is the case.

The *Niśvāsamukha*'s Borrowings from the *Manusmṛti*

As we have mentioned in passing above, another work upon which the author of the *Niśvāsamukha* plainly drew was the *Manusmṛti*.¹²⁴ This work has substantially influenced the composition of the *Niśvāsamukha*. This is evident from the inclusion of making donations (2:37ff.), practising observances (3:37ff.), worshipping ancestors (2:39–41), using the five products of the cow and *kuśa*-grass (for example 3:37) and the like. We find such materials in the *laukika* section of the *Niśvāsamukha*, showing adaptation of the textual and cultural influence of the brahmanical tradition. The *Manusmṛti*, which is one of the most influential works of the brahmanical tradition, is one of the texts that the *Niśvāsamukha* used to create some parts of the *Laukika* and *Vaidika* sections. We start by considering the possibility that the *Niśvāsamukha* borrowed directly from the *Manusmṛti*. A careful reader will observe stylistic differences between the original text of the *Manusmṛti* and the form in which it has been incorporated into the *Niśvāsamukha*. Such assimilated text certainly loses its original texture upon being transplanted into a novel linguistic or structural context. In the section of the *Niśvāsamukha* that deals with observances we encounter the following verse defining the *Atikṛcchra* (3:40) observance:

ekaikaṃ bhakṣayed grāsaṃ trīṇy ahāni jitendriyaḥ |
trirātropavasec caiva atikṛcchraṃ viśodhane ||

“Having subdued one’s sense faculties, one should, for three days, eat [only] a mouthful and one should fast for three nights. [This kind of religious observance is called] *atikṛccha* O pure lady!”

If we compare this to the definition in the *Manusmṛti* (11:214) we find changes influenced by both context and style:

ekaikaṃ grāsaṃ aśnīyāt tryahāni trīṇi pūrvavat |
tryahaṃ copavased antyaṃ atikṛcchraṃ caran dvijaḥ ||

¹²⁴For the *Manusmṛti* and its place in the brahmanical tradition, see Olivelle’s introduction to the *Manusmṛti* (2005).

“A twice-born practicing the *Atikṛcchra* (very arduous) penance should eat as before (11:212) one mouthful a day during the three-day periods and fast during the final three days.” (Olivelle 2005:226)

Apart from minimal changes of vocabulary, such as replacing *aśnīyāt* by *bhakṣayed*, and word-order, the *Niśvāsamukha* replaces *pūrvavat* by *jīvendriyaḥ* and *caran dvijaḥ* by *viśodhane*. In the *Manusmṛti* these two words — *pūrvavat* and *caran dvijaḥ*— fit the particular context. The word *pūrvavat* refers to nine-day periods taught in verse 11:212 of the *Manusmṛti*, where a twice-born man, practising the *Prājāpatya* penance, is supposed to eat in the morning for three days; in the evening for three days; the following three days he should eat unsolicited food. As the preceding section of the *Niśvāsamukha* deals with the *Sāntapana* penance, and the procedure of practising this observance is different to that of the *Prājāpatya*, the text replaces this word, according to the demands of the context, by *jīvendriyaḥ*, which seems to be a verse-filler. Similarly *caran dvijaḥ* makes perfect sense in the *Manusmṛti*, as this penance is listed among others which are meant to be practised by twice-born people. Such a restriction is not fitting to the context of the *Niśvāsamukha*.

Moreover, the *Niśvāsamukha*’s grammar is less standard and as such fits in the style of the language of the wider text. As will be shown in the section on language later on, the overall language of the *Niśvāsamukha* is a mixture of Pāṇinian and non-Pāṇinian forms, which is a genuine feature of the text (see p. 81ff.). The *Niśvāsamukha* replaces *tryaḥaṃ copavased* with a less standard compound *trirātropavaset*, where the ending of the expected accusative *trirātram* has been irregularly elided with the following word.

In the same section of the *Niśvāsamukha*, we find a verse which deals with the *Sāntapana* observance. If we compare this version of the *Niśvāsamukha* with that of the *Manusmṛti*, apart from other minimal changes, the *Niśvāsamukha* adds the fruit of observing the *Sāntapana* presumably because it mentions the reward of the undertaken tasks described in the rest of the section. The version of the *Manusmṛti* (11:213) reads as follows:

gomūtram gomayaṃ kṣīram dadhi sarpiḥ kuśodakam |
ekarātropavāśaś ca kṛcchraṃ sāntapanam smṛtam ||

“Subsisting on cow’s urine, cow dung, milk, curd, ghee, and water boiled with Kuśa grass, and fasting during one day— tradition calls this *Sāntapana* penance.” (Olivelle 2005:226)

The *Niśvāsamukha*’s text (3:37a–38b), however, appears as follows:

māse māse tu yaḥ kuryād ekarātram upoṣitaḥ |
pañcagavyaṃ śucir bhūtvā pītvā sāntapanam bhavet ||
samvatsareṇa śuddhātmā brahmaloke mahīyate |

“If someone observes (*kuryāt*) fasting for one night every month (*māse māse*) after consuming only the five products of the cow having first purified himself— [this] would be *Sāntapana*. [By observing this vow of *Sāntapana*] for a year, one [becomes] pure and will be honoured in the world of Brahṃā.”

Similarly, the *Manusmṛti* (11:217), defining the *cāndrāyaṇa* observance, says:

*ekaikaṃ hrāsayet piṇḍaṃ kṛṣṇe śukle ca vardhayet |
upasprśaṃs triśavaṇaṃ etat cāndrāyaṇaṃ smṛtam ||*

“He should decrease his food by one rice-ball a day during the dark fortnight and increase it likewise during the bright fortnight, bathing three times a day—tradition calls this *cāndrāyaṇa* (the lunar penance).” (Olivelle 2005:226–227)

This appears in *Niśvāsamukha* 3:43–44 thus:

*ekaikaṃ varddhayed grāsaṃ śukle kṛṣṇe ca hrāsayet |
triṣkālasnāyī māsaṃ tu candravṛddhyā vrataṃ caret ||
cāndrāyaṇaṃ idaṃ śreṣṭhaṃ sarvapāpāpanodanam |
pāpī mucyeta pāpena apāpaḥ svargago bhavet ||*

“One should increase [his food] by a mouthful [a day in the days of] the bright fortnight and should decrease it [in the days] of the dark fortnight [by a mouthful a day] and should bathe three times a day; [one should] observe this observance for a month in accordance with the change of the moon (*candravṛddhyā*). This is the excellent lunar-observance (*cāndrāyaṇa*), which removes all sins. A sinner will be freed from sin [by performing it], and one who has not committed sin will go to heaven.”

For the *Niśvāsamukha* there are clearly two types of people who practise this observance, the *pāpī*, “sinful one” and the *apāpaḥ*, “sinless one,” which the text mentions throughout its section on *upavāsa*, “fasting.” Accordingly it entails two types of rewards, one for the sinful person and the other for the sinless person. Such a distinction of agent of observance and the reward is absent in the *Manusmṛti*. The two adjectives, *śreṣṭhaṃ* and *sarpapāpāpanodanam*, are not present in the original text of the *Manusmṛti*. Once again, the fruit of observing this *cāndrāyaṇaṃ* is an additional element in the *Niśvāsamukha*.

Other examples of this kind are:

Manusmṛti

*caturaḥ prātar aśnīyāt
piṇḍān vipraḥ samāhitaḥ |
caturo 'stamite sūrye
śīśucāndrāyaṇaṃ smṛtam || 11:220*

Niśvāsamukha

*caturo bhakṣayet piṇḍān
pūrvāhne tu vicakṣaṇaḥ ||
sūryasyāstamane vāpi
caturo bhakṣayet punaḥ |
śīśucāndrāyaṇaṃ hy etad
upapātakanāśanam ||
māsenaikena śuddhātmā
apāpī svargatiṃ vrajet | 3:46c–
3:48b*

*aṣṭāv aṣṭau samaśnīyāt
piṇḍān madhyamdine sthite |
niyatātmaṁ haviṣyasya
yaticāndrāyaṇaṁ caran || 11:219*

*aṣṭāv aṣṭau samaśnīyāt
piṇḍān madhyandine sthite |
haviṣyeṇa samāyuktān
mucyate sarvapātakaiḥ ||
apāpī svarggam āyāti
yaticāndrāyaṇena tu | 3:45a–3:46b*

In the first example the *Niśvāsamukha* states that the *śisucāndrāyaṇa* observance removes secondary sins, making people pure within a month and that they, being pure, will go to heaven. This has no equivalent in the *Manusmṛti*. In the second example, too, the *Niśvāsamukha* asserts that by practising the *yaticāndrāyaṇa* observance one becomes free from all sins and, being sinless, goes to heaven. This again in contrast with the *Manusmṛti*.

Let us examine another parallel, this time from the treatment of the rules for householders in the *Niśvāsamukha*'s Vaidika section. The word-order has been changed and *upaskaraḥ* is replaced by the synonymous word *pramārjanī*. Besides, *badhyate yās tu vāhayan* is replaced by *kathitās tava śobhane* to fit the context of the *Niśvāsamukha*.

Manusmṛti

*pañca sūnā grhasthasya
cullī peṣaṇy upaskaraḥ |
kaṇḍanī codakumbhaś ca
badhyate yās tu vāhayan || 3:68*

Niśvāsamukha

*peṣaṇī kaṇḍanī cullī
udakumbhaḥ pramārjanī |
pañca sūnā bhavanty ete
kathitās tava śobhane || 4:19*

There are some examples where the *Niśvāsamukha* makes its language *aiśa* (see p. 81ff.) by slightly changing the formulation of the *Manusmṛti*. The *Niśvāsamukha* recurrently uses grammatically incorrect forms from the standpoint of standard Pāṇinian grammar. Śaiva commentarial tradition, however, regards these grammatically erroneous instances as authoritative on the ground that they stem from Śiva himself. This can be seen in the following example, where *Manusmṛti* 3:197 gives the list of the ancestors of the four *varṇas* in this form:

*somapā nāma viprāṇāṁ kṣatriyāṇāṁ havirbhujāḥ |
vaiśyāṇāṁ ājyapā nāma śūdrāṇāṁ tu sukālinaḥ ||*

“The ancestors of Brahmins are called Somapas; of Kṣatriyas, Havirbhujas; of Vaiśyas, Ājyapas; and of Śūdras, Sukālins.” (Olivelle 2005:118)

The same verse appears in the version of the *Niśvāsamukha* (3:155) as follows:

*pitaras somapā vipre kṣatriye tu havirbhujāḥ |
ājyapā vaiśyayonau tu śūdrāṇān tu sukālinaḥ ||*

“In the case of a Brahmin, the ancestors will be [called] Somapās; in the case of a Kṣatriya, Havirbhujas; in the case of a Vaiśya, Ājyapas; and for Śūdras, [they are called] Sukālins.”

The author of the *Niśvāsamukha* does not alter any nuance in the text of the *Manusmṛti* here, but changes the style. The genitives, namely, *viprāṇām*, *kṣatriyāṇām* and *vaiśyāṇām* of the *Manusmṛti* have been replaced by locatives *vipre*, *kṣatriye* and *vaiśyayonau* in the *Niśvāsamukha*. But the trace of original reading of the *Manusmṛti*, *śūdrāṇām*, genitive, has been retained. This creates a mixture of locative and genitive in the borrowed text of the *Niśvāsamukha*. This again testify to the fact that the *Niśvāsamukha* loosely paraphrased the borrowed passages. This use of two cases in parallel construction could be considered as one of the features of *aīśa* language. There is, however, no change in the content of the borrowed text. This is further made clear by the attestation of *śūdrāṇām* in 155d of the *Niśvāsamukha*.

Here follow a few more similar examples:

Manusmṛti

ṣaṭtriṃśadābdikaṃ caryaṃ
gurau traivedikaṃ vratam |
tadardhikaṃ pādikaṃ vā
grahaṇāntikam eva vā || 3:1

adhyāpanaṃ brahmayajñāḥ
pitryajñas tu tarpaṇam |
homo daivo balir bhauto
nryajño 'tithipūjanam ||
pañcaitān yo mahāyajñān
na hāpayati śaktitaḥ |
sa grhe 'pi vasan nityaṃ
sūnādoṣair na lipyate || 3:70–71

Niśvāsamukha

ṣaṭtriṃśadābdikā caryā
guros traivedikaṃ vratam |
tadardhikaṃ pādikaṃ vā
grahaṇāntikam eva vā || 4:5c–6b

adhyāpanaṃ brahmayajñāṃ
pitryajñān tu tarppaṇam |
homo daivo balir bhauto
nryajño 'tithipūjanam ||
pañcaitāṃs tu mahāyajñāṃ
na hāpayati śaktitaḥ |
svagrhe 'pi vasan nityaṃ
sūnādoṣair na lipyate || 4:17–18

In the first example, we observe that the *Niśvāsamukha* places *ṣaṭtriṃśadābdikā caryā* in apposition to *traivedikaṃ vratam*, whereas the *Manusmṛti* displays it in the neuter case: *ṣaṭtriṃśadābdikam* qualifying *caryam*. In the second example, the *Niśvāsamukha* reads irregular *°yajñāṃ*, whereas the *Manusmṛti* records the regular masculine, *°yajñāḥ*.

The *Niśvāsamukha*'s borrowing from the *Manusmṛti* is significant for the history of early Śaivism, as it demonstrates the fact that some of the major features of the orthodox brahmanical teaching were adopted by the Śaivas to create their corpus of teachings. Moreover, direct borrowing of *Niśvāsamukha* from the *Manusmṛti* points to the fact that brahmanical heritage was a major part for the development of early Śaivism. Once again this evidence supports the theory of Sanderson (2009) that the religion of Śaivas consist of both: the teaching of Śaivism and Brahmanism.

The *Niśvāsamukha* and the *Śivadharmasāstra*

The *Śivadharmasāstra* is the first among a group of non-tantric Śaiva works that is commonly called the *Śivadharmā* corpus.¹²⁵ A number of Nepalese palm-leaf manuscripts transmit eight works of this corpus in a single codex. The first text in these manuscripts is usually the *Śivadharmasāstra*, which is the oldest work of the group. The second is the *Śivadharmottara*,¹²⁶ the third the *Śivadharmasaṅgraha*, the fourth the *Śivopaniṣad*, the fifth the *Umāmaheśvarasaṁvāda*, the sixth the *Uttarottaramahāsaṁvāda* (or *Umottara*), the seventh the *Vṛṣasārasaṅgraha*, and the eighth the *Dharmaputrikā*. In one early Nepalese palm-leaf manuscript, we find fragments of a ninth work called the *Lalitavistara*, which may also form part of the *Śivadharmā* corpus (not to be confused with the Buddhist work of that name). Until recently, the *Śivopaniṣad* was the only published work from this corpus, but there is now a printed version (based on a single manuscript and full of mistakes) published by Yogi Narahari Nath, of all the texts mentioned with the exception of the *Lalitavistara*.¹²⁷

In two articles published in the 1980s in the journal *Purana*, R.C. Hazra proposed approximate dates for the first two works of the corpus, namely the *Śivadharmasāstra* and the *Śivadharmottara*. He suggests that the *Śivadharmasāstra* was composed between 200 and 500 AD, while the *Śivadharmottara* came much later, between 700 and 800 AD, on the grounds that it makes use of expressions such as *āgama* and *śivatantra*, which Hazra assumes to refer to tantric Śaiva scriptures.¹²⁸

This assumption, however, is far from certain. It is perhaps worth mentioning that the

¹²⁵For a summary of its chapters, see Hazra 1952–53, and A. Acharya 2009*:28ff.

¹²⁶According to Goodall 1998:375, the first two texts have been transmitted from North to South India.

¹²⁷See Goodall 1998: 375–376, for a brief outline of this corpus; for a summary of each chapter of the texts of the *Śivadharmā* corpus including the *Lalitavistara*, see A. Acharya 2009*:22–82.

¹²⁸Concerning the *Śivadharmottara*, Magnone (2005:590–591) holds that the text is from South India and proposes the date of the 13th-century or even later, in view of the verse *nandināgarakair varṇair lekhayec chivapustakam* “one should have Śaiva books written in Nandinagari letters.” This is a clear reference, according to him, to the so-called Nandinagari script, which originated in the 13th-century. Here he is in error, since we have the 9th-century Nepalese manuscript of the text written in the “Licchavi” script. Thus, *nandināgarakair varṇair* cannot refer to the so called Nandinagari script he alludes to, nor does the text necessarily belong to South India, and certainly not to the 13th-century (Bisschop 2007:27–28, fn. 69). Prof. Goodall, in his post to Indology list, dated 23 January, 2010, illuminates this further:

There is a passage in the *Śivadharmottara* that appears to recommend the copying of Śaiva literature using Nandināgarī letters. This has hitherto been assumed (in an article by R.C. Hazra and, more recently, by Paolo Magnone) to be a reference to the South Indian script now known as Nandināgarī, which reached its developed form in the Vijayanagara period.

mātrānusvārasaṁyogahrasvadīrghādīlakṣitaḥ | nandināgarakair varṇair lekhayec chivapustakam | | 2.40 | |

But a Nepalese palm-leaf manuscript transmitting the *Śivadharmottara* has come to light that appears to have been written at the end of the C8th or in the C9th. The passage in question is to be found in the bottom line of the bottom folio of exposure 40 of NGMPP A 12/3. (The 3rd

Śivadharmottara prescribes the installation of an image of *Lakulīśa*, a deity of no importance in the *Mantramārga* and rather indicative of a Pāsupata background. Bisschop (2014) has recently presented the view that some of the information in chapter six of the *Śivadharmasāstra* is not easy to align with a date earlier than the 6th century. In the second chapter of her unpublished thesis, Florinda De Simini (2013) presents a detailed treatment of the *Śivadharmasāstra* corpus and the date of the first two works. For more discussion on the date of these texts, we refer the reader to her work, specifically pp. 28–66.

The *Niśvāsamukha* has sizeable parallels with the *Śivadharmasāstra* all across the text. These parallels are not surprising, as we have seen above that the former is teaching lay Śaiva religious duties to common householders in its *laukika* section. Conversely, the latter is entirely devoted to teach the same throughout the text.

An example of such a parallel is *Niśvāsamukha* 1:167c–168b, which teaches the reward of remembering Śiva (*virūpākṣa*). This is exactly paralleled by *Śivadharmasāstra* 1:14c–15b:

Niśvāsamukha

*ekakālaṃ dvikālaṃ vā
triṣkālaṃ vāpi nityaśaḥ ||
ye smaranti virūpākṣaṃ
vijñeyās te gaṇeśvarāḥ |*

Śivadharmasāstra

*ekakālaṃ dvikālaṃ vā
triṣkālaṃ vāpi nityaśaḥ ||
ye smaranti virūpākṣaṃ
vijñeyās te gaṇeśvarāḥ |*

Both texts, the *Niśvāsamukha* and the *Śivadharmasāstra*, share the notion of making temporary *lingas* of different substances.¹²⁹ There are parallels in these sections between the two texts. One notable example is that of the making of a dust *linga* in *Niśvāsamukha* 2:2.

pāda of the verse there reads *nandināgarakair varṇṇair*, but we may perhaps be justified in taking this to be a copying error.)

Nandināgarī, therefore, is not just the name of a Southern script of the Vijayanagara period; it is attested much earlier as a label for a different style of lettering. Furthermore, I think that we can assume that the script in question was a Northern one from the way the lettering is described in the previous verse.

caturasraiḥ samaśīrṣair nātisthūlair na vā kṛśaiḥ | sampūrṇāvayavaiḥ snigdhair nā-
tivicchinnaśaṃhataiḥ || 2.39 ||

Most of these qualifications could probably be interpreted to describe almost any sort of characters, but it seems to me that the instruction that they should be neither too thick nor too thin (*nātisthūlair na vā kṛśaiḥ*) narrows the range of possibilities. For this, it seems to me, is very unlikely to have been a formulation chosen if the author had been thinking of a scribal tradition in which letters are incised into palm-leaves, such as we find in the Southern, Dravidian-speaking areas and along much of the Eastern littoral.

On the basis of above discussion, we are sure that the date of the *Śivadharmottara* cannot be the 13th-century or later as proposed by Magnone.

¹²⁹The reader is referred here to *Niśvāsamukha* 2:2ff. and *Śivadharmasāstra* 3:63ff.

It is made, according to the text, by chance, by children or ignorant people while playing. The same sort of the *liṅga* is also found described in *Śivadharmasāstra* 3:77c–78b in very similar words:

Niśvāsamukha

*krīḍamānās tu ye bālā
liṅgaṃ kurvanti pāṃśunā |
labhanty ekāntato rājyaṃ
nissapatnam akanṭakam | |*

Śivadharmasāstra

*pāṃśunā krīḍamāno 'pi
liṅgaṃ kuryāt tu yo naraḥ | |
pratyaṇte labhate rājyaṃ
asapatnam akanṭakam |*

According to *Niśvāsamukha* 2:91cd, someone who offers tooth-cleaning sticks, will obtain a beautiful wife. The same link between offering tooth-cleaning sticks and obtaining a beautiful wife is observed in *Śivadharmasāstra* 12:72:

Niśvāsamukha

*dantadhāvanadātā ca
bhāryaṃ labhati śobhanām*

Śivadharmasāstra

*dantadhāvanam uddiṣṭaṃ
nivedya śivayogine |
divyastribhogasaṃyuktaṃ
divi rāmyaṃ puraṃ labhet | |*

Another example is the account of a gradation of recipients (*pātra*) in *Niśvāsamukha* 2:117–119, which also seems to be closely connected to the account in *Śivadharmasāstra* 7:69–71:

Niśvāsamukha

*mūrkhaviprasahasrebhyo
vedādhyāyī paraḥ smṛtaḥ |
vedādhyāyīśahasrebhyo
hy āhitāgnis tato 'dhikaḥ | |
āhitāgnisahasreṣu
agnihotrī varaḥ smṛtaḥ |
agnihotrīśahasreṣu
brahmavettā tato 'dhikaḥ | |*

Śivadharmasāstra

*brahmacārīśahasrebhyo
vedādhyāyī viśiṣyate |
vedādhyāyīśahasrebhyo
hy agnihotrī viśiṣyate | |
agnihotrīśahasrebhyo
yajñayājī viśiṣyate |
yajñayājīśahasrebhyaḥ
satrayājī viśiṣyate | |
satrayājīśahasrebhyaḥ
sarvavidyāntapāraḥ |
sarvavidyāvidkoṭibhyaḥ
śivabhakto viśiṣyate | |*

In addition to this, the version of the *Līṅgodbhava* myth of *Niśvāsamukha* 1:72ff. is close to that of *Śivadharmasāstra* 3:2ff.;¹³⁰ the list of rivers (3:2ff.) and the list of the *pañcāṣṭaka* (see 3:19ff.) in the *Niśvāsamukha* are also close to *Śivadharmasāstra* 6:201ff. and 12:108ff.

If the *Śivadharmasāstra* was at the basis of these parallels of the *Niśvāsamukha*, then the consequence would be that the *Niśvāsamukha* must have been composed after the composition of the *Śivadharmasāstra*, which can be tentatively dated around the 6th to 7th centuries (Bisschop 2014), although there is no irrefutable evidence regarding its date. Even if these parallels show a connection between the *Niśvāsamukha* and the *Śivadharmasāstra*, we cannot, again, be sure that the *Niśvāsamukha* has borrowed these pieces from the *Śivadharmasāstra*. It is quite conceivable that there was a third, common, lay Śaiva source which might have been the source for both texts or that these represent floating verses. This means that these parallels do not necessarily prove that the *Śivadharmasāstra* was the direct source for the *Niśvāsamukha*, and that the *Niśvāsamukha* was therefore composed later than the *Śivadharmasāstra*.

The *Niśvāsamukha*'s parallel with the above-mentioned sources does shed some light on the development and the history of early Mantramārgic Śaivism. The Mantramārgic branch of Śaivism did not develop completely on its own, but rather there seems to have been considerable contribution of other religious traditions, evidently brahmanism, Sāṅkhya, Yoga, Atimārga and lay Śaiva religion.

Some Remarkable Irregularities in the Text

The text of the *Niśvāsamukha* displays its dependence on other sources also stylistically, since it varies greatly throughout. Some of the unevenness of the text may have been caused by the poor arrangement of loaned passages. Some of the inconsistencies may have come into the text in the process of transmission. The irregular language of the text may also have played a role in this. Some of the uncertainties about the text and its interpretation may also be due to our limited knowledge of the community that produced it. Here we discuss some examples of these kinds.

The first example is *Niśvāsamukha* 1:51–52 which presents the five streams of knowledge and their goals according to the Mantramārgic perspective:

īśvara uvāca |
pañca srotā mayā khyātā lokānāṃ hitakāmyayā |
tān pravakṣyāmi sarvāṃs tu śṛṇuṣva vahitā priye | | 1:51 | |
svarggāpavarggahetoś ca tan nibodha yathārthataḥ |
laukikaṃ sampravakṣyāmi yena svargaṃ vrajanti te | | 1:52 | |

Īśvara replied: I have [elsewhere] taught five streams [of knowledge] on account of my desire for the welfare of the world. I will explain (*pravakṣyāmi*) all

¹³⁰See Kafle (2013) for more details.

of them, O beloved one! Please listen attentively. And for the sake of heaven and liberation (*svargāpavargahetoḥ*), understand this (*tan*) exactly. I shall teach [first] the worldly [stream] (*laukikam*), by which people attain heaven (*svargam*).

The term *svargāpavargga* seems to be the characteristic terminology of the *Niśvāsamukha*, when compared with the *Niśvāsatattvasaṃhitā*. The first three books, *Mūlasūtra*, *Uttarasūtra*, and *Nayasūtra* do not use this term. It, however, appears together with *niraya* once in *Guhyasūtra* 6:14 to describe the region of actions (*karmabhūmi*). This may suggest that this term was not a distinctly Mantramārgic term. The use of the terminology *svargāpavargga* might reflect the voice of the *Niśvāsamukha* itself as a separate work.

We are told that these streams are for the sake of heaven and liberation (*svargāpavargahetoḥ*). It is, however, not absolutely clear in this passage whether “heaven and liberation” applies to all five streams, only some of them, or only one of them. Given that the *Niśvāsamukha* is an introduction to the Mantramārga, we can understand that the author of the text does not understand the final goal of other systems to be the highest form of liberation, because, in its perspective, that is offered by the Mantramārga alone. However, there is nothing in the text to suggest that other streams do not offer *svarga* and *apavarga*.

The above passage (*Niśvāsamukha* 1:51–52) seems to be a problematic statement, particularly, in connection with the Laukika and Mantramārga. First of all, the fifth stream, which is not the subject matter of the *Niśvāsamukha*, does not deal with *svarga* and *apavarga*. It rather deals with *bhukti* and *mukti* (Goodall et al. 2015:15, 32, 59 and 73). Moreover, this passage clearly mentions that the Laukika stream has heaven as its goal. But we come across a passage (1:86), in the same Laukika section, which speaks about union with Śiva (*sāyojyam*) resulting from bathing a *liṅga* with ghee for two years.¹³¹ Likewise, the passage 1:118c–119b of the same section states that if one worships Śiva by offering a *muktimanḍapa* with devotion, no rebirth ensues.¹³² What is evident here is that, although we are not able to trace the sources for all these passages, the above discussed passages tell us their goal in their own perspective, claiming to be salvific. These passages, however, explicitly go against the statement of 1:52cd above that the Laukika stream leads only up to heaven. This contradiction here may have resulted from the attempt of the author of the *Niśvāsamukha* to present these teachings of Laukika Śaivism within a Mantramārgic framework.

¹³¹It may not be entirely clear here whether or not union with Śiva is a state of liberation, but another passage of *Niśvāsamukha* 2:17–18 confirms that it is. This passage tells us that by obtaining union with [Śiva] one is never reborn, showing that there is no difference between union with Śiva and final liberation: *saccakena tu liṅgāni pārthivāni tu kārayet | sahasrapūjanāt so hi labhate īpsitam phalam || lakṣeṇaikenā gaṇatām koṭim abhyarcya gacchati | svaśarīreṇa sāyojyam punaś ca na nivarttate ||*

“If someone makes [and worships] earthen *liṅgas* made from a mould (*saccakena*) a thousand times, he will certainly (*hi*) obtain the desired fruits. By worshipping [it] ten thousand times, he will obtain the state of Gaṇa, and by worshipping [it] one hundred thousand times, he will obtain (*gacchati*) union with [Śiva] in his own body (*svaśarīreṇa*) and will never come back [to worldly existence] again.”

¹³²*Niśvāsamukha* 1:118c–119b: *muktimanḍapadānena bhaktyā tu yo 'rcayec chivam | | na tasya punar āvṛttir ggaṇaś caivottamo bhavet |*.

In doing so, the author confines the goal offered by the Laukika stream to be heaven to show the supremacy of Mantramārga teachings. This attempt, however, entailed a doctrinal tension within the text.

Another controversial passage is the list of hells in 4:100-105b. This passage is most probably borrowed from an unknown Kāpālika source. Thus, these hells here represent the scheme of the Kāpālika Pāśupatas. This list consists of thirty-five hells. We are, however, told in the text itself (4:105cd) that the total number of the hells is thirty-two. This number in all possibility represents the Mantramārgic concept of hells, for there the standard number is thirty two (Sanderson 2003-4:422 and Goodall 2004:282–283, fn. 487). We assume that the last line (4:105) in the following passage might have been added here without any awareness of how it might impact the preceding passage. The attempt is undertaken to give the passage a slant of the Mantramārga, but yet it backfires by resulting in a significant contradiction:

avīcī kṛminicayo vaitaraṇī kūṭśālmālī |
giriryamala ucchvāso nirucchvāso hy athāparaḥ | | 4:100 | |
pūtimāṃsadravaś caiva trapus taptajatus tathā |
paṃkālayo 'sthibhaṅgaś ca krakacachedam eva ca | | 4:101 | |
medo'sṛkpūyahradaś ca tikṣṇāyastuṇḍam eva ca |
aṅgāraraśibhuvanaḥ śakuniś cāmbaṛiṣakaḥ | | 4:102 | |
---nyā hy asitālavanas tathā |
sūcīmukhaḥ kṣuradhāraḥ kālasūtro 'tha parvataḥ | | 4:103 | |
padmaś caiva samākhyāto mahāpadmas tathaiṣa ca |
apāko sāra uṣṇaś ca sañjīvanasujīvanau | | 4:104 | |
śītatamondhatamasau mahārauravarauravau |
dvātriṃśad ete narakā mayā devī prakīrtitāḥ | | 4:105 | |

[1] Avīcī, [2] Kṛminicaya, [3] Vaitaraṇī, [4] Kūṭśālmālī, [5] Giriryamala, [6] Uchhvāsa, and then [7] Nirucchvāsa [8], Pūtimāṃsadrava, [9] Trapu, [10] Taptajatu then [11] Paṃkālaya, [12] Asthibhaṅga, [13] Krakacacheda and [14] Medo'sṛkpūyahrada, [15] Tikṣṇāyastuṇḍa, then [16] Aṅgāraraśibhuvana, [17] Śakuni, [18] Ambariṣaka, [19] Asitāladruma, [20] Asitālavana, then [21] Sūcīmukha, [22] Kṣuradhāra, [23] Kālasūtra, then [24] Parvata, then [25] Padma is taught, then [26] Mahāpadma, then [27] Apāka, [28] Sāra, [29] Uṣṇa, [30] Sañjīvana, [31] Sujīvana, [32] Śītatamas, [33] Andhatamas, [34] Mahāraurava and [35] Raurava; **I have taught, O goddess, these thirty-two hells.**

It is to be noted that a list of thirty-two hells found in the inscription of Angkor Vat bas-relief is particularly close to the list of the hells of the *Niśvāsamukha* both in names and their order (Sanderson 2003-4:422). We know from the Khmer inscriptions that the *Niśvāsa* was known and used among royalty in rituals (Sanderson 2001:7–8. fn. 5). The list of the hells

found in Angkor Vat may also hint at knowledge of some portion of the *Niśvāsa* corpus beyond the Indian subcontinent.

Another possible case of borrowing is the *Aṣṭamūrti* hymn in *Niśvāsamukha* 1:30–41, which seems not to fit the context in which it occurs. This has all the appearance of an independent hymn, one which even has a *phalaśruti*. This particular passage of the *Niśvāsamukha* is conspicuously out of place. If it were removed, the preceding and the following text of the *Niśvāsamukha* elegantly interlocks:

mahādevyā yathā prṣtas sarvaduḥkhaharo haraḥ |
tathā vakṣyāmi viprendraḥ praṇipatya śivaṁ śuciḥ | | 1:29 | |

[...]

devy uvāca |
anādinidhano devo hy ajam akṣaram avyayaḥ |
sarvagat sarvarūpo 'si sarvajñaś caikakāraṇaḥ | | 1:42 | |

“I will teach, O best among Brahmins, just as Śiva, the destroyer of all suffering, when asked by the great goddess. After prostrating before Śiva and making myself pure.

[...]

Devī said: You are the god [having] no beginning and end (*anādinidhano*), devoid of birth and destruction, imperishable, all pervading and having all forms. You are omniscient [and] the sole cause [of the whole universe].”

Not all the problems in the text seem to have come in due to borrowing at the time of composition of the text, but some of the oddities may have rather occurred in subsequent transmission of the text. For example, a passage teaches the worship of Kubera on the third day of the fortnight (3:165c–166), but the reward for worshipping Kubera is not mentioned, as in the case of the other divinities prescribed for worship. We are presumably missing one line here. It is more likely that the line was skipped while copying the text than that the original author forgot to mention it.¹³³

The text runs as follows:

¹³³Here is another example of the same kind with regard to the worship of Devī (3:177c–178):

navamyāṁ sinḥa nāmena devyāś cābhyarcitena ca | ghṛtatāmrasya dānāc ca bhakṣaiḥ payaghaṭānvitaiḥ | | yamāya mahiṣaṇ dadyān nāmāṅkan tu ghṛtaplutam |

“On the ninth day [of a fortnight], [one should give a sculpture of] a lion [after first] worshipping Devī by [calling out] her name[s], [and] also by giving a copper [container] of ghee and [some] eatables, together with pots filled with milk, [to a Brahmin]. For [the worship of] Yama (*yamāya*), on the tenth day [of the fortnight], one should feed Brahmins and give [them a sculpture of] a buffalo covered in ghee, marked with the names [of Yama], and placed in a copper vessel, together with a pot filled with milk and together with [some] eatables.”

In this instance, too, regarding the worship of Devī, the reward is missing. The text immediately goes on to mention the procedure for worshipping Yama.

*tr̥tīyāyāṇi tu sampūjya yakṣaṃ hemamayīṇ gadām | |
 nāmāny ālikhya dātavyā bhājane ghṛtapūrite |
 caturthīyān dantīnan dadyāt sauvarṇṇan nāma-cāṅkitam | |*

Having [first] worshipped Kubera (*yakṣam*) on the third day [of the fortnight], one should give a golden mace [to a Brahmin], writing the names of [Kubera on it and putting it] in a vessel filled with clarified butter. On the fourth day [of the fortnight], one should give a golden elephant marked with the names.

After dealing with all these individual cases, we can conclude that by definition the *Niśvāsamukha* is a problematic composition, because it makes use of earlier sources and puts them in a new perspective, that of Mantramārgic Śaivism. Secondly, there are some problems related to the transmission of the text. Since we have a single manuscript of the text, it is hard to judge to what extent irregularities of the text are an inherent feature, and to what extent they are caused by transmission.

Borrowings from the *Niśvāsamukha* by the *Śivadharmasaṅgraha*

In the above sections, we have been situating the *Niśvāsamukha* in relation to sources from which it may have borrowed. Now, we will deal with what happened to the *Niśvāsamukha* after its composition. Thanks to the initial observations of Mr. Sambandhaśivācārya and Dr. Anil Kumar Acharya, we have come across clear evidence that the *Niśvāsamukha* also has been borrowed by another text, the *Śivadharmasaṅgraha*. The title of the *Śivadharmasaṅgraha* itself already tells us about the nature of the text. *Śivadharmasaṅgraha* literally means “the collection of the teachings of Śiva.” The title suggests that the text collected teachings of Śiva from earlier Śaiva sources. Actually the text itself speaks about this. The author of the text (1:3) mentions that he composed (*kriyate*) the text named *Dharmasaṅgraha* (i.e. the *Śivadharmasaṅgraha*), drawing the essence of texts from Śaṃbhu, Sanatkumāra, Vāyu and Dvaipāyana:

*śaṃbhoḥ sanatkumārasya vāyor dvaipāyanasya ca |
 granthasāraṃ samuddhṛtya kriyate dharmasaṅgrahaḥ | |*

Among the twelve chapters of the *Śivadharmasaṅgraha*, the first three chapters, which have now been edited by Dr. Anil Kumar Acharya, contain moralising or sermonising *subhāṣitas*, wise sayings. Chapter 4 contains a description of the hells, the *narakas*, which shows some correspondence with the *Skandapurāṇa*. In this chapter, some verses are identical with verses (chapters 37–47) on hells in the *Skandapurāṇa* (Bakker, Bisschop and Yokochi 2014:82–95). Chapters 5–9, closely parallel parts of the *Niśvāsamukha*. Chapters 10–12 deal with Purāṇic cosmography; chapter 10 is identical with the fifth chapter of the *Guhyasūtra*; chapter 11 coincides with parts of the sixth and seventh chapters of the *Guhyasūtra*; and chapter 12 corresponds with verses 209–355 of the 39th chapter of the *Vāyupurāṇa*.

Now, it is evident that Śambhu in the above quoted verse refers to the *Niśvāsa-tattvasaṃhitā* as it has drawn upon the *Niśvāsamukha* and the *Guhyasūtra*, and our text is delivered by Śiva.¹³⁴ Further, Sanatkumāra could perhaps mean the *Skandapurāṇa* as this Purāṇa is spoken by Sanatkumāra and the *Śivadharmasaṅgraha* shows some parallels with materials on hells in its fourth chapter. Vāyu, similarly, refers to the *Vāyupurāṇa*. Dvaipāyana could be a reference to the *Mahābhārata*. This remains to be investigated. It is important to mention here that, as we will show in the section below, the *Śivadharmasaṅgraha* is not just copying from the *Niśvāsamukha*. It rather standardises irregular forms and syntax of the underlying source text in the process of borrowing. The following comparative table of the relevant chapters of the *Niśvāsamukha* and the *Śivadharmasaṅgraha* presents an exact overview of the borrowing by the *Śivadharmasaṅgraha*.

Table 2: Comparative table of *Niśvāsamukha* and *Śivadharmasaṅgraha*

NM	SD
1:1–1:57	—
—	5:1–5:14
1:58–1:63	5:15–5:20
1:64	—
1:65–1:87	5:21–5:43
1:88–1:92	—
—	5:44ab
1:93a–1:98b	5:44c–5:49
—	5:50ab
1:98c–1:100b	5:50c–5:52b
—	5:52c–5:54
1:100c–1:107b	5:55–5:61
1:107c–1:114b	—
1:114c–1:124b	5:62–5:71
1:124c–1:125b	5:72
—	5:73–5:75
1:125c–1:127b	5:76–5:77
1:127c–1:154	5:83a–5:110b
1:155ab	—
1:155c–1:156b	5:110cd
1:156c–1:158b	5:111a–5:112
1:158c–1:150b	—
—	5:113–5:119

¹³⁴ *Śivadharmasaṅgraha* appears to be the first text of the *Śivadharm* corpus to incorporate tantric material.

1:150c–1:159b	—
1:159c–1:160	5:120a–5:121b
1:161ab	—
—	5:121cd
1:161c–1:162b	5:122
—	5:123
1:162c–1:165b	5:124–5:126
—	5:127
1:165c–1:169b	5:128–5:131
—	5:132
1:169c–1:171	5:133–5:135
1:172	5:136
1:173–1:176	5:137–5:140
1:177ab	—
—	5:141a–5:143b
1:177cd	5:143c–5:144b
1:178	5:144c–5:145b
—	5:145c–5:149
1:179–1:185	5:150–5:156
2:1a–2:18b	6:1a–6:17f
—	6:18–6:38
2:18c–2:35	6:39a–6:56b
2:36	—
2:37a–2:38b	6:56c–6:57
—	6:58
2:38c–2:39b	6:59
—	6:60–64
2:39c–2:41b	6:65–6:66
—	6:70c–6:76b
2:41c–2:42b	6:76c–6:77b
—	6:77c–6:78b
2:42c–2:43b	6:78c–6:78f
2:43c–2:46	6:67a–6:70b
—	6:79–6:88
2:47–2:48	6:89–6:90
—	6:91–6:94
—	6:97
—	6:105
—	6:107–6:117

2:49	6:118
2:50	6:106
—	6:119–6:122
2:51	6:123
2:53a–2:56b	—
—	6:138–6:153b
2:56cd	—
2:57–2:70	6:124–6:137
2:71a–2:80b	6:153c–6:162
2:80c–2:82b	6:95–6:96
2:82c–2:86b	6:98–6:101
2:86c–2:88b	6:103–6:104
2:88c–2:115	6:163–6:189
2:116	6:190
2:117	6:191
2:118	6:192ab
2:119a–2:120b	6:192c–6:193d
2:120c–2:121b	6:194
2:121c–122	—
—	6:195
3:1a–3:13b	7:1a–7:13b
3:13c–3:14b	7:13cd
3:14c–3:15d	7:14a–7:15b
—	7:15c–7:16b
3:16	7:16c–7:17b
3:17–3:18	—
3:19–3:22	7:17c–7:21b
3:23	7:22
3:24ab	7:21cd
3:24c–3:25b	—
3:25c–3:30b	7:23–7:27
—	7:24–7:40
3:30c–3:34b	7:41–7:44
3:35c–3:36b	—
3:36c–3:37	7:45a–7:46b
3:38–3:42	—
—	7:46c–7:52
3:43a–3:56f	7:53a–7:67b
—	7:67c–7:69b

3:57–3:69	7:69c–7:72b
—	7:72c–7:124
3:60–3:83	8:1a–8:25b
3:84ab	8:25c–8:26b?
3:84cd	8:26cd
3:85ab	8:26ab
3:85cd	8:27ab
3:86ab	8:27cd
—	8:28ab
3:86c–3:151	8:28c–8:93
3:152–3:153	—
—	8:94–8:108
3:154	8:110
3:155	8:109
3:156a–3:158b	—
—	8:111–8:114
3:158c–3:163	8:115a–8:120b
3:164	8:120c–8:121b
3:165a–3:177b	8:121c–8:133
3:177c–3:179b	8:134–8:135
3:179c–3:194b	8:136–8:150
3:194cd	8:151
3:195a–3:196b	8:152a–8:152f
3:196cd	—
4:1–4:7b	9:1–9:7b
4:8–4:12	9:7c–9:12b
4:13–4:14	—
4:15–4:16	9:12c–9:14b
4:17–4:19	—
—	9:14c–9:23b
4:20a–4:31b	9:23c–9:34d
4:31cd	—
4:32a–4:36b	9:35a–9:39b
4:36c–4:37b	9:39c–9:40
4:37c–4:41	9:41–9:44
4:42–4:137	—

This table shows that the author of the *Śivadharmasaṅgraha* takes over the first three chapters of the *Niśvāsamukha*. These chapters teach the lay Śaiva religion of householders. Apart from this, the *Śivadharmasaṅgraha* also borrows text from the Vedic section of the

Niśvāsamukha, which is the first part of the fourth chapter. It is also clear from this table that the *Śivadharmasaṅgraha* does not borrow every part of the text. The question why the *Śivadharmasaṅgraha* borrowed some passages from the *Niśvāsamukha* and not others is particularly interesting. This answer must lie in the fundamental teaching of the two texts. Basically the *Niśvāsamukha* aims at presenting the five streams of religion as being beneath the Mantramārga. No such idea is present in the *Śivadharmasaṅgraha*, as it is a text of lay Śaivism and simply collects materials from different Śaiva sources to build its textual corpus thereon. The context of the two texts is therefore fundamentally different. Thus, the *Śivadharmasaṅgraha* omits a number of significant passages, such as:

1. The frame story of the *Niśvāsatattvasaṃhitā* 1:1-1:57.
2. Passages that are not fitting to the setting of the *Śivadharmasaṅgraha*. For example, as the *Śivadharmasaṅgraha* is not framed as a dialogue between Śiva and Devī, and also the speaker of the *Śivadharmasaṅgraha* is not Nandikeśvara, the following verses are omitted. *Niśvāsamukha* 1:64:

*evaṃ śrutam mayā pūrvvan devyāṃ kathayato harāt |
tat sarvaṃ kathitan tubhyaṃ yat phalaṃ liṅgapūraṇe | |*

“This is what I heard from Hara, as he was telling it to the goddess, and I have told it all to you, namely what the fruit of covering the *liṅga* (*liṅga-pūraṇe*) is.”

3. Those passages that directly reflect the conceptual framework of five streams, with the exception of the Vedic section.¹³⁵

We cannot always understand the principle of selection of the *Śivadharmasaṅgraha* completely. For example, the passage of *Niśvāsamukha* 2:52-53, which deals with offering a black woollen garment and a buffalo, has been reduced to two lines in the *Śivadharmasaṅgraha*. It could be the result of a mistake in the process of textual transmission; or else, the redactor may have felt it was unnecessary to adopt it. Otherwise, there is no compelling reason for having left it out. It fits seamlessly within the context and is readily comprehensible. On the whole, however, omissions in the *Śivadharmasaṅgraha* do not always look like accidental ones. The principle of selection in some cases looks to be deliberate, but it fails to reflect the hand of a careful redactor.

Additions

As the *Śivadharmasaṅgraha* is an independent text, it is normal that it should have extra material compared to the *Niśvāsamukha*. In the following example, we see that the *Śivadharmasaṅgraha* adds a substantial passage, in twenty-one verses, inserted between two

¹³⁵The passage of *Śivadharmasaṅgraha* 9:44cdef reads: *vedadharmo mayā proktaḥ svarganaśreyasaḥ padam | uttareṇaiva vaktreṇa vyākhyātaś ca samāsataḥ ||*. This, we think, is the result of careless borrowing as the *Śivadharmasaṅgraha* does not claim to spring up from one of Śiva's faces.

lines of the *Niśvāsamukha*. It introduces a new topic— the procedure for worshipping the *liṅga* made of sand— and a new speaker (Dadhīci). Most probably the *Śivadharmasaṅgraha* borrowed these passages from another source where Dadhīci was the speaker of the text, and put them in between the passage borrowed from the *Niśvāsamukha*, but we are unable to identify the underlying source. There are more such examples, but we will only quote one:

Niśvāsamukha 2:18

lakṣeṇaikenā gaṇatāṃ koṭim abhyarcya gacchati |
svāśarīreṇa sāyojyaṃ punaś ca na nivarttate | |

“By worshipping [it] ten thousand times, he will obtain the state of Gaṇa, and by worshipping [it] one hundred thousand times, he will obtain (*gacchati*) union with [Śiva] in his own body (*svāśarīreṇa*) and will never come back [to worldly existence] again.”

ŚiDhS 6:18–39b

lakṣeṇaikenā gaṇatāṃ koṭyām abhyarcya gacchati | |
*dadhīcir uvāca |*¹³⁶
kiṃ phalaṃ bālukāliṅgasyārccanād api kiṃ bhavet |
katham vā pūjayet karma vratañ caiva katham bhavet | |
maheśvara uvāca |
śṛṇu me kathayīṣyāmi bālukāliṅgam arcanam |

.....

etat purā mayā khyātāṃ na deyaṃ yasya kasyacit |
svāśarīreṇa sāyojyaṃ punaś ca na nivarttate |

By worshipping [it] ten thousand times, he will obtain the state of Gaṇa, and by worshipping [it] one hundred thousand times, he will obtain (*gacchati*) ...

Dadhīci spoke:

What fruit does one obtain from worshipping a *liṅga* made of sand? How is one supposed to worship it? What is the procedure [of worship]? And how should one practise the observance?

Maheśvara replied:

¹³⁶Dadhīci does not appear in the *Niśvāsamukha*. Instead, either Devī asks questions to Śiva or the sages ask Nandikeśvara. In the *Śivadharmasaṅgraha* too, Dadhīci appears in this place only.

Listen to me. I will tell [you] the [procedure of] worshipping the *liṅga* made of sand.

.....

This [knowledge that] I taught earlier (*purā*) should not be given to everybody.
... the union with [Śiva] in his own body and will never come back [to worldly existence] again.

Grammatical Changes

One of the characteristics of the *Niśvāsamukha*, as discussed on p. 81 ff., is that it shares features of *aiśa* language with the rest of the *Niśvāsatattvasaṃhitā*. We will show that the *Śivadharmasaṅgraha* has removed these archaic irregular features and replaced them with what are considered authentic Sanskrit forms. As the rest of the text of the *Śivadharmasaṅgraha* is more or less written in Pāṇinian Sanskrit, we believe these changes took place in the *Śivadharmasaṅgraha* to make the text smoother. In this respect, we can only explain the change from *aiśa* to proper Sanskrit and not from proper Sanskrit to *aiśa*. Thus, this direction of grammatical changes also tells us the direction of borrowing.

We present here five types of grammatical correction in the parts of the text borrowed from the *Niśvāsamukha* by the *Śivadharmasaṅgraha*: those involving verb-forms, nominal forms, regularisation of *sandhi*, compounds and gender. We come across this kind of change throughout the text, and the examples quoted below are characteristic:

Regularisation of Verb-forms

- Correction of irregular optative: *dadet* (NM1:60b) to *dadyāt* (ŚiDhS 5:17ab)
- Correction of irregular optative: *pūjye* (NM 2:30a) to the regular *pūjayet* (ŚiDhS 6:50c)
- Correction of irregular *lyap*: *pūjya* (NM 3:160c) to *saṃpūjya* (ŚiDhS 8:117a)

Regularisation of Nominal Forms

- Correction of irregular nominative: *kṛṣṇāṣṭamicaturddaśī* (NM1:69d) to *kṛṣṇāṣṭamyāṇī caturdaśyāṇī* (ŚiDhS 5:25c)
- Correction of irregular numerical form: *triṃśabhir lakṣaiḥ* (NM2:7c) to *triṃśallakṣaiḥ* (ŚiDhS6:7c)
- Correction of irregular nominative singular: *parameṣṭhinaḥ*¹³⁷ (NM 3:65ab) to *parameṣṭhī* (ŚiDhS 3:65b)

¹³⁷This form is the same in accusative plural and genitive singular too. From other instances (NM 1:58b, 1:115d, 2:34d etc.) we could determine that this is more likely to be a nominative singular.

Regularisation of *Sandhi*

- Correction of double *sandhi*: *yoddharet* (NM 1:87b) to *uddharet* (ŚiDhS 5:43b)
- Correction of irregular extended ending: *kuruteti*¹³⁸ (NM 3:58d) to *kurute tu* (ŚiDhS 7:70cd).
- Correction of irregular *sandhi* of the pronoun: *so dhruvam* (NM 4:16d) to *sa dhruvam* (ŚiDhS 9:14ab)

Regularisation of Compounds

- Correction of inflected form: *śaṣkulyāmodakāni* (1:164b) to *śaṣkulīmodakāni* (ŚiDhS 5:125cd)
- Justifying an otiose *sa* : *guḍakṣīrasapāyasaiḥ* (NM 3:80d) to *guḍakṣīraiḥ sapāyasaiḥ* (ŚiDhS 8:21d)

Regularisation of Gender

- Correction of irregular masculine to standard neuter: *-puṣpaḥ* (NM 1:147d) to *-puṣpam* (ŚiDhS 5:103b)
- Correction of irregular neuters to regular masculines: *kumbhīpākan tu nirayan* (NM 2:44c) to *kumbhīpākas tu nirayo* (ŚiDhS 6:68a)

Syntactical Changes

The *Śivadharmasaṅgraha* does not simply correct obvious grammatical mistakes of the borrowed text, but also changes the syntax substantially. The modifications are intended to clarify the original text. There are many instances of such syntactical change, and many of them will be discussed in the notes to the translation of the text. Here we just refer to one outstanding example.

NiMukh 4:15c–16b

asvayaṅkṛtavāṇijye bhūtādroheṇa jīvate | |
japti juhote vā nityaṁ sa svarggaphalabhāḥ bhavet |

“Without engaging in trade done by himself he lives without harming living beings. He should regularly do mantra-recitation (*japti*) and (*vā*) perform oblations; [by doing so] he will partake of the fruit of heaven.”

ŚiDhS 9:13

¹³⁸Cf. Goodall et al. 2015:122.

*vāñijyādi tyajet karma bhūtadrohaṇ ca sarvadā |
japāgnihomasanyuktaḥ sa svarggaphalabhāg bhavet | |*

“He should avoid work such as trade, and [should] always [avoid] harming living beings. Engaged in mantra-recitation and oblations on fire, he will partake of the fruit of heaven.”

Here the *Śivadharmasaṅgraha* corrects *asvayaṅkṛtavāñijye* to *vāñijyādi tyajet karma*, where the former is used in the sense of the instrumental case. Then it replaces *bhūtadroheṇa jīvate* to *bhūtadrohaṇ ca sarvadā*. Here the sense of the present verb is employed in the place of the optative. Finally *japti juhoti vā nityam* (where *japti* is meant for *japati* and these verb forms should have an optative sense) is corrected to *japāgnihomasanyuktaḥ*.

Alteration of Content

Comparing the *Śivadharmasaṅgraha* and the source passages of the *Niśvāsamukha*, in some cases, we detect some alteration of meaning in the borrowed passages. These kinds of change may roughly be grouped in two categories: 1. deliberate alteration concerning rewards and 2. deliberate alteration of the essential meaning.

Concerning Rewards

Especially in the matter of rewards the *Śivadharmasaṅgraha* has considerably altered the borrowed passages. If we compare the corresponding passages in both texts, the actions are the same but the results prescribed are different. Although the changes may seem trivial, a significant difference in meaning results. In some cases, it is possible that such changes occurred due to palaeographical issues, such as *śivālayam* (NM 1:82d) \approx *surālayam* (ŚiDhS 5:83d).

- Change of Brahma-hood to Skanda-hood: *brahmatvaṃ* (NM 2:7b) to *skandam*¹³⁹ (ŚiDhS 6:7b)
- Change from attaining the world of the Moon to that of Indra: *somapuram* (NM 2:59c) to *śakrapuram* (ŚiDhS 6:126c)
- Change of the fruit of rejoicing in heaven to attaining the world of Kāmadeva: *divi* (NM 2:65d) to *kāmadevapuram* (ŚiDhS 6:132c)

Core Meaning

As we have already discussed, a large part of the *Niśvāsamukha* deals with Laukika material, and the *Śivadharmasaṅgraha* has particularly borrowed from this part of the *Niśvāsamukha*. The other parts are not relevant within the context of the *Śivadharmasaṅgraha*. The

¹³⁹We have taken Skanda in the sense of Skanda-hood here.

only exception is the Vaidika section. The following example shows how the *Śivadharmasaṅgraha* changes the core meaning of the text while borrowing:

NM 2:110

atidānavidhiḥ khyāto lokānāṃ hitakāmyayā |
dine dine ca yo dadyād dānan tañ ca nibodha me

“I have taught the ritual of extreme offering (*atidānavidhiḥ*) for the benefit of the world. If someone makes an offering every day, listen to the fruit of that offering too.”

ŚiDhS 6:184c-185b

iti dānavidhiś cokto lokānāṃ hitakāmyayā |
dine dine ca yad dānaṃ tac cāpi hi nibodha me

“I have thus taught the ritual of offering (*iti dānavidhiḥ*) for the benefit of the world. [If someone makes] an offering every day, listen to the fruit of that offering too.”

Here the *Niśvāsamukha* teaches about the extreme offering (*atidāna*^o). This is of course a problematic term as its meaning differs from context to context (see fn. 236). The *Śivadharmasaṅgraha* does not mention it and instead writes *iti dāna*^o “thus offering,” resulting in the change of the core meaning of the borrowed text. There are some other instances of borrowed text where a significant change in the core meaning has taken place in the *Śivadharmasaṅgraha*, but we limit ourselves to this example.

In sum, our observations have shown that in many cases the *Śivadharmasaṅgraha* has rephrased the text, replacing uncommon words, structures and syntax. In many cases, it has made the text more comprehensible than the original text of the *Niśvāsamukha*. As a large amount of the text of the *Niśvāsamukha* is lost due to damage of manuscript, and the *Śivadharmasaṅgraha* draws upon the *Niśvāsamukha*, it has helped greatly in reconstructing lost parts of the *Niśvāsamukha*. Furthermore, the *Śivadharmasaṅgraha*’s borrowings from the *Niśvāsamukha* show that the *Niśvāsamukha* had become an authoritative scripture for the Śaivas by the time the *Śivadharmasaṅgraha* was composed, between the 9th and 10th centuries.¹⁴⁰

We have made references to the text of the *Śivadharmasaṅgraha* also in the apparatus for the edition of the *Niśvāsamukha*. We have mainly used the text of the *Śivadharmasaṅgraha* for reconstituting the lost text of the *Niśvāsamukha* due to damage of the manuscript. As the printed text of the *Śivadharmasaṅgraha* is not reliable,¹⁴¹ we have consulted two manuscripts as well and established a preliminary edition of the relevant chapters of the *Śivadharmasaṅgraha*, which we have included in this thesis as an appendix to my edition

¹⁴⁰See A. Acharya 2009*:91.

¹⁴¹The *Śivadharmasaṅgraha* has been printed in *Śivadharmasūpatimatam Śivadharmamahāśāstram Paśupatināthadarśanam* ed. Yogin Narahari 1998 (samvat 2055).

of the *Niśvāsamukha*.¹⁴² It is from this edition that we have drawn the quotations of the *Śivadharmasaṅgraha*.

Structural Overview and Summary of Content

The *Niśvāsamukha* is divided into four chapters (*paṭalas*). Among them, the first begins with the frame story of the whole *Niśvāsatattvasaṃhitā*. Then the five streams of knowledge are briefly taught, after which the lay religious duties are expounded, ending with the method of worshipping the *liṅga* and its fruit. The second chapter treats making different kinds of *liṅgas*, installing them and worshipping them daily, the fruit of their worship and various donations. The third chapter is about sacred places of pilgrimage, the benefit of worshipping various gods and performing different religious observances. The fourth chapter deals with the so-called Vedic, Ādhyātmika and Atimārga streams.

Chapter One

[Frame story: the five streams]

Ṛcika inquires of Mataṅga about a wonder that he had seen in the forest of Naimiṣa. (1–4)

Mataṅga answers Ṛcika in brief that Brahmā and Viṣṇu were initiated, and, upon hearing this, sages gathered in the forest of Devadāru. (5–13)

Nandin gets authority to teach the tantra to the sages. (14–17)

Ṛcika's question to Mataṅga as to how Nandin could be the teacher of the sages and how he could grant initiation to them. (18)

Mataṅga tells how the sages praised Nandikeśvara. (19–25)

Nandin initiates the sages and promises to tell them the five streams of knowledge as they were revealed to Devī by Hara. (26–29)

Nandin bows down to Śiva and praises him in what is called an *Aṣṭamūrti* hymn. (30–41)

Devī recites a hymn to Śiva. (41–45)

Devī tells Śiva that she feels sad for afflicted people, so she asks how such people can be freed from their afflictions. (45–50)

Īśvara gives a brief account of the five streams of knowledge. (51–56)

¹⁴²The editorial policies involved will be discussed in the appropriate section (p. 94ff.)

Devī asks Īśvara to describe the five streams of knowledge in detail. (57)

[The Laukika stream]

Īśvara teaches the fruits of making a fountain of drinking water, creating a lotus pond, offering a house to a Brahmin, making a garden at a temple, offering the gift of a flower or a garland, and covering a *liṅga* with flowers. (58–63)

Nandin states what he had heard when Hara was teaching Devī regarding the fruit of covering a *liṅga* with flowers. (64)

The sages inquire about how the god is to be pleased and about the fruits of worshipping him with different means and substances. (65–70)

[Worship of the *liṅga*]

Nandin tells of the fruits of cleansing a *liṅga*, worshipping it daily with different substances, such as leaves, flowers, fruits, curd, milk, ghee, and *pavitra* (i.e. *kuśa* grass), the sounding of HUDDUN. (71–76)

The fruits of bathing a *liṅga* with water, curds, ghee, milk, honey and with the five products of a cow. (76–97)

The fruits of besmearing a *liṅga* with sandal paste mixed with camphor, burning *guggulu* in front of a *liṅga*, offering clothes, banners or awnings to the *liṅga*. (98–107b)

The fruits of offering a golden bell, made of different substances, a yak-tail fly-whisk, a girdle and waist-cord, a crown, an ear-ring and a multicoloured fabric, a turban, gems, ornaments, adornments and a *muktimanḍapa* to the *liṅga*. (107c–119b)

The fruits of performing the rite of besmearing with different substances, offering bracelets, armbands, gems, scentless flower, and covering a *liṅga* with flowers. (119c–123b)

The beginning of the teaching of worshipping the *liṅga* with fragrant flowers. (123c–124b)

The fruits of offering one fragrant flower, the names of flowers that Śaṅkara smells (i.e. delights in) and the fruits of worshipping Śiva with them. (124c–128b)

The fruits of worshipping a *liṅga* with different flowers and the rewards connected. (128c–156b)

The fruits of offering leaves, flowers, fruit, water, grass and milk to Śaṅkara daily. (1156c–158b)

Ranking of flowers. (158c–159)

The fruits of offering different foods and songs. (160–165b)

The fruits of offering lute music, the sound “HUḌḌUṆ,” dance, mouth music, and loud laughter to Śiva. (165c–169b)

The fruits of worshipping Śiva for those who have not received Śaiva initiation and for those who have. (169cdef)

Nandi tells the sages the significance of the *liṅga*, and states that this is what he heard from Hara, as he related it to the goddess. (170–171)

[The *Liṅgodbhava* myth]

Nandi relates the famous *Liṅgodbhava* myth to the sages. (172–184)

The chapter concludes with the warning that prosperity is not possible for mortals who do not worship Śiva in the form of the *liṅga*. (185)

Chapter Two

[Temporary *liṅgas*]

The question of the sages to Nandi about the fruits of making the *liṅga* and installing it. (1)

The fruits of making the *liṅga* and worshipping it. (2–7)

The fruits of making the *liṅga* with different substances and worshipping it. (6–20b)

[Donations]

The fruits of making a Śiva temple built with marked bricks, and the fruits of making and worshipping the *liṅga* made of different metals. (20c–24b)

The fruits of planting trees and cultivating a garden. (24c–27b)

The fruits of constructing a temple and installing godheads. (27c–30b)

The fruits of making a bridge, causeway, water-channel, a hut, an abode or a pavilion, and of making donations. (30c–36)

The fruits of offering food and water. (37–39b)

- The fruits of offering sesame and water to gods and ancestors. (39c—41b)
- The fruits of offering the hide of a black buck. (41c–43b)
- The fruits of performing *śrāddha* rites to ancestors. (43c–45b)
- The fruits of offering a lamp and cows to gods and ancestors. (45c–48)
- The fruits of offering a calving cow and a bull to a Brahmin. (49–50)
- The fruits of offering a goat, a garment and a buffalo to a Brahmin. (51–55)
- The fruits of offering land, gems, clothes and silver. (56–57)
- The fruits of donating sesame seeds, gold, pearls, or gems of various kinds and quality. (58–59)
- The fruits of offering treacle, milk, curds, ghee, sandalwood, agallochum, camphor, cloves etc. (60–61)
- The fruits of offering a virgin girl, grains and protection to living beings. (62–63)
- The fruits of offering a woman and providing a feast of lovemaking with women. (64–65)
- The fruits of offering a cane-seat, a couch, fuel, shelter, straw, a blanket and food. (66–68)
- The fruits of regularly offering songs, musical instruments and vehicles to the gods, and of offering a horse to Brahmins. (69–71)
- The fruits of offering an umbrella, a pair of shoes, a chariot drawn by an elephant, a horse and a bullock cart. (72–80b)
- The fruits of offering a mouthful of grass (*grāsaṃ*) to cows. (80c–86b)
- The fruits of letting a black bull or any bull free. (86c–88b)
- The fruits of offering various kinds of fruits. (88b–91b)
- The fruits of offering teeth-cleaning sticks, fragrant betel, flowers and other fragrant substances. (91c–92)
- The fruits of offering cushions made of *kuśa*-grass, different weapons, and vessels. (92–97)
- The fruits of offering slaves to the gods or to Brahmins; sea salt, piper longum, ginger, pepper, and dry ginger; and remedies for the sick. (98–100)

The fruits of offering sweet, sour, pungent, bitter, astringent and salty objects; oil, sugar or treacle, and thickened curd or buttermilk. (101–102)

The fruits of offering pearls or nacreous shells, cowrie shells, a mirror, nourishment, expressions of compassion or alms. (103–105)

[Hierarchy of recipients]

The greatness of the donor and the characteristics of the true donor. (106–109)

The end of the description of the highest form of offering. (110)

The fruits of offering objects that are useful for daily life, cosmetics and food. (111–114)

Devī's queries to Īśvara about the best recipient, and Īśvara's answer about the best types of recipients of gifts. (115–116)

Ranking of the recipients. (117–122)

Chapter Three

[Sacred sites]

Devī queries Īśvara about the merits of pilgrimage. (1)

[Rivers]

A list of river names. (2–8)

The fruits of bathing in different bodies of water, the mantra that is to be recited while bathing and its fruits. (9–13b)

The fruits of bathing while remembering Agni as the womb; Viṣṇu as the seminal fluid, Brahmā as the father, and water as a form of Rudra. (13c–14)

The fruits of abandoning one's body (i.e. suicide) in rivers. (15a–16b)

The fruits of always remembering a certain pilgrimage site and of entering a fire. (16c–18)

[The *pañcāṣṭakas* and other sacred sites]

A list of five groups of eight pilgrimage places, and the fruits of bathing, seeing or performing worship and dying at any of them. (19a–26)

The fruits of seeing the god in Mahālaya and drinking the water of Kedāra with and without reciting the *vidyāmantra*. (27a–29b)

The fruits of visiting other secret (*guhya*) places and of dying there. (29c–30)

The places where Hari always resides, and the fruits of dying there. (31–32)

The fruits of being a devotee of various divinities. (33a–34b)

[Observance of fasts]

The fruits of undertaking a fast until death. (34c–36)

The description of the *Sāntapana Parāka*, *Atikṛcchra*, *Taptakṛcchra*, *Cāndrāyaṇa*, *Yati-cāndrāyaṇa* and *Śīśucāndrāyaṇa* observances, and the fruits of practising them. (37a–50b)

The fruits of fasting every other day, fortnight and one month for a year. (50c–53)

The fruits of an observance on consuming food. (54–55)

The fruit of not consuming honey and meat. (56)

The significance of celibacy. (57)

The significance of giving up all wealth. (58)

A list of bad food that is not to be offered to Brāhmins. (59)

Devī's question about the fruits of resorting to and worshipping different divinities. (60)

[Worship of different divinities]

Śiva's reply on worship and the respective rewards of worshipping Brahmā, Agni, Kubera, Gaṇeśa, Nāgas, Skanda, and Āditya all in twelve forms (except Nāgas), on the first, second, third, forth, fifth, sixth and seventh days respectively of each month, starting from Mārgaśīrṣa to Kārttika. (61–91)

The fruits of fasting and worshipping Śaṅkara, Devadeva, Tryambaka, Sthāṇu, Hara, Śiva, Bhava, Nīlakaṇṭha, Piṅgala, Rudra, Īśāna and Ugra, on the eighth day of each month starting from Mārgaśīrṣa to Kārttika. (92–106b)

The fruits of fasting and worshipping twelve different forms of Mahādevī on the ninth day. (106c–113b)

The fruits of fasting and worshipping the mother goddess for nine consecutive ninth lunar days. (113c–116b)

The fruits of worshipping twelve forms of Yama on the tenth day of each month beginning with Mārgaśīras. (116c–121b)

The fruits of worshipping twelve forms of Dharma on the eleventh day. (121c–126b)

The fruits of fasting and worshipping Keśava, Nārāyaṇa, Mādhava, Govinda, Viṣṇu, Madhusūdana, Trivikrama, Vāmana, Śrīdhara, Hṛṣīkeśa, Padmanābha and Dāmodara on the twelfth day for a year. (126c–138b)

The fruits of worshipping Viṣṇu for a year and for a lifetime. (138c–141b)

The fruits of worshipping the twelve forms of Anaṅga on the thirteenth lunar day. (141c–145)

The fruits of worshipping Parameśvara in his twelve forms on the fourteenth lunar day. (146–150)

The fruits of satisfying the ancestors on the new and full moon days of Mārgaśīra. (151–154)

The names of the ancestors of the four castes. (155)

The fruits of fasting and worshipping Agni on a full moon day. (156–157)

The fruits and procedure of worshipping Prajāpati on a new moon day. (158–160b)

The fruits and procedure of worshipping Agni on the second day. (160c–163)

The procedure of worshipping Kubera on the third day. (164)

The fruits and procedure of worshipping Vighneśvara on the fourth day. (165–166)

The fruits and procedure of worshipping Nāgas on the fifth day. (167–169)

The fruits and procedures of worshipping Skanda on the sixth day. (170–172)

The fruits and procedure of worshipping the Sun god [on the seventh day]. (173–174)

The fruits and procedure of worshipping Śiva on the eighth day. (175–177b)

The fruits and the procedure of worshipping Devī on the ninth day. (177c–178b)

The fruits and the procedure of worshipping Yama on the tenth day. (178c–180)

The fruits and the procedure of worshipping Dharma on the eleventh day. (181–182)

The fruits and the procedure of worshipping Viṣṇu on the twelfth day. (182–185)

The fruits and the procedure of worshipping Kāmadeva on the thirteen day. (186–188b)

The fruits and the procedure of worshipping Parameśvara on the fourteenth day. (188c–191b)

The injunction for honouring the ancestors on the new and full-moon days. (191c–195b)

End of the section on worshipping gods and ancestors in Nandin's words, stating that this is what Śaṅkara taught Devī with his western face. (195c–196)

Chapter Four

[The Vaidika stream]

Devī's question about Vedic *dharma* to Īśvara. (1)

[Injunctions for Vedic students]

The god's description of the observance of a *brahmacārin*. (2–6)

[Injunctions for householders]

The duties of the householder and the distinguishing characteristics of a Brāhmin. (7–12)

The fruits of reciting the [Vedic] *saṃhitās*. (13–14)

The proper form of livelihood for a householder. (15)

The significance of reciting mantras, making oblations, and the consequences of not performing the five mandatory sacrifices. (16)

The list of the five sacrifices and the five slaughterhouses of a householder. (17–19)

The defining characteristic of an expert in the Vedic *dharma*. (20)

The fruits of meditating while intoning *praṇava*. (21)

The conclusion of the observances of a householder. (22–24)

[Injunctions for forest-dwellers]

The observances of the forest-dwelling stage of life. (25)

Further injunctions for a forest-dweller. (26–31)

[Injunctions for ascetics]

The procedures for renunciation and the injunctions for an ascetic. (32a–40)

The end of the Vedic section, taught by Śiva's Southern face. (41)

[The Ādhyātmika stream]

The beginning of the *ādhyātmika* section, taught by Śiva's Northern face. (42)

[Sāṅkhya]

The cause of everything coming into being according to Sāṅkhya. (43)

The emanation of the three qualities, the twenty-five *tattvas* of the Sāṅkhya and the distinctive feature of *puruṣa*. (44–46)

The conditions determining whether one is content or remains bound according to the Sāṅkhya system. (47)

The end of the section on Sāṅkhya and beginning of the section on Yoga. (48ab)

[Yoga]

The definition of a *yogin*, the right direction to face when assuming a yogic posture, the eight yogic postures, and assuming the mode of *karaṇa*. (48c–51)

The definition of *pratyāhāra*, the purpose of practising meditation, the three breath-controlling exercises and their definitions. (52a–57b)

The section on *dhāraṇā*: air, fire, earth and water, followed by the sections on *tarka* and *samādhi*. (57c–67)

The result of practising contemplation. (68–69)

[The Atimārga stream]**[Atyāśrama]**

The teaching of the first type of Pāśupata practice, called Atyāśramavrata.¹⁴³ (70–88c)

[Lokātīta] The teaching of the second type of Pāśupata practice, called Lokātīta.¹⁴⁴ (88d–130)

¹⁴³For more details see our translation and the accompanying footnotes.

¹⁴⁴The reader is here referred to the translation of our text and footnotes thereon.

Conclusion by Śiva that he has taught the Atimārga in two forms with his Eastern face. (131)

Devī's query regarding the Mantramārga. (132)

Nandin's promise to pass on to sages the supreme knowledge of the Mantramārga that he heard while Śiva spoke to Devī with his fifth face, the Īśāna face. (133–137)

Language

The Sanskrit employed to write the *Niśvāsamukha* is anomalous with regards to syntax and morphology, for it does not follow the rules of standard Pāṇinian Sanskrit grammar. It certainly contains forms that are in agreement with Pāṇini's rules but other forms do not. Such language applied in tantric texts is understood by the later tradition to be "*aiśa* (*īśvaraprokta*), i.e. *the speech of the Lord*." The underlying sense is that although such language is ungrammatical by the standards of human grammarians such as Pāṇini, it is specially authoritative. Kṣemarāja, the 11th century Kashmirian author, for the first time, in his commentary *Svacchandatanrodya*, terms such linguistic oddities as *aiśa* (see Goodall 1998:lxv—lxx and Törzsök 1999:xxvi ff.). Several lists of such deviations from classical Sanskrit grammar have already been drawn up by Goodall et al. (2015:113ff.) and Törzsök (1999:xxvi ff.).

We find such non-standard usages of language in the Epics and Purāṇas as well. Oberlies (2003:XXXI) observes that "The Epic language presents itself as a mixture of correct and incorrect forms, always met with side by side, within one and the same stanza." In the case of Purāṇas, such irregularities have also been taken into account and discussed so far with regard to the *Skandapurāṇa*. The editors, (Adriaensen, Bakker & Isaacson 1998:26–51; Bakker, Bisschop & Yokochi 2014:21–23; Yokochi 2013:67–72) have listed numerous non-Pāṇinian forms spread across the text. Similar linguistic features have been studied and discussed by Salomon (1986) with regard to the *Viṣṇupurāṇa*. Such irregularities in Epics and Purāṇas are called *ārṣa* (*rṣiprokta*), i.e. *the speech of a sage*, by the commentators of the Epics (Oberlies 2003:XXVIII). Franklin Edgerton (1953) has done an extensive research on deviated Sanskrit that appeared in Indian Buddhist Sanskrit texts. The principal outcome of his research is that such Sanskrit drifted forms of Sanskrit are not incorrect forms but a different register of the language.

The question now is what makes the *Niśvāsamukha*'s language *aiśa*. There are some peculiar features of the *Niśvāsamukha* that show some of the typical characteristics of *aiśa* language, which are equally shared by the other books of the *Niśvāsātattvasaṃhitā* (Goodall et al. 2015:113ff.). In the list of deviations from standard Sanskrit below we have indicated such shared characteristics with reference to the deviations noted in Goodall et al.'s edition (2015:113ff.)

A number of *aiśa* forms in the *Niśvāsamukha*, as can be observed in a large number of texts of the Mantramārga, can be explained from the perspective of metre. This is a feature that is already fairly well-established with respect to other texts, as shown by Oberlies 2003 when he deals with the Epics. Such a condition can also be observed in several tantric texts, like the remaining books of the *Niśvāsa*, the *Svacchandatantra*, the *Brahmayāmala*, different recensions of the *Kalottara*, *Matanṅga* etc.

Concerning the linguistic variants of the *Niśvāsamukha*, we have considered the possibility that some of the readings are due to scribal variation, and not an intrinsic part of the composition of the text.¹⁴⁵ The foremost among these variations is *āṃ* used for *ān* in accusative plural. For example when *Niśvāsamukha* 2:88 speaks about offering female and male slaves, it uses the phrase, *dāsīdāsāṃ ca yo dadet*, where *āṃ* ending is intended for *ān*. Likewise, masculine accusative plurals with a final *anusvāra* instead of *n* in 2:39c (*devān pitṛṇ samuddiśya*), 2:56cd (*yāvat sūryakṛtāṃ lokāṃ*) is likely a similar kind of scribal style.¹⁴⁶ We have, however, decided to keep such scribal variations in the text, following the editorial policies established by Goodall et al. 2015. We do not want to interfere much with the text as our edition is based on a single manuscript. Thus we try to present the text in much the way it has been transmitted in the manuscript, unless we have good reasons to correct it.

Here we present an exhaustive list, except those we consider to be scribal variations, of unusual linguistic forms of the *Niśvāsamukha*, some of which are also shared by the Epics and the Purāṇas. It remains open to question whether some of the following forms are scribal or a feature of the language of the *Niśvāsamukha*, but most of them seem to represent genuine features of the language of the text. For the discussion of individual cases see our translation and accompanying notes.

Morphology of Nominal Forms

Syncopation of a *visarga*

1:70d (*upasannāḥ sma te vāyam*) and 4:41b (*°naiśreyasa* for *°naiḥśreyasa*)

Syncopation of a vowel

1:58a (*utpānam* for *udapānam*) and 4:16 (*japti* for *japati*)¹⁴⁷

Elongation of a vowel

¹⁴⁵Some such scribal variations are discussed with reference to the *Skandapurāṇa* by Adriaensen, Bakker & Isaacson 1998:49–50. The editors of the *Skandapurāṇa* considered such readings to be no more than scribal variations and not an intrinsic part of the composition of the text.

¹⁴⁶For more examples see 2:63a, 2:98b, 3:166a, 3:171a, 3:187a and 3:187b, 4:8b (twice), 4:18a, 4:62a, 4:62b and 4:111b. Cf. also Goodall et al. 2015:132.

¹⁴⁷Cf. Goodall et al. 2015:118 and 123.

1:118a, 1:162a, 3:104d and 3:105d (*gāṇāpatyam* for *gāṇapatyam*), 4:8d (*hāvanam* for *ha-vanam*) and 1:11d and 1:13b (*brahmāviṣṇumaheśvarāḥ*)¹⁴⁸

Prākṛtic vowel

1:79c, 1:79a, 1:83a, 1:86c, 1:91a, 1:94c, 1:99b, 2:18c, 3:86d, 3:145c, 3:150c and 3:191b (*sāyojya* for *sāyujya*), and 4:95a and 4:126c (*vāgeśyām* for *vāgiśvaryām*)¹⁴⁹

Prākṛtic vowel with double abstract

1:41d, 1:89d, 1:96b, 3:29a and 4:87d (*śivasāyojyatām*)¹⁵⁰

an stem treated as āna stem

4:92c and 4:97c, 4:125d (*adhvānam*) and 4: 128d *adhvānaḥ* (it is presumably also meant to be plural)¹⁵¹

Shortening of vowel

4:21d (*yadicchet* for *yadīcchet*) and 3:81a (*śarkara* for *śarkarā*)

Singular for plural

1:64c (*tat sarvaṇ kathitan tubhyam*) and 1:170c (*mayāpi kathitam tubhyam*)¹⁵² and 2:45b (*śrāddhakārayitā narāḥ*)

Plural for singular

1:58b (*pāpātma duṣṭacetasaḥ*), 1:115d (*citrapaṭṭapradāyinaḥ*), 2:34b (*nālimārgaprayāyinaḥ*), 2:34d (*maṇḍapasya ca kāriṇaḥ*), 2:45b (*śrāddhakārayitā narāḥ*), 2:45d (*nityan dīpapradāyinaḥ*), 3:89d (*nirujo dīrghajīvināḥ*), 4:78b (*vyaktāvyaktaikaalinginaḥ*) and 3:7cd (*tāmra caiva trisandhyā ca mandākinayaḥ parāḥ smṛtāḥ* |)

Plural for dual

1:17ab (*yathā te sarvaśāstrāṇām dīkṣājñānasya vedakau*) and 4:33b (*dikṣu śrotrāṇi vinyaset*)

Instrumental for locative

4:123b *mūrdhnābhibhavapañcakam*¹⁵³

Locative for instrumental

2:102 (*gavaḍhyo goprapūjane*), and 3:76b and 3:166d (*yāvajjīve gaṇottamaḥ*)

¹⁴⁸Cf. Goodall et al. 2015:119.

¹⁴⁹Cf. Goodall et al. 2015:127.

¹⁵⁰Cf. Goodall et al. 2015:128.

¹⁵¹Cf. Goodall et al. 2015:115.

¹⁵²In both cases, *tubhyam* refers to the sages *rṣayaḥ*. Thus, we expect *yusmabhyam* instead of *tubhyam*.

¹⁵³Cf. Goodall et al. 2015:124.

Nominative for locative

3:75d (*caturtthy ubhayapakṣayoḥ*) and 3:158c (*pratipad bhojayed viprān*)¹⁵⁴

Nominative for accusative

1:124d (*aśītikalpakoṭayaḥ*) and 3:11a (*ayaṃ mantram anusmṛtya*)¹⁵⁵

Locative for dative

1:24d (*tryakṣāya ṛṣisambhave*), 1:31d (*śive namaḥ*), 1:157a (*pratyahaṃ śāṅkare dadyān*), three times in 2:38ab (*yastu grīṣme prapān dadyāt tṛṣṇārtte pathike jane*), 2:50b (*yaḥ prayacched dvijottame*), 2:53b (*mahiṣiṃ yo daded dvije*), 2:54d (*athavāpi dvijottame*), 2:75ab (*gajarathan tu yo dadyād brāhmaṇāya guṇānvite*), 2:100ab (*dattvā nirujatāṃ yāti āture oṣadhāni ca*), 2:119d (*ekan dadyāt tu jñānine*), 3:59c (*tad brāhmaṇe na dātavyam*), 3:118c (*ugradandadhṛte nityam*), 3:119ab (*śāsitre ca namas tubhyaṃ narakādhipate namaḥ*), 3:162c (*dadyād viprāya śobhane*), 3:175ab (*aṣṭamyāṃ vṛṣabhan dadyād bhavanāmāṅkitāṃ dvije*) and 3:181b (*vṛṣan dadyād dvijottame*)¹⁵⁶

Vocalic *ri* for *r*

1:1, 1:7 and 1:18 (*ricika*)¹⁵⁷

Feminine *ī* stem as *ā*-stem 1:107c (*hemamayān*) and 1:109a (*mṛṇmayāṃ*)¹⁵⁸

Feminine *ī* stem singular treated as *yā*-stem

1:14c (*devyāyās tu tathā pūrvam*) and 4:135d (*devyāyā gaditaṃ purā*)¹⁵⁹

Masculine for neuter

1:147d (*javāpuṣpas tathaiva ca*), 4:8c (*svādhyāyaṃ pratyahaḥ kuryāt*), 1:10c: (*taṃ śrutvā āgatāḥ sarve*), 2:14 (*labhen mahāntam aiśvaryaṃ*), 4:45d (*bhūtaṣṭanmātrasambhavaḥ*) and 1:139a (*tān puṣpān*), 2:90a (*anyāmṛtaphalā ye ca*), 1:140c (*saugandhikādyā jalajā*), 1:155a (*nīlaraktās tu ye puṣpāḥ*) and 2:120cd (*yasya dāne na duḥkhāni naraka-pretasambhavāḥ*)¹⁶⁰

Neuter for masculine

1:21c–22b (*devyāśaṅkarasaṃvādaṃ śrutam pūrvan tvayānagha || saṃsārocchittikaraṇaṃ sarvajñānāmṛtottamam*) and 3:67c–68c: *vaiśvānaraṃ jātavedaṃ*

¹⁵⁴Cf. Goodall et al. 2015:125.

¹⁵⁵Cf. Goodall et al. 2015:125. Note that aside from being nominative, *ayaṃ* is also masculine for neuter.

¹⁵⁶Cf. Goodall et al. 2015:124.

¹⁵⁷Cf. Goodall et al. 2015:133.

¹⁵⁸Cf. Goodall et al. 2015:117.

¹⁵⁹Cf. Goodall et al. 2015:118.

¹⁶⁰Cf. Goodall et al. 2015:116.

hutabhugghavyavāhanam | | *devavaktraṃ sarvabhakṣaṃ ghr̥ṇī ca jagadāhakam* | *vibhāva-*
suṃ saptajihvaṃ (except *hutabhuk* and *ghr̥ṇī*)¹⁶¹

***ap* treated as an *a*-stem masculine**

3:100c (*āpam* for *apah*)¹⁶²

Non-thematic ending

4:23b (*°homasu*)¹⁶³

Compounds

Member(s) in inflected from

1:21c (*devyāśaṅkarasaṃvādam*), 1:130d (*br̥hatyāgastipuṣpakaiḥ*), 1:164b (*śaṣku-lyāmodakāni*), 2:21d (*sphaṭirmmarakatāni*), 3:33c (*devyāmātarayakṣeṣu*) and 3:34b (*japahomādyapūjanaiḥ*)¹⁶⁴

Otiose letter in the middle of a compound

3:165b (*sauvarṇṇan nāma-cāṅkitam*), 3:80d (*gudakṣīrasapāyasaiḥ*) and 3:82c (*gandha-puṣpasadhūpena*)

Shortening of a vowel

4:13c (*tryabdhād gāyatrīsiddhis tu*) and 4:14a (*rgyajuḥsāmātharvāṇām*)

Omission of a vowel

4:29d (*parākcāndrāyaṇais sadā*)

Lengthening of a vowel

1:178c (*anānurūpaṃ yasmād dhi*) and 3:11b (*kuryān nadyāvagāhanam*)

Reversal of the members

1:33b (*mūrtyākāśa* for *ākāśamūrte*) and 3:140d (*maṇiratnavicitrakaiḥ* for *vicitramaṇi-ratnakaiḥ*)

Dvandva followed by conjunction

2:11c (*arccayen naranāri vā*), 4:1 (*svargāpavargahetoś ca*)¹⁶⁵

¹⁶¹Cf. Goodall et al. 2015:116.

¹⁶²Cf. Goodall et al. 2015:115

¹⁶³Cf. Goodall et al. 2015:116.

¹⁶⁴Cf. Goodall et al. 2015:128.

¹⁶⁵Cf. Goodall et al. 2015:129.

Elision of a word

1:67c (*dīpacchatraphalaṃ brūhi* for *dīpacchatradānaphalaṃ brūhi*), 1:68b (*dāsīdāsasya yat phalaṃ* for *dāsīdāsapradāna/dānasya yat phalaṃ*)¹⁶⁶

Morphology of the Verb

ktvā for *lyap*

2:62a (*alaṅkṛtvā tu yo dadyāt*)¹⁶⁷

ktvā for optative

3:168ab (*pañcamyāṃ hemajaṃ padmaṃ dattvā viprāya bhojite* |)

Singular for dual

1:176ab (*punaś caiva samāgamyā stotreṇa tuṣṭuve haram* |)¹⁶⁸

Plural for dual

2:46b (*tāmisramandhatāmisrau narakā na bhavanti hi*)

The root *vid* (VII) “to find” in the sense of *vid* (II) “to know”

3:14a *vindyāt* for *vidyāt* and 4:47d *vindati* for *vetti*

Omission of final *t*

2:30a (*pūjaye parayā bhaktyā*), 2:119a (*tasya dattaṃ bhave nantaṃ*) and 4:80b (*maṇṭe kuṇṭeti vā punaḥ*).¹⁶⁹

Past perfect for optative

3:95c (*aśvamedhaphalaṃ lebhe*) and 3:11d (*dehatyāge divaṃ yayau*)

Optative for past tense

1:172b (*pūrvavarttaṃ hi yad bhavet*) and 1:173d (*kim etac cādbhutaṃ bhavet*)

Irregular optative singular

1:60b, 1:100d 2:42b, 2:52b, 2:98b and 2:104d (*dadet* for *dadyāt*), and 1:137b, 2:65b, 3:159d, 3:179d and 3:187b (*dāpayet*)

¹⁶⁶ Apart from these, there are other irregular compounds in the text, which do not fall into some specific category. These we list here: 1:54a (*bhakṣyābhakṣyaparīhāram*), 3:121a (*yāvajjīvārcanam*), 3:192d (*yāvajjīvakṛtenaiva*), 4:2c (*homajāpi*), 4:45a (*budhyahāṅkāras saṃbhūtaḥ*) and 4:122b (*harirudradaśeśakam*).

¹⁶⁷ Cf. Goodall et al. 2015:122.

¹⁶⁸ Cf. Goodall et al. 2015:134.

¹⁶⁹ Cf. Goodall et al. 2015:13. *kuṇṭeti* stands for *kuṇṭet iti*. By omitting the final *t* in *kuṇṭet* it remains *kuṇṭe* and *iti*. Finally, *kuṇṭeti* is the result of *aīśa sandhi* thereon.

Causative for simplex

2:8b (*mṛdā liṅgan tu kārayet*), 2:17b (*saccakena tu liṅgāni pāṛthivāni tu kārayet*), and 2:107c (*jīvaṃ rakṣayate yo hi*)¹⁷⁰

Simplex for causative 1:91c *snaped* for *snāpayed*

Gerund for infinitive

1:176d (*varan dattvā ubhāv api*)

Active for passive

3:76d (*yo rcayeta gaṇādhipam*)¹⁷¹

Sandhi**Hiatus within a pāda**

1:176d (*varan dattvā ubhāv api*), 1:188c (*sendrair ddevaiś ca asuraiḥ*), 1:185d (*ye martyā na namanti idṛśam ajaṃ kṣemas tu teṣāṃ kutaḥ*), 2:8d (*labhate īpsitaṃ phalam*),¹⁷² 2:20b (*krīḍante aṇimādibhiḥ*), 2:52b (*kṛṣṇāṇi vā āvikāṇḍadet*), 2:62b (*kanyāṇi caiva ayācitām*), 2:63d (*ye cānye abhayapradāḥ*), 2:74d (*yo dadāti upānahau*), 2:87c (*nīlasyaiva alābhe tu*), 2:100b (*ātura oṣadhāni ca*), 3:123a (*ahiṃsā ca adambhaś ca*), 3:127d 3:128d, 3:129d, 3:130d, 3:132d and 3:134d (*tu upoṣitaḥ*), 4:2d (*bhaikṣāśi ca amaithunī*) and 4:38b (*anāraṃbhī ahiṃsakāḥ*).¹⁷³

so for sa when followed by a voiced consonant

2:31a and 2:33 (*so hi*), 3:195b (*so bhavet*) and 4:89 (*so bhramet*)¹⁷⁴

as-stem turned into a-stem

1:44d (*piśācāpsararakṣasāḥ*) and 1:183b (*apsaroragakinnaraiḥ*).

as-stem turned into an-stem

4:81c (*paribhūtaḥ kṛcchratapā*) and 4:82a (*mahātapā ca bhavate*)

No vṛddhi when a is followed by e

1:19d (*śṛṇuṣvekamānā dhunā*)

¹⁷⁰Cf. Goodall et al. 2015:122.

¹⁷¹Cf. Goodall et al. 2015:121.

¹⁷²The same irregularity occurs in 2:13b and 2:17d.

¹⁷³Cf. Goodall et al. 2015:133.

¹⁷⁴Cf. Goodall et al. 2015:131.

Double sandhi

1:87b (*yoddharet kulasaptakam*), 2:90a (*anyāmṛtaphalā ye ca*), 3:58b (*kuruteti*), 4:80b (*kuṇṭeti*), 4:115c (*svarlokan tu tatordhvan tu*), 4:116a (*satyaṃ caiva tatordhvaṃ tu*), 4:118c (*tattvasargaṃ atordhvan tu*), 4:121c (*gahanañ ca tatordhvan tu*) and 4:121d (*vigraheśaṃ tatordhvataḥ*)¹⁷⁵

Hiatus Breakers

m: 1:11a: (*te dr̥ṣṭvā tvayi-m-āyāntā*), 1:38b twice (*hy aja-m-* and *akṣara-m-avyayaḥ*), 2:46a (*tāmisra-m-andhatāmisrau*), 2:31cd (*nadīṃ vaitaraṇīṃ caiva-m-uṣṇatoyāṃ mahāravām*) and 4:89d (*sa jaṭi muṇḍa-m-eva vā*)¹⁷⁶

r: 1:185c (*varārthino -r-ahar*)

Syntax

Anacoluthon

1:72–1:76 (starts with an optative and ends with a conditional; it is also an incomplete sentence), 1:77 1:78–1:79, 2:38c–39b, 2:43c–44b, 2:56 2:65 (start with a singular structure and end with a plural) and 3:178c–3:180b (start with a singular structure and end with a plural and also constitutes an incomplete sentence)¹⁷⁷

Cumbersome syntax

1:87, 1:95, 1:135, 1:148–149, 1:152c–154b, 1:172–173, 1:178, 2:1, and 2:3ab, 2:33c–34b, 2:37d, 2:45c–46b, 2:56–57, 2:66, 2:65, 2:69, 2:85a–86b, 3:1, 3:69ab, 3:101c, 3:145cd, 3:148ab, 164 and 4:123ab.¹⁷⁸

Two correlative pronouns for a single relative

2:32c–33b (*setubandhan tu yaḥ kuryāt karddame pathi dāruṇe | dharmmarājapure so hi durggame sukhayāyy asau | |*)

Omission of relative and correlative pronouns

1:88 (*kṣīreṇa snāpayel liṅgaṃ kṛṣṇāṣṭamicaturdaśī | yāvajjīvakṛtāt pāpān mucyate nātra saṃśayaḥ | |*)

¹⁷⁵Cf. Goodall et al. 2015:130–131.

¹⁷⁶Cf. Goodall et al. 2015:133.

¹⁷⁷Cf. Goodall et al. 2015:135–136.

¹⁷⁸For particular awkwardness in syntax of these cases, see the translation and footnotes accompanying these verses.

Omission of a relative pronoun

2:52, 2:65, 2:68, 3:100, 3:197

Absence of case-ending for days of the fortnight

1:69d, 1:80b, 1:88b, 1:93b (*kṛṣṇāṣṭamicaturddasī*) and 3:114 (*labhate sarvakāmāṃs tu navamīnavamoṣitaḥ | maricapraśānaṃ kṛtvā navamīnava yo 'rccayet |* |)

Otiose repetition

1:110c–1011 (*śvetaṃ raktaṃ tathā pītaṃ kṛṣṇaṃ vā cāmaran dadet | | hemadaṇḍan tu raupyaṃ vā raityaṃ trāpuṣaṃ eva vā | idrśaṇ cāmaraṃ datvā rudraloke mahīyate |*), 1:130c–131 (*mantrasiddhim avāpnoti brhatyāgastipuspakaiḥ | | yo rccayet parameśānaṃ siddhakena samāhitaḥ | sarvakāmān avāpnoti yo rcayed gandhapuspakaiḥ | |*), 1:142c–143b (*jayārthe damanakaṃ syād yo rccayet parameśvaram | | nirjitāḥ śatrasvas tena yo rccayeta vṛṣadhvajam |*), 2:90 (*anyāmṛtaphalā ye ca dattvā tu subhago bhavet | bahuputraś ca rūpādhyas subhagaś caiva jāyate | |*), 3:73c–74 (*lokapāleśvaraś caiva yakṣendraḥ parikīrtitaḥ | abdaṃ pūjayate yas tu yakṣaṃ bhaktisamanvitaḥ | | dhanadhānyasamṛddhaś ca yāvajjīvena yakṣarāt |*) and 4:36c–36b (*tridaṇḍakuṇḍī cakrī ca naikānnādas sa bhaikṣabhuk | | na tv asvam upabhuñjīta bhaikṣavṛttisamāśritaḥ |*)

Ordinal instead of Cardinal Number

3:114b (*navamīnavamoṣitaḥ*)

Other Irregular Numbers

There are some cases of irregular formations with regard to numbers as well which we list below: 1:86c: *dvīrabdena* for *dvīyabdena*, 1:167a and 1:167d *triṣkāla* for *trikāla*, 2:7b *viṃśabhiḥ* for *viṃśatibhiḥ* and 2:7c *triṃśabhiḥ* for *triṃśatibhiḥ*

Words Missing in Lexicons

There are also some lexical items that we are also not able to identify in any other work in this meaning:

- NM 1:51b *apsara* (denoting a flower)
- NM 1:151c *ditvākṣī* (denoting a flower)
- NM 2:102c *marjjitā* (denoting a flower)

Elsewhere Unattested *Aiśa* Forms

The language of the *Niśvāsamukha* attests to some more aspects of *aiśa* language. Here we list four cases taken from the above list of *aiśa* forms that are not listed in the list of *aiśa* forms of Goodall et al. (2015):

- **Gerund (*dattvā*) for infinitive *dātuṃ*:** We come across this instance in the passage of the *Liṅgodbhava*, when Śiva stands in front of Brahmā and Viṣṇu to grant a boon to them: 1:176d (*varan dattvā ubhāv api*). The context tells us that the gerund *dattvā* is meant for infinitive *dātuṃ*.
- **Optative for past perfect:** In verse 1:172b (*pūrvavarttaṃ hi yad bhavet*) and 1:173d (*pūrvavarttaṃ hi yad bhavet*) the optative is used, even when the context demands past tense.
- **Past perfect for optative:** In 3:11d (*dehatyāge divaṃ yayau*) and 3:95c (*aśvamedhaphalaṃ lebhe*) we expect optative and what we have is past perfect.¹⁷⁹
- **Absence of case-ending for days of the fortnight:** We encounter absence of case-ending for days of the fortnight in the following cases: 1:69d, 1:80b, 1:88b, 1:93b (*kṣṇāṣṭamicaturddaśī*) and 3:114 (*labhate sarvākāmāṃs tu navamīnavamoṣitaḥ | maricaprāśanaṃ kṛtvā navamīnava yo rccayet |* |)

Metre

The text is written in śloka (*anuṣṭubh* metre) with the exception of the concluding verse of the first chapter, which is written in the *śārdūlavikṛīḍita* metre. The style of the śloka is defined by an abundant use of *vipulās*. Goodall (1998:lxxi) observes in his discussion of metrical features of early Śaiva tantras, such as, the *Kiraṇa* and the *Svāyaṃbhuvāsūtra-saṅgraha*, that they are metrically basic. They almost never use *vipulās*. The *Pārameśvara*, *Mataṅga* and *Parākhya*, however, show more variations and use them occasionally. The *Niśvāsamukha* stands out, just like the other books of the *Niśvāsa*, when we compare its style of the śloka with other tantras. We even observe some use of *sa-vipulās*, which is of course rare, and whose authenticity may be questionable, but which is also shared by the other books of the *Niśvāsa* and the *Mahābhārata* (Goodall et al. 2015:237–238). There are a few instances of hypermetry, hypometry and of lines that are in other ways unmetrical. Here follows a list of lines that deviate from the standard *pathyā* pattern:

- **na-vipulā:** 1:4c, 1:22a, 1:85a, 1:120c; 1:144c, 1:158c, 2:18a, 2:33c, 2:39a, 2:44a, 2:44c, 2:50a, 2:65a, 2:91a, 2:92c, 2:95c, 2:114a, 3:10a, 3:77a, 3:88a, 3:105c, 3:159a, 3:171a,

¹⁷⁹It is to be noted that our text uses simple present and optative interchangeably.

3:177a, 3:194c, 4:32c, 4:36c, 4:37a, 4:82a, 4:86c, 4:100a (with irregular preamble),¹⁸⁰ 4:102c, 4:105c, 4:109a, 4:109c, 4:112a, 4:118a and 4:132c.

- **ma-vipulā**: 2:49a, 3:17a, 3:26a, 3:43c (with irregular preamble), 3:89c, 3:116c, 3:128a (with irregular preamble), 3:132a (with irregular preamble), 3:138a, 3:147c (with irregular preamble), 3:161c, 3:177c (with irregular preamble), 4:32a, 4:35c, 4:40c, 4:45a (with irregular preamble), 4:71a, 4:90c, 4:94c and 4:99a.
- **bha-vipulā**: 1:140c, 1:153c (with irregular preamble), 3:5c (with irregular preamble), 3:34c, 3:72a (with irregular preamble), 3:90c, 3:143c, 3:151a, 4:17a, 4:27a, 4:46c, 4:69a, 4:78a (with irregular preamble), 4:81c (with irregular preamble) and 4:105c.
- **sa-vipulā**: 1:142c, 3:31c, 3:115c, 4:103c and 4:122a.
- **ra-vipulā**: 3:23a, 3:31a, 3:63a, 3:64c, 3:67c, 3:68a, 3:102c, 3:103c, 3:133a, 4:6a, 4:67a, 4:75c, 4:82c, 4:85a and 4:102a.
- **unmetrical**: 1:3d, 2:49a, 2:98c, 4:100b, 4:126a (the second and the third syllables are short), 3:93a and 3:94c (the seventh syllable is short).
- **hypermetry**: 1:37a, 2:101a, 3:6a and 3:67a.
- **hypometry**: 1:84c and 3:64a.

¹⁸⁰We have not considered “irregular preamble” when the break (*yati*) is not in a proper syllable.

Manuscripts

Sources for the *Niśvāsamukha*

The Manuscript N.

The principal source for the present edition is a palm-leaf manuscript transmitting the *Niśvāsatattvasaṃhitā*, N, preserved in the National Archives, Kathmandu (NAK). The Nepal-German Manuscript Preservation Project (NGMPP) reel number is A 41/14, the NAK accession number is 1-277, the size of the manuscript is 50.0 x 4.0 cm. The manuscript consists of 114 folios written in the Nepalese “Licchavi” script. Both the recto and verso sides contain six (occasionally five) lines. The manuscript contains two binding holes, one to the left and one to the right of the centre. The manuscript is considerably damaged in the margins. The leaves were originally numbered in letters-symbols in the right-hand margin of the versos. These leaves have been renumbered at a later stage above the first binding hole in a different hand. There is a third hand that inserted correction marks to the second foliation below the same binding hole.

Although the manuscript is not dated, on the basis of palaeographic evidence we can assign it, with a reasonable margin of error, to the 9th century. Various scholars have taken note of the above manuscript, and put forward tentative dates: Śāstrī (1905), Bagchi (1929), Goudriaan and Gupta (1981), Sanderson (2006) and Goodall and Isaacson (2007), and most recently Goodall et al. (2015). It has been dated from the middle of the 8th to the very beginning of the 10th century. Goodall et al. (2015:108) after a long discussion based on comparison with other early Nepalese manuscripts, proposes the date of the manuscript to 850–900 AD, which is also the date proposed by Sanderson (2006:152). We, however, feel that the lower date of the manuscript is a little early. On the grounds of palaeography, the date of the *Niśvāsa* manuscript probably falls after the date of the manuscript of the Nepalese *Suśrutasaṃhitā* which is dated to 878 AD. (Harimoto 2014).

Apart from the NAK manuscript, there are three apographs of the *Niśvāsatattvasaṃhitā*:

Apograph W. It is preserved in the Wellcome Institute, London: Wellcome Institute Sanskrit MS number I.33, Devanagari script, 114 folios. Both the recto and verso sides containing five to six lines. The foliation is in the right-hand margin of the verso, and is in a few cases wrong. The scribe gives raised dashes for the damaged or illegible letters. This apograph is dated *vikramasamvat* 1969, which corresponds to 1912 AD. The colophon states that the manuscript was copied in Nepal by one Bauddhasevita Vajrācārya. The post-colophon runs as follows: *ida(!) pustaka(!) tāra(!)patraguptākṣarapustake dṛṣṭvā nepālavāsi-bauddhasevitavajrācāryena(!) likhitam || śubham || | śrīsamvat 1969 sālām iti āṣāḍhaśukla-aṣṭamīyām*. In comparison, this MS retains more letters than the following apograph K from the damaged portion of the original MS. This is due to the fact that it was prepared at a time when the original MS was less damaged. The copyist tried to be faithful to the original. Unlike K, it avoids conjectures.

Apograph K. This apograph is preserved in the NAK and dated *Vikrama samvat* 1982

(1925 AD). The colophon states that it was prepared at the request of Rājaguru Hemarāja Śarma during the reign of King Tribhuvana when Candra Śamśera was his prime minister.¹⁸¹

The NGMPP reel number is A 159/18, and the NAK accession number 5-2406. The text is written in Devanāgarī script on 114 folios 49 x 13 cm in size. Both the recto and verso sides contain six to ten lines. The recto side of folio 104 is blank. The regular foliation is in the middle of the right-hand margin of the verso with numbers occasionally being crossed out and corrected. There are three deviating foliations: in the extreme lower right-hand margin, in the extreme upper right-hand margin and in the extreme upper left-hand margin of the verso. The scribe leaves gaps for unrecovered letters, and gives dots when only a small portion of letters is visible. In damaged places, the scribe attempts to restore letters. Frequently he, too, provides conjectures replacing irregular or non-Pāṇinian Sanskrit forms with regular ones. He puts parentheses around uncertain readings. In few cases, parentheses are left empty, or enclosed with dots.

Apograph T. This apograph is preserved in the Tucci collection in Italy. It is written in Devanāgarī script. The MS number is 3:7:1 and the folio size is 48.5x 9.5 cm. There are 94 folios, fols. 1, 4, 5 and 98–104 of which are missing. Both the recto and verso sides usually contain five to six lines. The foliation is located in the lower right-hand margin of the verso (see Sferra 2008:60, fn. 132). The scribe adds dots to indicate either damaged portions or unreadable letters. Since the MS does not have a final colophon its date cannot be determined. Nonetheless, we can say that N had become more damaged by the time this scribe sat down to copy, since he has recorded fewer letters in the margins. Thus, we can tentatively say that this MS is somewhat later than K and W. The scribe obviously had difficulty reading N, and given the large number of scribal errors, we have not drawn upon this MS.

Sources for the *Śivadharmaśaṅgraha*

We have included an edition of chapters 5–9 of the *Śivadharmaśaṅgraha* in the Appendix as these chapters closely parallel the *Niśvāsasamukha*. We have used two Nepalese manuscripts and one printed book for the preliminary critical edition of these five chapters:

Manuscript A. This manuscript is from the Asiatic Society of Bengal, Kolkata. It is a palm-leaf manuscript written in Newari script and is damaged in the margins. The MS number is G 4077/3. There are 324 folios, and both the recto and verso sides contain five lines. They are 53 x 4.5 cm in size and have two binding holes. The original foliation is

¹⁸¹The post-colophon reads as follows: *likhitam idaṃ purāṇanajarattāḍapatralivitaḥ samuddhṛtya vikramābde 1982 pramite śrāvāṇaśuklaikādaśyāṃ samāpya sāmāśivāya samarpitaṃ* [[ka]]*virājani nepālabhūmaṇḍalādhiśvare śrīpaṇcakasaṃpanne tribhuvanavīravikramavarmaṇi samabhiśāsati* [[ca]] *taddhīśacive śrītrīṭayasampanne mahārāja-candrasaṃśerajaṅgavahādūrarāṇavarmaṇi mahāmahodaye tadīyaguruvaragururājaśrīmaddhemarājapaṇḍita-mahodayānujñāyā tadīyasarasvatīsādane niveśitaṃ ca bhūyāḥ lekhaḥkapāṭhakayor mude* | *śubham* | *maṇigalam* | *hariharau śaraṇīkaravāmi* | *iti śubham*.

in the left-hand margin of the verso, marked in letter-symbols. There is a second foliation below the first binding hole in figures. The MS contains nine separate texts: *Śivadharmasāstra*, *Śivadharmottara*, *Śivadharmasaṅgraha*, *Umāmaheśvarasaṁvāda*, *Śivopaniṣad*, *Uttarot-tarasaṁvāda*, *Vṛṣasārasaṅgraha*, *Dharmaputrikā* and an otherwise unknown *Lalitavistara*.¹⁸² As indicated by its palaeographic features, it can be placed at the end of the 10th or beginning of the 11th century. The reading of this manuscript in numerous cases is close to that of the *Niśvāsamukha*. Some archaic Prākṛtic forms, such as *sāyojya* for *sāyujya* are also preserved. Although this manuscript is very old, and might therefore be expected to be very accurate, it contains numerous slips of the pen.

Manuscript C. This is another multi-text manuscript currently housed in the University Library, Cambridge, England. It is dated Nepal *saṁvat* 256 (1136 AD). The manuscript shelf number is MS ADD. 1645, and the script is Newari.¹⁸³ There are 247 folios, and both the recto and verso sides of it usually contain six lines. Fols. 87-131 cover the *Śivadharmasaṅgraha*. The foliation is given on the verso; in the left-hand side spelled out in letters and in the right-hand side in figures. It contains all other texts of Manuscript A except the *Lalitavistara*. This is the most reliable source for the present edition of the *Śivadharmasaṅgraha* as it contains less scribal errors.

Printed edition. This printed edition, *E_N*, titled *Paśupatimatam śivadharmasāstram paśupatināthadarśanam*, sometimes accompanied by a Nepali translation and in some cases by added comments, was produced by Narahari Natha in the year 2055 VS (1998 AD) under the editorship of Viṣṇu Prasād Aryā Ātreya and Śrīśa Thāpā. The title of the book is the editors' own. The tome contains the same eight texts as the Cambridge manuscript C. It is poorly edited on the basis of a single manuscript. The *Śivadharmasaṅgraha* covers pages 323–433. See Anil Acharya 2009*:114–115 for more details.

Editorial Policies

A policy for critical edition of the *Niśvāsa* corpus has been established in Goodall et al. 2015 and we overall follow this policy in the present edition. There is, however, one major difference. As mentioned above, the *Niśvāsamukha* has been copied by the *Śivadharmasaṅgraha* and we have decided to include its reading into our edition of the *Niśvāsamukha*. This adds a new element to the constitution of the text.

The critically edited text appears as the main text of each page. The apparatus is fully positive and is divided into two registers. On the page where both registers are present, the uppermost register records testimonia and parallels and the bottom register records the variants found in the manuscripts. Each entry starts with a chapter number and then

¹⁸²Dr. Anil Kumar Acharya first identified the latter text.

¹⁸³The complete manuscript is available online now at: <http://cudl.lib.cam.ac.uk/view/MS-ADD-01049-00001/3>.

a verse number in boldface (e.g. **1:97**). Then comes a word, phrase or fragment from the main text followed by a lemma sign () . After this appears the siglum (or sigla) of the source (or sources), then the variants, separated from each other by semicolons. The variants are listed after a semicolon, each followed by the sigla of the sources that read the given variant. A siglum that is followed by superscript *ac* indicates the reading of a source before correction (ante correctionem) and a siglum followed by superscript *pc* indicates the reading of a source after correction (post correctionem). When a reading is unmetrical, that is recorded after the sigla of the source.

We have used four sources to produce a critical edition of the *Niśvāsamukha*: N, K, W and the edited chapters (5–9) of the *Śivadharmasaṅgraha*.

When a portion of text is lost in the manuscript, N, we have marked it as ---. If there is loss of text in other sources and only K records some text then it is marked between two double square brackets [...]. The reading enclosed in single round brackets (...) is the reading of K where the scribe is not certain about the reading as indicated by round brackets in the manuscript.

If there is a loss of text in other sources and only W records some text then it is marked between two double round brackets ((...)). If there is loss of text in other sources and both K and W record some text then it is marked between two double square and round brackets: [((...))]. If the reading is lost in all the manuscripts consulted, and the corresponding reading is extant in the *Śivadharmasaṅgraha*, the relevant passage has been adopted from the edited text of the *Śivadharmasaṅgraha*. The readings adopted from the *Śivadharmasaṅgraha* are by definition insecure, since we have established that the *Śivadharmasaṅgraha* modifies the text considerably when borrowing passages from the *Niśvāsamukha* (see our discussion on p. 71). Still, we have preferred to include the readings of the *Śivadharmasaṅgraha* into the gaps of the *Niśvāsamukha* to continue the flow of the text. We have, however, put the reading of the *Śivadharmasaṅgraha* between double angled brackets (⟨...⟩) to alert the reader to those portions of the texts that have been incorporated from the *Śivadharmasaṅgraha*.

When the text is omitted in one particular source we have placed *om.* just before the siglum of that source; for example: *om.* N. The text enclosed by a single square bracket '[']' is supplied by us; each folio and line change in the manuscript is marked and placed within the same bracket; for example [3] stands for third line in the manuscript and [3^v] indicates that this is the beginning of the third folio. When we are not certain about our reading we have supplied a question mark (?) after the reading. When the text is uninterpretable to us, we have put it between crux marks: †... †. When apographs leave long dashes we have marked them: - . If there appear two long dashes in apographs it is marked thus: - - . Gaps left by the scribe in the original manuscript have been marked with a --- and those left by the scribes of the apographs with □. Where the gap is large and there is a possibility of counting the number of letters lost, we have marked ◇ for each letter. For example, if five letters are lost in a gap, then it is presented in this way: ◇ ◇ ◇ ◇ ◇. Letters that are enclosed between plus-sings (+ ...+) represent those letters that were added later by the

same or a different hand. Letter(s) that appear between two 'x .. x' signs had been written in manuscripts and cancelled later. The sign ⊗ stands for ornamental signs in manuscripts written before or after colophons. A list of all these symbols is provided at the start of the edition.

When there are scribal errors and other obvious mistakes, we have corrected the text with the mark *em.* (emendation); bolder corrections are marked *conj.* (conjecture). Of course, the difference is somewhat subjective. These conjectures are made when there is a complete lacuna in the text or only a little part of the *akṣaras* is visible. In case these conjectures have been supplied by others this is mentioned in the apparatus. When an *avagraha* is missing in our sources, we have silently supplied it.

The verse numeration is more or less arbitrary. In most of the text a verse is divided up into four-*pādas*. Occasionally a verse is divided into six-*pādas* if there is lacuna in the text, if demanded by the context, such as change of the speaker or sometimes for the sake of meaning.

The middle register contains testimonia, i.e. passages from other sources, older or younger, that are parallel or close enough to our text. The entry starts with the verse number. The testimonia is preceded by 'cf.' if the passage is somewhat similar to the *textus criticus* of the *Niśvāsamukha*, or can throw some light on it.

In our preliminary edition of the relevant chapters of the *Śivadharmasaṅgraha* in Appendix I, we have followed the same editorial conventions as in the case of the *Niśvāsamukha* except for the use of square and round brackets.

Symbols and Abbreviations in the Apparatus

- « » Enclosed text refer to the readings of the *Śivadharmasaṅgraha*.
+ + Enclosed text by plus signs refers to those letters that were added later by the same or a different hand.
x x Letter(s) that have been written in manuscripts and cancelled later.
◇ A number of letters lost in the manuscript.
□ Gap left by the scribes of the apographs.
--- Gap left by the scribe in the original manuscript.
- Long dashes in the apographs.
† † The text between these signs is uninterpretable to us.
? Used when we are not certain about the reading.
□ Supplied by us.
[[]] Enclosed reading refers to the text that survives only in K.
(()) Enclosed reading refers to the text that survives only in W.
[[()]] Enclosed reading refers to the text that survives in both K and W and is lost in N.
() The text enclosed represents the reading of K where the scribe is not certain about the reading. This bracket is used in the manuscript itself.
⊗ The sign stands for ornamental signs in manuscripts written before or after colophons.

conj.	conjecture	em.	emendation
ac	before correction	pc	after correction
f.	folio	cf.	carried forward
r	recto	v	verso
om.	omit(s)		

Sigla of the Manuscripts and the Edition Used

- N National Archives, Kathmandu, NGMPP reel number is A 41 / 14, the NAK accession number is 1-277 and the size of the manuscript is 50.0 x 4.0 cm. The manuscript consists of 114 folios written in the Nepalese “Licchavi” script. Although the manuscript is not dated, on the basis of paleographic evidence we can assign it, with a reasonable margin of error to 850 – 900 AD. Both the recto and verso sides contain six (occasionally five) lines.
- W Wellcome Institute, London: Wellcome Institute Sanskrit MS number I. 33, Devanagari script, 114 folios. This apograph is dated *vikramasamvat* 1969, which corresponds to AD 1912. Both the recto and verso sides contain five to six lines.
- K National Archives, Kathmandu, NGMPP reel number is A 159/18, and the NAK accession number 5-2406. The text is written in Devanagari script on 114 folios 49 x 13 cm in size. Both the recto and verso sides contain six to ten lines. The recto side of folio 104 is blank. This apograph is dated Vikrama *samvat* 1982 (1925 AD).
- T Tucci collection in Italy. It is written in Devanāgarī script. The MS number is 3:7:1 and the folio size is 48.5x 9.5 cm. There are 94 folios, fols. 1, 4, 5 and 98–104 of which are missing. Both the recto and verso sides usually contain five to six lines. We have not used this apograph as it contains many scribal errors.

निश्वासतत्त्वसंहितायां निश्वासमुखम्॥

रिचीक उवाच ।

गतो ऽहं पूर्वमाशयां पुष्पाणां समिधैस्तथा ।

अपूर्वन्दृष्टमाश्चर्यन्तन्दृष्ट्वा कौतुकान्वितः॥ 1:1॥

अष्टाशीतिसहस्राणि ऋषीणामूर्ध्वरेतसाम् ।

नैमिषारण्य ँ ँ ँ ँ ँ ँ ँ ँ ँ ँ ँ ॥ 1:2॥

--- [-16-] --- ।

भ[2]गवन्सर्वमेतत्तु कथय मम पृच्छतः॥ 1:3॥

त्वं वेत्ता सर्वशास्त्राणां वेदानाञ्च विशेषतः ।

तेन पृच्छामि भगवन्त्येन वेत्सि मतङ्ग त्वम्॥ 1:4॥

मतङ्ग उवाच ।

1 The palm-leaf manuscript and apographs K and W begin with ॐ नमः शिवाय. Apograph T is available only from folio 2^r.

2 Cf. *Brahmāṇḍapurāṇa* 1:7:180ab, 1:21:170cd and *Viṣṇupurāṇa* 1:6:36ab:

अष्टाशीतिसहस्राणि ऋषीणामूर्ध्वरेतसाम् ।

1:1 पुष्पाणां समिधैस्तथा] conj.; पुष्पा णा समिधैस्तथा N; पुष्पाणि समिधैस्तथा K; पुष्पाणा समि - स्तथा W 1:1 तन्दृष्ट्वा] N; तदृष्ट्वा KW 1:2 °सहस्राणि ऋषी°] K; सहस्राणामृषी° NW 1:2 मूर्ध्वरेतसाम्] KW; मू ँ रेत ँ म् N 1:3 भगवन्सर्वमेतत्तु] em.; --- वन्सर्वमेतत्तु] N; □ व सर्वमेतत्तु K; □ ण्वत्सर्वमेतत्तु W 1:4 वेदानाञ्च] conj.; देवानाञ्च NKW

शृणु वत्स समासेन प्रवक्ष्यामि तवाखिलम् ।
नैमिषे वसमानैस्तु श्रुतं ((स)) --- [-5-] --- ॥ 1:5 ॥

--- [-16-] --- ।

--- [-8-] नैमि [3] षारण्यवासिभिः ॥ 1:6 ॥

तत्रैव दीक्षितो ब्रह्मा केशवश्च रिचीकक ।
कौतूहलान्वितास्सर्वे विस्मयं परमङ्गताः ॥ 1:7 ॥

परस्परं वदन्त्येवं सर्वशास्त्रविशारदाः ।
कथम्दीक्षां प्रपद्येत मुक्त्वा वेदोक्तमागमम् ॥ 1:8 ॥

न हि वेदात्परञ्चान्यद्योग --- [-6-] --- ।

--- [-13-] --- [4] [[प]] द्यते ॥ 1:9 ॥

साङ्ख्ययोगस्य वेत्तासौ कथं विष्णुश्च दीक्षितः ।
तं श्रुत्वा आगताः सर्वे ऋषयः संशितव्रताः ॥ 1:10 ॥

ते दृष्ट्वा त्वयि मायान्तादेवदारुवनं वनम् ।
प्रविष्टास्तत्र ते सर्वे ब्रह्माविष्णुमहेश्वराः ॥ 1:11 ॥

समुदायेन पश्यामो दीक्षा --- [-6-] --- ।

--- [-16-] --- ॥ 1:12 ॥

--- [-4-] --- [5] ततस्ते तु ब्रह्माविष्णुमहेश्वराः ।

स्वस्थानन्तु गताः सर्वे आज्ञान्दत्त्वा तु नन्दिने ॥ 1:13 ॥

त्वमनुग्रहकर्ता तु ऋषीणां सर्वप्राणिनाम् ।
देव्यायास्तु तथा पूर्वमधिकारस्समर्पितः ॥ 1:14 ॥

दी --- [-15-] --- ।

1:6 नैमिषारण्य°] *em.*; --- रण्य° NW; □ षा रण्य° K 1:7 रिचीकक] *em.*; रि-
चीककः NKW 1:8 दीक्षां] *conj.*; दीक्षा NKW 1:9 °द्योग] NK; °द्योगी न W
1:9 पद्यते] N(?); पमते K; □ ते W 1:10 संशित] *em.*; सस्मित NKW 1:11 ब्रह्मा-
विष्णुमहेश्वराः] *conj.*; ब्रह्माविष्णुर्महेश्वराः NW; ब्रह्माविष्णुमहेश्वराः K 1:12 समुदायेन
पश्यामो] N; सम्प्रदायेन पश्यामो K; समुदायेन यस्यायो W 1:13 ब्रह्मा°] NW;
ब्रह्मा° K 1:15 दी] NW; □ K

--- [-16-] --- ॥ 1:15 ॥

--- [-16-] --- ।

[6] अस्माकं कथय सर्वं ब्रह्माविष्णू तु दीक्षितौ ॥ 1:16 ॥

यथा ते सर्वशास्त्राणां दीक्षाज्ञानस्य वेदकौ ।

तथा कथय सर्वन्तु सर्वज्ञ नन्दिकेश्वर ।

((एवं ते)) --- [-13-] --- ॥ 1:17 ॥

रिचीक उवाच ।

[2^r] ((कथं व)) क्ता भवेत्तेषाम्भगवान्नन्दिकेश्वरः ।

दीक्षितास्तु कथन्ते तु शास्त्रे ऽस्मिञ्छिवसन्मते ॥ 1:18 ॥

मतङ्ग उ ।

ते स्तुन्वन्ति यथा नन्दिं दीक्षाज्ञानस्य चार्त्थिनः ।

तथा वक्ष्यामि विप्रेन्द्र शृणुष्वेकमनाधुना ॥ 1:19 ॥

देवदारुवने रम्ये --- [-8-] --- ।

--- [-16-] --- ॥ 1:20 ॥

[2] [[सु]]((महा)) तप रुद्रांश सर्वज्ञ शिवतेजसा ।

16 This long gap is due to considerable damage to the end of the fifth as well as the beginning of the sixth line.

17 W, which always faithfully copies the manuscript, hints only at the loss of two *pādas* of a verse. We have accepted this since in other cases too, the last line does not run right up to the end of the leaf of the manuscript.

20 Cf. *Guhyasūtra* 16:1-2b:

देवदारुवने रम्ये ऋषयः संशितव्रताः ।

नन्दीशमुपसंगम्य प्रणिपत्य मुहुर्मुहुः ॥

ऊचुस्ते ऋषयः सर्वे स्तुत्वा नन्दिं शिवात्मजम् ।

1:16 कथय सर्वं] K; कथय सर्वं N; कथयः सर्वं W 1:17 सर्वज्ञ नन्दिकेश्वर] N; सर्वज्ञ नन्दिकेश्वरः K; सर्वज्ञो नन्दिकेश्वरः W 1:18 रिचीक उवाच] *conj.*; *om.* NKW 1:18 कथं वक्ता भवेत्तेषाम्] *em.*; --- क्त भवेत्तेषाम् N; स भवेत्तेषां K; कथं वक्ता सवेत्तेषान् W 1:18 °सन्मते] *conj.*; °सम्मते NKW 1:19 तथा] NK; तेषां W 1:21 सुमहातप] *em.*; ---तप N; सुमहांतप K; ॥महातप W

देव्याशङ्करसंवादं श्रुतम्पूर्वन्त्वयानघ ॥ 1:21 ॥

संसारोच्छित्तिकरणं सर्वज्ञानामृतोत्तमम् ।

दीक्षामात्रेण कथितं शिवेनाशिवहारिणा ॥ 1:22 ॥

त्वत्प्रसादाद्यथा सर्वे मुच्यन्ते ऋषिसत्तमाः ।

तथा कुरु [[प्रसा]]दा वा कु? --- [-7-] --- ॥ 1:23 ॥

--- [-13-] --- [3] रूपिणे ।

नमस्ते शूलहस्ताय त्र्यक्षाय ऋषिसम्भवे ॥ 1:24 ॥

तपःखेदितगात्राय उद्धरस्व प्रसादतः ।

नान्यस्त्राता भवेद्देव त्वदृते नन्दिकेश्वर ॥ 1:25 ॥

नन्दिकेश्वर उवाच ।

शृण्वन्तु ऋषयस्सर्वे पञ्चधा यत्प्रकीर्तितम् ।

लौकिकं वैदिकञ्चैव तथाध्यात्मिकमेव च ॥ 1:26 ॥

अ[[तिमार्गं च मन्त्राख्यं]] --- [-8-] --- ।

दीक्षिता न[4]न्दिना सर्वे निर्वृणो योजिताः परे ॥ 1:27 ॥

विद्याभिकाङ्क्षिणश्चान्ये विद्यायां ते तु योजिताः ।

दीक्षयित्वा यथान्यायम्प्रवक्तुमुपचक्रमे ॥ 1:28 ॥

महादेव्या यथा पृष्टस्सर्वदुःखहरो हरः ।

तथा वक्ष्यामि विप्रेन्द्राः प्रणिपत्य शिवं शुचिः ॥ 1:29 ॥

27 Cf. *Pūrvakāmika* 1:17c-1:18b:

लौकिकं वैदिकं चैव तथाध्यात्मिकमेव च ।

अतिमार्गं च मन्त्राख्यं तन्त्रमेतदनेकधा ॥

1:21 पूर्वन्त्वयानघ] NK; पूर्व - योनघ W 1:22 °ज्ञानामृतोत्तमम्] *em.*; °ज्ञानामृतो-
तमम् NW; °ज्ञानामृतोपमम् K 1:23 त्वत्प्रसादाद्] K; त्वत्प्रसादा NW 1:23 प्रसादा
वा कु] *conj.*; --- दा वा कु? N; प्रसादा □ K; -दा वा □ W 1:24 °रूपिणे]
K; ---पिणे N; रूपिणां W 1:24 ऋषिसम्भवे] N; ऋषिसम्भवे K; ऋषिसम्भव W
1:25 प्रसादतः] KW; प्रसादत N 1:27 अतिमार्गं च मन्त्राख्यं] *em.*; अ--- N; अ-
तिमार्गश्च मन्त्राख्यं K; अतोमार्गश्च मन्त्राख्य W 1:27 दीक्षिता नन्दिना] *conj.*; ---
न्दिना NKW 1:29 हरः] K; हः NW

प्रणम्य शिरसा देवञ्चन्द्रार्द्धकृतशेख [(((रम्)))] ।
मूर्ध्नि कृत्वाञ्जलिं भक्त्या स्तोत्रमेवमु [5] दीरयेत् ॥ 1:30 ॥

सगणाय नमस्तुभ्यं सपत्नीक नमो ऽस्तु ते ।
सदाशिव नमस्ते ऽस्तु परमात्म शिवे नमः ॥ 1:31 ॥

क्षितिर्द्वारयते लोकांल्लोकाः क्षितिमयाः स्मृताः ।

32 Cf. *Prayogamañjarī* 1:18ff:

तानष्टमूर्तिरथ मूर्तिपांश्च सङ्कल्प्य संपूज्य यथाक्रमेण ।
मन्त्रैरमीभिः प्रणिपत्य पूर्वं सन्तोषयेदंशुकभूषणाद्यैः ॥ 18 ॥
क्षितिर्वै धार्यते लोकान् लोकाः क्षितिमयाः स्मृताः ।
सर्वगं क्षितिरूपं ते क्षितिमूर्ते नमोस्तु ते ॥ 19 ॥
अग्निर्वै धार्यते लोकान् लोकाश्चाग्निमयाः स्मृताः ।
सर्वगश्चाग्निरूपं ते अग्निमूर्ते नमोस्तु ते ॥ 20 ॥
यज्ञो वै धार्यते लोकान् लोका यज्ञमयाः स्मृताः ।
सर्वगं यज्ञरूपं ते यज्ञमूर्ते नमोस्तु ते ॥ 21 ॥
सूर्यो धारयते लोकान् लोकाः सूर्यमयाः स्मृताः ।
सर्वगं सूर्यरूपं ते सूर्यमूर्ते नमोस्तु ते ॥ 22 ॥
जलं वै धार्यते लोकान् लोका जलमयाः स्मृताः ।
सर्वगं जलरूपं ते जलमूर्ते नमोस्तु ते ॥ 23 ॥
वायुर्वै धार्यते लोकान् लोका वायुमयाः स्मृताः ।
सर्वगं वायुरूपं ते वायुमूर्ते नमोस्तु ते ॥ 24 ॥
सोमो धारयते लोकान् लोकाः सोममयाः स्मृताः ।
सर्वगं सोमरूपं ते सोममूर्ते नमोस्तु ते ॥ 25 ॥
आकाशो धार्यते लोकान् लोका आकाशमयाः स्मृताः ।
आकाशं सर्वगं रूपं मूर्त्याकाश नमोस्तु ते ॥ 26 ॥
क्षमाग्निनयजमानार्कवारीरणनिशाकराः ।
व्योमान्ता मूर्तयो ह्येता निर्दिष्टास्त्रिजगत्पतेः ॥ 27 ॥
शर्वो रुद्रः पशुपतिरीशानो भव एव च ।
तथैवोग्रो महादेवो भीमान्ता मूर्तिपाः स्मृताः ॥ 28 ॥

1:30 °शेखरम्] K; °शेख--- N; °शेषरम् W 1:30 मूर्ध्नि कृत्वाञ्जलिं भक्त्या स्तोत्रमे-
वमुदीरयेत्] conj.; --- येत् N; मूर्ध्नि कृ ॥ दीरयेत् KW 1:31 °स्तु] K; °तु NW
1:31 शिवे नमः] em.; शिवे नमः N; शिव नमः KW 1:32 लोकांल्लोकाः क्षितिमयाः]
K; लोकांल्लोकाः क्षितिमयाः N^{pe}W; लोकांल्लोकाः क्षितिमया N^{ac}

सर्वगं क्षितिरूपन्तु क्षितिमूर्तिं नमो ऽस्तु ते ॥ 1:32 ॥

जलन्धारयते लोकांल्लोका जलमयाः स्मृ [(((ताः)))] ।

[[सर्वगं ज]]लरूपन्तु जलमूर्तिं नमो ऽस्तु ते ॥ 1:33 ॥

[[वायुर्धारयते लोकां [6]ल्लोका वायुमयाः स्मृ]]ताः ।

सर्वगं वायुरूपन्तु वायुमूर्तिं नमोऽस्तु ते ॥ 1:34 ॥

अग्निर्धारयते लोकांल्लोका अग्निमयाः स्मृताः ।

सर्वगमग्निरूपं तु अग्निमूर्तिं नमो ऽस्तु ते ॥ 1:35 ॥

आत्मा यजति यज्ञानि लोका यज्ञमयाः स्मृ [(((ताः)))] ।

[[(((सर्वगं यज्ञरूपं तु यज्ञमूर्तिं नमो ऽस्तु ते)))] ॥ 1:36 ॥

[[आकाशं धारयते लोकांल्लोका [2^v] व्योममयाः स्मृताः ॥]]

आकाशं सर्वगं रूपं मूर्त्या [(((काशं नमो ऽस्तु)))] ते ॥ 1:37 ॥

सोमो धारयते लोकांल्लोकाः सोममयाः स्मृताः ।

सर्वगं सोमरूपं तु सोममूर्तिं नमो ऽस्तु ते ॥ 1:38 ॥

सू [(((यो धारयते लोकांल्लोकाः सूर्यमयाः स्मृताः ।

सर्वगं सूर्यरूपं तु सूर्यमूर्तिं नमो ऽस्तु ते)))] ॥ 1:39 ॥

1:32 क्षितिमूर्तिं नमो] N; क्षितिमूर्तिर्नमो KW 1:33 लोकांल्लोका जलमयाः स्मृताः] K; लोकांल्लोका जलमया स्मृ--- N; लोकांल्लोका जलमया स्मृताः W 1:33 सर्वगं जलरूपन्तु जलमूर्तिं नमो ऽस्तु ते] *em.*; सर्वगं जलरूपन्तु जलमूर्तिर् नमो ऽस्तु ते] K; ---लरूपन्तु जल--- N; □ शं जलरूपं तु जल □ W 1:34 वायुर्धारयते लोकांल्लोका वायुमयाः स्मृताः] K; ---ताः N; □ स्मृताः W 1:34 वायुमूर्तिं नमोऽस्तु ते] W; वायुमूर्तिं नमोस् --- N; वायुमूर्तिर् नमोऽस्तु ते K 1:35 लोकांल्लोका] K; लोकांल्लोका NW 1:35 अग्निमूर्तिं] NW; अग्निमूर्तिर् K 1:36 स्मृताः] KW; स्मृ --- N 1:36 सर्वगं यज्ञरूपं तु यज्ञमूर्तिं नमो ऽस्तु ते] W; --- N; सर्वगं यज्ञरूपं तु यज्ञमूर्तिर्नमो ऽस्तु ते K 1:37 आकाशं धारयते लोकांल्लोका व्योममयाः स्मृताः] K; --- N; आकाश W 1:37 आकाशं सर्वगं रूपं मूर्त्याकाश] K; आकाशं सर्वगं रूपम्मूर्त्या $\simeq \simeq$ N (tops missing in N); काशं आकाशं सर्वगं रूपम्मूर्त्याकाशं W 1:38 लोकांल्लोकाः सोममयाः] K; लोकांल्लोका सोमयाः N; लोकांल्लोका सोममयाः W 1:38 सर्वगं सोमरूपं तु सोममूर्तिं नमो ऽस्तु ते] N; सर्वगं सोमरूपं तु सोममूर्तिर् नमो ऽस्तु ते K; सर्वगसोमरूपं तु सोममूर्तिं नमो ऽस्तु ते W 1:39 लोकांल्लोकाः सूर्यमयाः] K; --- लोका सूर्य म --- N; लोकांल्लोकाः W 1:39 सर्वगं] K; --- N; सर्वग W 1:39 सूर्यमूर्तिं] *em.*; --- N; सूर्यमूर्तिर् K; सूर्यरूप W

अष्टमूर्ति --- [-12-] --- ।

[2] [(((अने))) न सत्यवाक्येन संसारादुद्धरस्व माम् ॥ 1:40 ॥

अष्टमूर्तिमिदं स्तोत्रं यः पठेत्सततं शुचिः ।

सर्वपापविनिर्मुक्तः शिवसायोज्यताम्रजेत् ॥ 1:41 ॥

देव्युवाच ।

अनादिनिधनो देवो ह्यजमक्षरमव्ययः ।

सर्वगस्सर्वरूपो ऽसि सर्वज्ञश्चैककारणः ॥ 1:42 ॥

स्रष्टा धर्ता च हर्ता च परमेष्ठी महे [(((श्वरः)))] ।

--- [-11-] --- [3] [[ग]]तिरुत्तमा ॥ 1:43 ॥

त्वामाश्रित्य गतास्सर्वे सिद्धिमृषिसुरासुराः ।

नागगन्धर्वयक्षाश्च पिशाचाप्सरराक्षसाः ॥ 1:44 ॥

त्वत्प्रसादाद्वरं लब्ध्वा क्रीडन्ते च गतिङ्गताः ।

अपुनर्भवनिर्वाणं यद्गत्वा न निवर्तते ॥ 1:45 ॥

अहं हि शोकसंतप्तान्दृष्ट्वा लोकान्सुपीडितान् ।

पश्यामि परिवर्तन्तं [(((कालचक्रं सुदा))) रुणम्] ॥ 1:46 ॥

--- [-3-] --- देव देवेश लोकानुग्रहकारणात् ।

यथा मुच्यन्ति ते मर्त्या जन्ममृत्युजरादिभिः ॥ 1:47 ॥

क्षुत्तृष्णाशीततोष्णेन कामक्रोधभयेन च ।

इष्टानां विप्रयोगैश्च सर्वरोगसमावृताः ॥ 1:48 ॥

1:40 अष्टमूर्ति] conj.; --- N; अष्टम् K; अष्टसू; W 1:40 माम्] NK; मा W
1:41 स्तोत्रं] KW; स्त्रोत्रं N 1:41 °सायोज्यताम्] NW; °सायुज्यता K 1:42 देवो
ह्यजमक्षर] NK; वा ऽजमक्षर W 1:43 स्रष्टा धर्ता च] conj.; स्रष्टा --- N; स्रष्टा
पाता च K; स्रष्टा कर्ता च W 1:43 परमेष्ठी] conj.; परमिष्ठो NK; परमिष्टा W
1:44 त्वामाश्रित्य] K; त्वमाशृत्य NW 1:46 सुपीडितान्] N; प्रपीडितान् K; अपी-
डितान् W 1:46 परिवर्तन्तम्] conj.; परिवर्तन्त ऽ N; परिवर्तन्ते K; परिवर्तन्तु
W 1:47 देवदेवेश] conj.; ---देवेश N; केनोपायेन देवेश K; ऽवदेवस W 1:48 क्षु-
त्तृष्णाशीततोष्णेन] N; क्षुड्त्तृष्णाशीततोष्णेन K; क्षुत्तृष्णाशीततोष्णान W 1:48 इष्टानां
विप्रयोगैश्च] conj.; इष्टानां विप्रियैर्न्नित्यं NKW

अनाथाशरणा देव दम्भमायासमन्विताः ।

परहिंसारता दुष्टा त्राहि तान्परमेश्वर ॥ 1:49 ॥

कथमेते दुराचाराः शुद्ध्यन्ते --- [-5-] --- ।

[5] [[येनो]] पायेन देवेश तदुपायं वदस्व मे ॥ 1:50 ॥

ईश्वर उवाच ।

पञ्च स्रोता मया ख्याता लोकानां हितकाम्यया ।

तान्प्रवक्ष्यामि सर्वास्तु शृणुष्ववहिता प्रिये ॥ 1:51 ॥

स्वर्गापवर्गहेतोश्च तन्निबोध यथार्थतः ।

लौकिकं सम्प्रवक्ष्यामि येन स्वर्गं व्रजन्ति ते ॥ 1:52 ॥

कूपवापीगृहोद्यान --- [-8-] --- ।

--- [-12-] --- [6]थ मण्डपाः ।

दानतीर्थोपवासानि व्रतानि नियमानि च ॥ 1:53 ॥

भक्ष्याभक्ष्यपरीहारञ्चपहोमन्तथार्चनम् ।

जलाग्निभृगुपातो हि तथानशनमेव च ॥ 1:54 ॥

विद्यमाननिवृत्तिश्च गुरुवृद्धाभिपूजनम् ।

लौकिकं कथितं ह्येतद्वैदिकञ्चातुरा [[((श्रमम्))]] ॥ 1:55 ॥

--- [-16-] --- ।

--- [-6-] --- । [3^r] [(((प्रोक्ता)))] लोकातीता महाव्रताः ।

मन्त्राख्याश्च तथा शैवा अतो ऽन्ये कुपथे स्थिताः ॥ 1:56 ॥

देव्युवाच ।

1:49 दम्भमायासमन्विताः] K; दम्भमायास --- न्विताः N; द -मायास - स्थिताः W 1:49 दुष्टा] NK^{ac}W; दुष्टा+:+ K 1:49 तान्] em.; मां NKW 1:50 कथमेते दुराचाराः शुद्ध्यन्ते] conj.; --- N; कथमेते दुराचारा □ K; कथमेते दुराचारा मुद्ध □ W 1:50 येनोपायेन] K; ---पायेन N; □खोगेयेन W? 1:51 उवाच] K; उ NW 1:51 शृणुष्ववहिता प्रिये] N; शृणुष्ववहिता प्रिये K; शृणुष्ववेहिता प्रिय W 1:52 लौकिकं] K; लौकिकं NW 1:53 कूपवापीगृहोद्यान] conj. Sanderson; कूपवा ≡ गृहाहो --- N; □ K; कुप □ मालयान W 1:53 थ मण्डपाः] W; --- मण्डपाः N; □ था K 1:54 °अनशनम्] NK; °अनसनम् W 1:55 चातुराश्रमम्] K; चातुरा--- N; चान्तराश्रमम् W 1:56 कुपथे] NW; कुपथि K

पञ्च स्रोतास्त्वया देव सूचिता न तु वर्णिताः ।
तांस्तु विस्तरतो मे ऽद्य प्रसादाद्वक्तुमर्हसि ॥ 1:57 ॥

ईश्वर उवाच ।

उत्पानं कुरुते यस्तु पापात्मा दुष्टचेतसः ।
स विधूय --- पितृभिस्सह मोदते ॥ 1:58 ॥

«पुष्करिण्याश्च यः कर्ता »दिवं व्रजेद्वि[2] कल्मषः ।
कुलैस्तु सप्तभिर्युक्तो यावत्कीर्त्तिर्न नश्यते ॥ 1:59 ॥

गृहन्द्रव्यसमोपेतङ्कृत्वा विप्राय यो ददेत् ।
तस्य हेममयन्दिव्यङ्गहं स्वर्गे प्रजायते ॥ 1:60 ॥

उद्यानङ्कुरुते यस्तु देवदेवस्य चालये ।
तस्य पुण्यफलं यत्तत्पुष्पे पुष्पे निबोध मे ॥ 1:61 ॥

दशसौवर्णिकं पुष्पं माला लक्षणे संमिता ।
कोटिर्माला «शतेनाहुरनन्तं लिंग»पू[3] रणे ॥ 1:62 ॥

एवङ्कुर्वन्ति ये नित्यन्ते गणा मम चाक्षयाः ।
न तेषाम्मर्त्यभावो ऽस्ति कल्पकोटिशतैरपि ॥ 1:63 ॥

58 *Niśvāsamukha* 1:58–1:63 is parallel with *Śivadharmasaṅgraha* 5:15–5:20.

1:57 त्वया] NW; च या K 1:57 तांस्तु] NW; तास्तु K 1:58 उवाच] K; उ NW 1:58 उत्पानं कुरुते यस्तु] NK^{ac}; उद्यानं कुरुते यस्तु K^{pc}; उत्पानं कुरुते यस्तु W; उदपानं तु यः कुर्यात् *ŚiDhaSaṅ* 1:58 पापात्मा] KW, *ŚiDhaSaṅ*; --- पात्मा N 1:58 स विधूय] conj.; स विधू --- NKW; विधूय पापसंघातं *ŚiDhaSaṅ* 1:58 पितृभिस्सह मोदते] W, *ŚiDhaSaṅ*; --- NK 1:59 पुष्करिण्याश्च यः कर्ता] *ŚiDhaSaṅ*; --- NKW 1:59 दिवं व्रजेद्विकल्मषः] conj.; --- कल्मषः NK; □ कल्मषः W; मोदते दिवि शक्रवत् *ŚiDhaSaṅ* 1:59 कुलैस्तु] NW; कुलैश्च K*ŚiDhaSaṅ* 1:59 नश्यते] NKW; नश्यति *ŚiDhaSaṅ* 1:60 कृत्वा विप्राय यो ददेत्] NKW; दद्याद्विप्राय यो नरः *ŚiDhaSaṅ* 1:61 चालये] NKW; मंदिरे *ŚiDhaSaṅ* 1:61 पुण्यफलं यत्तत्] NKW; तस्य दानफलं यत्तत् *ŚiDhaSaṅ* 1:61 पुष्पे पुष्पे] KW, *ŚiDhaSaṅ*; --- ०ष्पे पुष्पे N 1:62 दशसौवर्णिकं] *ŚiDhaSaṅ*; लससौवर्णिकं N; लसत्सौवर्णिकं K; लससौवर्णिकं W 1:62 माला लक्षणे संमिता] KW, *ŚiDhaSaṅ*; माला लक्षे --- N 1:62 कोटिर्मालाशतेनाहुरनन्तं लिंगपूरणे] *ŚiDhaSaṅ*; --- रणे N; कोटि □रणे K; कोटिमाला □रणे W 1:63 भावो ऽस्ति] NKW; भावो हि *ŚiDhaSaṅ*

एवं श्रुतम्मया पूर्वन्देव्यां कथयतो हरात् ।
तत्सर्व्वङ्कथितन्तुभ्यं यत्फलं लिङ्गपूरणे ॥ 1:64 ॥

ऋषय ऊचुः ।

पृच्छन्ति ऋषयो भीतास्संसारभयपीडिताः ।
तुष्यते च कथन्देव अर्चितस्य च «किं फलम्» ॥ 1:65 ॥

«क्षीराज्यदधि[4] तोयेन स्नापितस्य च किम्फलम् ।
पुष्पाणाञ्चैव सर्व्वेषां गन्धधूपस्य किं फलम् ॥ 1:66 ॥

वस्त्रालङ्कारनैवेद्यध्वजादर्शवितानकैः ।
दीपच्छत्रफलं ब्रूहि गोजाविमहिषीषु च ॥ 1:67 ॥

अश्वदन्तिप्रदानस्य दासीदासस्य यत्फलम् ।
सन्मार्जने फलं किं स्यात्तथा चैवोपलेपने ॥ 1:68 ॥

गीतनृत्यफलं ब्रूहि तन्त्री«वाद्यफलञ्च यत्» ।
[5] जागरस्य फलं ब्रूहि कृष्णाष्टमिचतुर्दशी ॥ 1:69 ॥

उपवासस्य यत्पुण्यं देवदेवाश्रितस्य च ।

64 Cf. *Śivadharmasaṅgraha* 5:134ab: श्रुतमेतत् मया विप्रा देव्यै कथयतो हरात् ।

65 *Niśvāsamukha* 1:65–1:87 is parallel with *Śivadharmasaṅgraha* 5:21–5:43.

1:64 °पूरणे] conj. Sanderson; °पूजने NKW 1:65 पृच्छन्ति] KW, *ŚiDhaSaṅ*; प-
च्छन्ति W 1:65 °पीडिताः] NKW; °विह्वलाः *ŚiDhaSaṅ* 1:65 अर्चितस्य च किं
फलम्] *ŚiDhaSaṅ*; --- N; अर्चितस्य च दा □ K; अर्चितस्य च प □ W 1:66 क्षी-
राज्यदधितोयेन] *ŚiDhaSaṅ*; --- तोयेन N; (पञ्चगव्येन) तोयेन K; □ धितोयेन W
1:66 च] K, *ŚiDhaSaṅ*; om. NW 1:66 गन्धधूपस्य] K, *ŚiDhaSaṅ*; गन्धाधूपस्य
NW 1:67 °वेद्य°] KW; °वेद्ये N; °वेद्यैर् *ŚiDhaSaṅ* 1:67 दीपच्छत्रफलं ब्रूहि गो-
जावि°] K; दीपच्छत्रफलं ब्रूहि गैजावि° NW; किं फलं च्छत्रदीपैश्च गवादि° *ŚiDhaSaṅ*
1:68 अश्वदन्तिप्रदानस्य] NKW; अजवारणदानस्य *ŚiDhaSaṅ* 1:69 गीतनृत्यफलं ब्रू-
हि] KW, *ŚiDhaSaṅ*; गीतनृत्य --- N 1:69 तन्त्रीवाद्यफलञ्च यत्] *ŚiDhaSaṅ*; ---
N; तन्त्री □ K; तन्त्र □ W 1:69 जागरस्य फलं ब्रूहि कृष्णाष्टमिचतुर्दशी] em.; ---
रस्य फलं ब्रूहि कृष्णाष्टमिचतुर्दशी N; □ रस्य फलं ब्रूहि कृष्णाष्टमीचतुर्दशी K; जागर-
स्य फलं ब्रूहि कृष्णाष्टमिचतुर्दशी W कृष्णाष्टम्यां चतुर्दश्यां जागरस्य फलं वद *ŚiDhaSaṅ*
1:70 °श्रितस्य च] K; °श्रुतस्य च NW; °श्रितस्य तु *ŚiDhaSaṅ*

एतत्सर्वं समाख्याहि उपसन्नाः स्म ते वयम् ॥ 1:70 ॥

नन्दीश उ ।

शतं सन्मार्जने पुण्यं सहस्रमुपलेपने ।

निष्काणाम्प्राप्त्याच्चैव शिवभक्तिसमन्वितः ॥ 1:71 ॥

उपलिप्य शिवागारं शुचिभूत्वा समाहितः ।

«अर्चयेत्सततं देवं» [6] शिवदीक्षाविवर्जितः ॥ 1:72 ॥

पत्रपुष्पफलैश्चैव दधिक्षीरघृतादिभिः ।

पवित्रैर्भक्तिपूतैश्च यः पूजयति नित्यशः ॥ 1:73 ॥

वस्त्रनैवेद्यच्छत्रैश्च ध्वजादर्शवितानकैः ।

घण्टाचामरदामैश्च अलंकारोदकेन च ॥ 1:74 ॥

«सुवर्णमणिवस्त्रैश्च गन्धधूपोपलेपनैः ।

गीतवादित्रनृतैश्च हुडुङ्कारस्तवेन च ॥ 1:75 ॥

[3^v] वक्ष्यामि सर्वमेवन्तु »अपरिज्ञातकारणे ।

केवलां भक्तिमापन्नाः शृणुध्वं पूजनात्फलम् ॥ 1:76 ॥

1:70 उपसन्नाः स्म] *ŚiDhaSañ*; उपसन्ना स्मस् N; उपसन्ना स्म KW 1:71 नन्दीश उ] NKW; नन्दिकेश्वर उवाच *ŚiDhaSañ* 1:71 पुण्यं] NKW; दानं *ŚiDhaSañ* 1:71 निष्काणां प्राप्त्याच्चैव] NW; निष्काणं प्राप्नुयादेव K; निष्काणां प्राप्नुयात्पुण्यं *ŚiDhaSañ* 1:71 भक्तिसमन्वितः] KW; भक्ति --- N; भक्त्या समन्वितः *ŚiDhaSañ* 1:72 उपलिप्य शिवागारं शुचिभूत्वा समाहितः] K; --- N; □ लिप्य शिवागारं शुचिभूत्वा समाहितः W; उपलिप्य शिवागारं शुचीभूय समाहितः *ŚiDhaSañ* 1:72 अर्चयेत्सततं देवं] *ŚiDhaSañ*; --- NKW 1:72 शिवदीक्षाविवर्जितः] W; --- f = = र्जितः N; सर्वदीक्षादिवर्जितः K; ज्ञानदीक्षाविवर्जितः *ŚiDhaSañ* 1:73 पवित्रैर्भक्तिपूतैश्च] NKW; विचित्रैर्भक्तिपूतैश्च *ŚiDhaSañ* 1:74 वस्त्र°] NKW; यस्तु *ŚiDhaSañ* 1:74 दामैश्च अलंकारोदकेन च] KW; दामैश्च --- N; दानेन अलङ्कारौदनेन वा *ŚiDhaSañ* 1:75 सुवर्णमणिवस्त्रैश्च गन्धधूपोपलेपनैः ।] *ŚiDhaSañ*; --- NKW 1:75 गीतवादित्रनृतैश्च हुडुङ्कारस्तवेन च] *ŚiDhaSañ*; --- NKW 1:76 वक्ष्यामि सर्वमेवन्तु] *ŚiDhaSañ*; --- N; □ व K; □ तन्तु W 1:76 अपरिज्ञातकारणे] KW *ŚiDhaSañ*; --- ज्ञातकारणे N 1:76 केवलां भक्तिमापन्नाः] conj.; केवला भक्तिमापन्ना N; केवलां भक्तिमापन्न K; वला भक्तिमापन्नो W; केवलम्भक्तिमापन्ने *ŚiDhaSañ* 1:76 शृणुध्वं पूजनात्फलम्] conj.; शृणु व? पूजना फ = म् N; शृणुध्वं पूजनात्फलम् K; शृणुध्वं पूजनां फलम् W; शृणुध्वं पूजने फलम् *ŚiDhaSañ*

तोयेन स्नापयेल्लिङ्गं गन्धदिग्धेन चैव हि ।
एकरात्रेण मुच्यन्ते मानसात्किल्बिषान्नराः ॥ 1:77 ॥

दशरात्रात्कायिकेन महापापेन पक्षतः ।
मासेन स्वर्गमाप्नोति अब्दाद्गणेश्वरीं गतिम् ॥ 1:78 ॥

त्र्यब्देन पितृतां याति पञ्चभिः कुलमुद्धरे [2] त् ।
द्विषट्कादीशसायोज्यं यावज्जीवं शिवम्ब्रजेत् ॥ 1:79 ॥

सुदध्ना स्नापयेल्लिङ्गङ्कृष्णाष्टमिचतुर्दशी ।
यावज्जीवकृतात्पापान्मुच्यते नात्र संशयः ॥ 1:80 ॥

सततं स्नापयेद्यस्तु मासमेकं शुचिर्नरः ।
प्रत्यहं क्रतुमाप्नोति भिन्ने देहे शिवालयम् ॥ 1:81 ॥

षण्मासं स्नापयेद्यस्तु स गणश्चोत्तमो भवेत् ।
«अब्दस्रानेन» [3] पितरस्तस्य यान्ति शिवालयम् ॥ 1:82 ॥

त्र्यब्देन रुद्रसायोज्यं द्वादशाब्दैः स्वकङ्कुलम् ।
घृतेन स्नापयेल्लिङ्गमेकाहं यदि मानवः ॥ 1:83 ॥

1:77 तोयेन स्नापयेल्लिङ्गं .. कुलमुद्धरेत्] N, ŚiDhaSañ; --- K; तोयेन स्नापयेल्लिङ्गं गन्ध-
दि = न च हि W 1:77 एकरात्रेण मुच्यन्ते मानसात्किल्बिषान्नराः] ŚiDhaSañ; ---
NK; एकरात्रेण मुच्यन्ते मानसा W 1:79 त्र्यब्देन पितृतां याति पञ्चभिः कुलमुद्धरेत्]
ŚiDhaSañ; --- त् NK; □ द्धरेत् W 1:79 द्विषट्कादीशसायोज्यं] NK; द्विषट्कादिस-
सायोज्यं W; द्विषट्कैरीशसायुज्यं ŚiDhaSañ 1:79 ब्रजेत्] NKW; विशेत् ŚiDhaSañ
1:80 सुदध्ना स्नापयेल्लिङ्गङ्कृष्णाष्टमिचतुर्दशी] em.; सुदध्ना स्नापयेल्लिङ्गङ्कृष्णाष्टमिचतुर्दशीम्
N; सुदध्ना स्नापयेल्लिङ्गङ्कृष्णाष्टमीचतुर्दशीम् K; सुदध्ना स्नापयेल्लिङ्गङ्कृष्णाष्टमिचतुर्दशीम् W;
कृष्णाष्टम्याश्चतुर्दश्यां यो दध्ना स्नापयेच्छिवम् ŚiDhaSañ 1:80 °कृतात्पापान्मु°] NKW;
°कृतैः पापैर्मु° ŚiDhaSañ 1:81 सततं] NKW; प्रत्यहं ŚiDhaSañ 1:81 प्रत्यहं क्र-
तुमाप्नोति भिन्ने देहे शिवालयम्] KW; प्रत्य = = = = ति भि =--- N; क्रतूनां
फलमाप्नोति भिन्ने देहे सुरालयम् ŚiDhaSañ 1:82 षण्मासं स्नापयेद्यस्तु] ŚiDhaSañ;
--- N; षण्मासं स्नापये यस्तु K; षण्मास स्नापयेद्यस्तु W 1:82 स गणश्चोत्तमो भवेत्]
conj.; --- N; स गणश्चो □ KW; सुराणां चोत्तमो भवेत् ŚiDhaSañ 1:82 अब्दस्रानेन]
ŚiDhaSañ; --- NK; □ नेन W 1:82 शिवालयम्] NKW; सुरालयम् ŚiDhaSañ
1:83 °सायोज्यं] K ŚiDhaSañ; °सायोज्य NW 1:83 स्वकङ्कुलम्] NKW; कुलैः
स्वयम् ŚiDhaSañ 1:83 °काहं यदि] NW; °काहमपि KŚiDhaSañ

दग्ध्वा तु सर्वपापानि अश्वमेधफलं लभेत् ।
दशरात्रात्स्वर्गगतिर्मासाद्गणेश्वरीङ्गतिम् ॥ 1:84 ॥

नरकस्थाश्च पितर उद्धृतास्तु न संशयः ।
षण्मासं «स्नापयेद्यस्तु नित्यं चाभग्न» [4] योगतः ॥ 1:85 ॥

तस्यापि पितरो यान्ति नित्यं गणेश्वरीङ्गतिम् ।
द्विरब्देनैव सायोज्यं गच्छते पितृभिस्सह ॥ 1:86 ॥

घृतस्नानात्परन्नास्ति योद्धरेत्कुलसप्तकम् ।
त्रिनेत्राः शूलहस्ताश्च वृषाङ्गाश्चन्द्रशेखराः ॥ 1:87 ॥

क्षीरेण स्नापयेद्विङ्गं कृष्णाष्टमिचतुर्दशी ।
यावज्जीवकृतात्पापान्मुच्यते नात्र संशयः ॥ 1:88 ॥

[5] मासैकं [(((स्नाप)))] येद्यस्तु सर्वपापसमन्वितः ।
मुच्यते तैस्तु पापैस्तु शिवसायोज्यतां व्रजेत् ॥ 1:89 ॥

षण्मासान्स्नापयेद्यस्तु स गणश्चोत्तमो भवेत् ।
अब्दस्नानेन तस्यैव उद्धरेत्कुलसप्तकम् ॥ 1:90 ॥

त्र्यब्देन रुद्रसायोज्यम् †उद्धरेण शिवात्मकम्† ।
द्वादशाब्दान्स्त्रयेद्यस्तु सततं भक्तिसंयुतः ॥ 1:91 ॥

1:84 °मेधफलं लभेत्] NKW; °मेधमवाप्नुयात् *ŚiDhaSañ* 1:84 स्वर्गगतिर्मा°] NW (unmetrical); स्वर्गतिं मा° K (unmetrical); स्वर्गगतिम् *ŚiDhaSañ* 1:85 नरक-
स्थाश्च पितर उद्धृतास्तु न संशयः] NW; नरकस्थास्तु पितर उद्धृतास्तु न संशयः K;
पितृन्नरकगर्तस्थानुद्धरत्यविकल्पतः *ŚiDhaSañ* 1:85 षण्मासं स्नापयेद्यस्तु नित्यं चा-
भग्नयोगतः] *ŚiDhaSañ*; --- योगतः N; षण्मासं †योगतः KW 1:86 सायोज्यं]
NKW; सायुज्यं *ŚiDhaSañ* 1:86 गच्छते] NKW; व्रजन्ति *ŚiDhaSañ* 1:87 यो-
द्धरेत्कु°] NKW; उद्धरेत्कु° *ŚiDhaSañ* 1:87 त्रिनेत्राः] K, *ŚiDhaSañ*; त्रिनेत्रा NW
1:88 क्षीरेण स्नापयेद्विङ्गं कृष्णाष्टमिचतुर्दशी] N; क्षीरेण स्नापयेद्विङ्गं कृष्णाष्टमीचतुर्दशी
K; क्षीरेण स्नापयेद्विङ्गं कृष्णाष्टमिचतुर्दशी W 1:88 यावज्जीवकृतात्पापान्मुच्यते ना-
त्र संशयः] KW; यावज्जीवकृतात्पापान्मु --- N 1:89 मासैकं] *conj.*; --- NKW
1:90 षण्मासान्] N; षण्मासात् KW 1:91 स्त्रयेद्यस्तु] NK; स्तुपेद्यस्तु W

कुलकोटिशतं साग्रं नरकात्तारयिष्य [6]ति ।
क्षीरस्नानफलं ह्येतद्वृत्तस्नानोपरि स्थितम् ॥ 1:92 ॥

मधुना स्नापयेद्विष्णुऋणाष्टमिचतुर्दशी ।
राजसूयस्य यज्ञस्य फलं प्राप्नोति मानवः ॥ 1:93 ॥

प्रत्यहम्फलमाप्नोति अब्देनैव गणेश्वरः ।
पञ्चाब्देनैव सायोज्यं गच्छते पितृभिः सह ॥ 1:94 ॥

[[[(पञ्चगव्येन स्नानं तु प्रत्यहम्)]]] --- ।
[4^r] «न तस्य दृश्यते चान्तं देवलोकञ्च »गच्छति ॥ 1:95 ॥

संवत्सरेण शुद्धात्मा शिवसायोज्यतां व्रजेत् ।
वर्षद्वयेन पितरः सप्त चैवोद्धृताः स्मृताः ॥ 1:96 ॥

गन्धैश्च लेपयेद्विष्णुन्दिव्यैश्चैव सुगन्धकैः ।

92 Cf. *Niśvāsakārika* (T. 127, p. 298 and T. 17, p. 252):

कुलकोटिशतं साग्रं नरकात्तारयिष्यति ।

93 *Niśvāsamukha* 1:93a-1:98b is parallel with *Śivadharmasaṅgraha* 5:44c-5:49.

93 Cf. *Mahābhārata* 3:82:113ef, *Saromāhātmya* of the *Vāmanapurāṇa* 13:34cd, *Śi-DhaSaṅ* 5:45ab and *Umāmaheśvarasaṃvāda* 21.33cd:

राजसूयस्य यज्ञस्य फलं प्राप्नोति मानवः ।

1:92 कुलकोटिशतं साग्रं नरकात्तारयिष्यति] conj.; कु --- ति N; कुलकोटिशतै (युक्त)
□ K; कुलकोटिसत स □ f -ष्यति W 1:93 मधुना स्नापयेद्विष्णुऋणाष्टमिचतुर्दशी]
NW; मधुना स्नापयेद्विष्णुऋणाष्टमीचतुर्दशी K; ऋणाष्टम्यां चतुर्दश्यां मधुना स्नापयेच्छि-
वम् *ŚiDhaSaṅ* 1:94 फलमाप्नोति अब्देनैव] NKW; स्नापयेद्यस्तु वर्षेणैव *ŚiDhaSaṅ*
1:94 पञ्चाब्देनैव सायोज्यं गच्छते पितृभिः सह] conj.; पञ्चाब्देनैव सायोज्यं गच्छते
पितृ --- NKW; पञ्चाब्देन तु सायोज्यं प्रयाति पितृसंयुतः *ŚiDhaSaṅ* 1:95 (पञ्चग-
व्येन स्नानं तु प्रत्यहम्] KW; --- N; प्रत्यहं पञ्चगव्येन यः शिवं स्नापयेन्नरः *ŚiDhaSaṅ*
1:95 कारयेन्नरः] *ŚiDhaSaṅ*; --- NKW 1:95 न तस्य दृश्यते चान्तं देवलोकञ्च ग-
च्छति] *ŚiDhaSaṅ*; --- ति N; □ K; स गच्छति W 1:96 संवत्सरेण शुद्धात्मा]
ŚiDhaSaṅ; सम्बत्सरेण = द्धामा N; संवत्सरेण □ K; □ W 1:96 सायोज्यतां] N
ŚiDhaSaṅ; सायोज्यतां K; सायोज्य सो W 1:96 वर्षद्वयेन पितरः सप्त चैवोद्धृताः
स्मृताः] NKW; द्विवर्षेण पितृन्सप्त समुद्धृत्य शिवं व्रजेत् *ŚiDhaSaṅ* 1:97 लेपयेद्विष्णुं]
NKW; स्नापयेद्विष्णुं *ŚiDhaSaṅ* 1:97 सुगन्धकैः] NKW; सुगन्धिभिः *ŚiDhaSaṅ*

वाजपेयस्य यज्ञस्य फलम्प्राप्नोति मानवः ॥ 1:97 ॥

कर्पूरव्यतिमिश्रेण चन्दनेन «तु लेपयेत्» ।

[2] अश्वमेधफलञ्चैव दशरात्रेण प्राप्नुयात् ॥ 1:98 ॥

मासेन गणतां याति अब्दात्सायोज्यमाप्नुयात् ।

अभग्नयोगो यो दद्यात्प्रत्यहं लिङ्गलेपनम् ॥ 1:99 ॥

पितरस्तस्य ते सर्वे गतिं यास्यन्ति चोत्तमाम् ।

गुग्गुलुन्दहते यस्तु देवदेवस्य सन्निधौ ॥ 1:100 ॥

सकृद्धूपेन प्राप्नोति अग्निष्टोमस्य यत्फलम् ।

सततं दहते यस्तु «धूपं गुग्गुलु» [3] मुत्तमम् ॥ 1:101 ॥

मासेनैकेन प्राप्नोति ऋतूनां शतमेव तु ।

षण्मासन्तन्दहेद्यस्तु स गणश्चोत्तमो भवेत् ॥ 1:102 ॥

न तस्य सम्भवो मर्त्ये पितृभिस्सह मोदते ।

अब्दमेकन्दहेद्यस्तु शुचिर्भूत्वा दिने दिने ॥ 1:103 ॥

स्वकुलञ्चोद्धृतन्तेन शिवभक्तेन धीमता ।

वस्त्रध्वजवितानं वा यो दद्याल्लिङ्गसन्निधौ ॥ 1:104 ॥

98 *Niśvāsamukha* 1:98c–1:100b is parallel with *Śivadharmasaṅgraha* 5:50c–5:52b.

100 *Niśvāsamukha* 1:100c–1:107b is parallel with *Śivadharmasaṅgraha* 5:55–5:61

1:98 कर्पूरव्यतिमिश्रेण] K, *ŚiDhaSaṅ*; कर्पूरव्यति --- N; कर्पूर □ W 1:98 तु लेप-
येत्] *ŚiDhaSaṅ*; --- NKW 1:98 दशरात्रेण प्राप्नुयात्] NKW; दशरात्रेण चाप्नुयात्
ŚiDhaSaṅ 1:100 ते सर्वे] NK; ते सर्वे W; सर्वे ते *ŚiDhaSaṅ* 1:100 गुग्गुलुन्द-
हते यस्तु देवदेवस्य सन्निधौ] NKW; एकाहं दहते यस्तु देवदेवस्य सन्निधौ *ŚiDhaSaṅ*
1:101 सकृद्धूपेन प्राप्नोति अग्निष्टोमस्य यत् फलम्] NK; सकृद्धूपेन प्राप्नोति अग्निष्टो-
मस्य यत् फलम् W; सर्वपापविशुद्धात्मा अग्निष्टोममवाप्नुयात् *ŚiDhaSaṅ* 1:101 सततं
दहते यस्तु] K; --- N; सततं दहते □ W; भक्तिमान् प्रदहेद्यस्तु *ŚiDhaSaṅ* 1:101 धूपं
गुग्गुलुमुत्तमम्] *ŚiDhaSaṅ*; --- मुत्तमम् NKW 1:102 मासेनैकेन प्राप्नोति] NKW;
मासेनैकेन समाप्नोति *ŚiDhaSaṅ* 1:102 ऋतूनां शतमेव तु] NK; कुहूनां शतमेव तु
W; ऋतूनां शतमुत्तमम् *ŚiDhaSaṅ* 1:102 षण्मासन्तन्] NKW; वर्षमेकन् *ŚiDhaSaṅ*
1:103 अब्दमेकन्दहेद्यस्तु शुचिर्भूत्वा] NKW; द्वाब्दं दहति यो देवि शुचीभूय *ŚiDhaSaṅ*

स लभेत्परमैश्वर्यं जायते चोत्त[4]मे कुले ।
 सकृदानफलं ह्येतद्विस्त्रिधा गतिरुत्तमा ॥ 1:105 ॥
 प्राप्नुयान्मानवः शीघ्रं सोमलोकन्न संशयः ।
 शतसाहस्रदानेन गतिर्गणेश्वरी भवेत् ॥ 1:106 ॥
 पितृभिस्संयुतश्चैव लक्षदानान्न संशयः ।
 घण्टां हेममयाङ्कृत्वा यो ददाति शिवस्य तु ॥ 1:107 ॥
 तेन पुण्यफलेनैव शिवलोके महीयते ।
 रौप्यान्ताम्रान्तथा कांस्यां रै[5]त्यां वा त्रापुषामपि ॥ 1:108 ॥
 मृन्मयां वा तथा कुर्यात्सुलोलां सुस्वरां पुनः ।
 शिवागारे तु यो दद्यात्स सर्वः स्वर्गगोचरः ॥ 1:109 ॥
 स्वर्गलोकात्परिभ्रष्टो जायते पृथिवीपतिः ।
 श्वेतं रक्तं तथा पीतङ्कृष्णं वा चामरन्ददेत् ॥ 1:110 ॥
 हेमदण्डन्तु रौप्यं वा रैत्यन्त्रापुषमेव वा ।
 ईदृशञ्चामरं दत्वा रुद्रलोके [[((महीयते ॥ 1:111 ॥
 रुद्रलोका)]]][6]त्परिभ्रष्टो वायुलोकमु [[((पाग)]]] तः ।
 वायुलोकात्परिभ्रष्टो वह्निर्लोकमुपागतः ॥ 1:112 ॥
 वह्निर्लोकात्परिभ्रष्टो जायते पृथिवीपतिः ।
 ब्राह्मणो राज्यसम्पन्नो विद्वांश्च ज्ञानपारगः ॥ 1:113 ॥

1:105 स लभेत् परमैश्वर्यं जायते चोत्तमे] conj.; स लभेत्प --- मे N; स लभेत्पर-
 मैश्व □ मे K; स लभेत्परमैश्वर्य □ मे W; लभते परमैश्वर्यं जायते चोत्तमे ŚiDhaSai
 1:105 ह्येतद्विस्त्रिधा] K; ह्येतद्विस्तृधा NW; हि तद्विस्त्रिधा ŚiDhaSai 1:106 मा-
 नवः] K ŚiDhaSai; मानव NW 1:107 संयुतश्चैव] NKW; संयुतं चैव ŚiDhaSai
 1:107 हेममयां] NW; हेममयीं K 1:108 रौप्यान् ताम्रान् तथा कांस्यां रैत्यां वा त्रा-
 पुषामपि] conj.; रौ --- त्यां वा त्रापुसानपि N; रौप्यान् ताम्रान् तथा □ वा त्रापुसानपि
 K; रूप्यान् न्त्यां वा त्रापुसानपि W 1:109 सुलोलां सुस्वरां] conj.; सुलोलां सुस्वरान्
 N; सुलोलान् सुस्वरान् K; सुलालां सुस्वरान् W 1:110 परिभ्रष्टो] NK; परिभ्रष्टा W
 1:110 ददेत्] NW; ददत् K 1:111 °दण्डं K; °दण्डान् NW 1:112 परिभ्रष्टो] NK;
 परिभ्रष्टा W 1:112 परिभ्रष्टो] NK; परिभ्रष्टा W 1:113 परिभ्रष्टो] NK; परिभ्रष्टा
 W 1:113 ज्ञानपारगः] NW; वेदपारगः K

तेन पुण्यफलेनैव सर्वमेतद्वेदिह ।
मेखलां कटिसूत्रञ्च यो दद्याल्लिङ्गमूर्धनि ॥ 1:114 ॥

चतुस्सागरसंयुक्तपृथिव्या भवतीश्वरः ।
[4^v] मुकुटङ्कुण्डलञ्चैव चित्रपट्टप्रदायिनः ॥ 1:115 ॥

सकलान्तु महीम्भुङ्गे अङ्गाभरणदायकः ।
मुखकोशे तथैवेह पट्टे प्रादेशिको नृपः ॥ 1:116 ॥

विचित्रैश्चित्रभोगानि निःसपत्नानि भुञ्जते ।
पुनः पुनश्च यो [[द]]द्याद्रत्नाभरणभूषणम् ॥ 1:117 ॥

गाणापत्यमवाप्नोति अक्षयं ध्रुवमव्ययम् ।
मुक्तिमण्डपदानेन भक्त्या तु यो ऽर्च[2]येच्छिवम् ॥ 1:118 ॥

न तस्य पुनरावृत्तिर्गणश्चैवोत्तमो भवेत् ।
रोचनाङ्कुङ्कुमञ्चैव लिङ्गस्योपरि यो नरः ॥ 1:119 ॥

प्रत्यहं लेपनन्दद्यात्स विद्याधरतां व्रजेत् ।
द्वादशाब्देन गणतां कर्प्पूरागरुलेपनैः ॥ 1:120 ॥

114 *Niśvāsamukha* 1:114c-1:124b is parallel with *Śivadharmasaṅgraha* 5:62a-5:71.

1:115 चतुस्सागरसंयुक्तपृथिव्या भवतीश्वरः] *conj.*; चतुस्सा --- N; चतुस्सागरसंयु-
क्ता पृथिव्या भवतीश्वरः K; चतुस्स □ तां □ W; चतुःसागरपर्यन्तक्षमायास्तु स भ-
वेन्नृपः *ŚiDhaSañ* 1:115 मुकुटङ्कु°] K, *ŚiDhaSañ*; ≡ कुटङ्कु° N; मुकुटाङ्कु° W
1:115 चित्रपट्टप्रदायिनः] NW; चित्रपट्टं प्रदायिनः K; चित्रपट्टकदायकः *ŚiDhaSañ*
1:116 °दायकः] NKW; °दानतः *ŚiDhaSañ* 1:116 पट्टे प्रादेशिको नृपः] N; य-
ष्टा प्रादेशिको नरः K; प - प्रादेशिको नृपः W; पट्टात् प्रादेशिको नृपः *ŚiDhaSañ*
1:117 विचित्रैश्चित्रभोगानि निःसपत्नानि भुञ्जते] K; विचित्रैश्चित्र --- N; विचित्रैश्चित्र-
सागानि निःसपत्नानि भुञ्जते W; चित्रके चित्रभोगानि निस्सपत्नमवाप्नुयात् *ŚiDhaSañ*
1:117 दद्याद्रत्नाभरणभूषणम्] *ŚiDhaSañ*; ≡ द्याद्रत्नाभरणभूषणम् N; दद्याद्रव्याभरण-
भूषणम् K; दद्याद्रत्नारुणभूषणम् W 1:118 गाणापत्यमवाप्नोति] NW *ŚiDhaSañ*;
गाणपत्यमवाप्नोति K 1:118 अक्षयं ध्रुवमव्ययम्] NK; अक्षय ध्रुवमव्ययम् W; अक्षयं
परमं ध्रुवम् *ŚiDhaSañ* 1:118 मुक्तिमण्डपदानेन भक्त्या तु यो ऽर्चयेच्छिवम्] *conj.*; म
--- येच्छिवम् N; म □ यमदामेन □ येच्छिवम् KW; मुक्तिमण्डपिकां भक्त्या दत्त्वा यो
ऽर्चयते शिवम् *ŚiDhaSañ* 1:120 विद्याधरतां] NW, *ŚiDhaSañ*; विद्याधरता K

कटकेयूरदानेन आधिपत्यं मनोमतम् ।
प्राप्नुवन्ति नरा लोके शिवभक्तिपरायणाः ॥ 1:121 ॥

[[[(रत्नदा)]]] --- [-3-] --- [3] कन्तु यो ददाति शिवस्य तु ।
दशसौवर्णिकं पुष्पन्निर्गन्धञ्चैव यद्वेत् ॥ 1:122 ॥

शतसाहस्रिका माला अनन्तं लिङ्गपूरणे ।
निर्गन्धकुसुमैरेष विधिः ख्यातो द्विजोत्तमाः ॥ 1:123 ॥

शोभनैर्दिव्यगन्धाद्यैः शृणु तस्यापि यत्फलम् ।
एकपुष्पप्रदानेन अशीतिकल्पकोटयः ॥ 1:124 ॥

दुर्गतौ नाभिजायेत लिङ्गार्चायास्तु तत्फलम् ।
[4] अकामादर्चिते लिङ्गे ह्येतदुक्तम्महत्फलम् ॥ 1:125 ॥

कामेनाभ्यर्च्यमानस्य शृणु तस्यापि यत्फलम् ।
बुकस्य करवीरस्य अर्क्षस्योन्मत्तकस्य च ॥ 1:126 ॥

124 Cf. *Śivadharmasaṅgraha* 5:72:

एकपुष्पप्रदानेन लिंगेषु प्रतिमासु वा ।
अशीतिकल्पकोटीनां दुर्गतिं न नरो व्रजेत् ॥

125 *Niśvāsamukha* 1:125c–1:127b is parallel with *Śivadharmasaṅgraha* 5:76–5:77.

126 Cf. *Skandapurāṇa* 28:32c–33b:

1:121 मनोमतम्] NKW; महेच्छताम् *ŚiDhaSaṅ* 1:121 °परायणाः] KW, *ŚiDhaSaṅ*; परा --- N 1:122 --- कन्तु] NW; □ न्तु K; रत्नदानानि दिव्यानि *ŚiDhaSaṅ* 1:122 ददाति] KW, *ŚiDhaSaṅ*; दंदाति N 1:122 दशसौवर्णिकं पुष्पन्निर्गन्धञ्चैव यद्वेत्] N; दशसौवर्णिकं पुष्पं निर्गन्धं चैव यद्वेत् K; दससौवर्णिकं पुष्पन्निर्गन्धं चैव यत् भवेत् W; दशसौवर्णिकं पुष्पं निर्गन्धं यदि भाविनि *ŚiDhaSaṅ* 1:123 निर्गन्धकुसुमैरेष विधिः] N^{pe}K; निर्गन्धकुसुमैरेष विधि N^{ac}W; निर्गन्धकुसुमस्यायं विधिः *ŚiDhaSaṅ* 1:124 शोभनैर्दिव्यगन्धाद्यैः] *ŚiDhaSaṅ*; शोभने दिव्यगन्धाद्यैः NK; सोभने दिव्यगन्धाद्यैः W 1:124 शृणु तस्यापि] NKW; शृणु तत्र तु *ŚiDhaSaṅ* 1:125 लिङ्गार्चायास्तु तत्फलम्] conj.; --- N; लिङ्गार्चायास्तु □ K; लिङ्गार्चायास्तु तत्फ(?) W 1:125 अकामादर्चिते लिङ्गे ह्येतदुक्तम्महत्फलम्] N; अकामादर्चिते लिङ्गे ह्येतदुक्तम्महत्फलम् K; अकामादर्चिते लिङ्गे ह्येतदुक्तम्महत्फलम् W; अकामाभ्यर्चिते लिङ्गे एतदुक्तं मया फलम् *ŚiDhaSaṅ* 1:126 बुकस्य करवीरस्य अर्क्षस्योन्मत्तकस्य च] NKW; अर्क्षस्य करवीरस्य बुकस्योन्मत्तकस्य च *ŚiDhaSaṅ*

चतुर्णां पुष्पजातीनां सर्वमाघ्राति शङ्करः ।
बुकेन वरदो देवः करवीरैर्द्धनप्रदः ॥ 1:127 ॥

अर्द्धेण प्रियमन्विच्छन्मोक्षं धुत्तूरकेण तु ।
नीलोत्पलैर्भूतं वेद्योगी ॥ ५ ॥ यो ऽर्चयेद्विष्णुमुत्तमम् ॥ 1:128 ॥

पद्मेन तु तथा राज्यं पुण्डरीकैश्च चक्रिणः ।
चम्पकैस्सर्वकामानि पुन्नागैर्नागकेशरैः ॥ 1:129 ॥

ईप्सितांलभते कामांस्तथा केसरदामकैः ।
मन्त्रसिद्धिमवाप्नोति बृहत्यागस्तिपुष्पकैः ॥ 1:130 ॥

यो ऽर्चयेत्परमेशानं सिद्धकेन समाहितः ।
सर्वकामानवाप्नोति यो ऽर्चयेद्गन्धपुष्पकैः ॥ 1:131 ॥

[6] कुब्जकैर्विपुलो लाभः ॥ सौभाग्याय च वारुणी ।
कन्याकामस्तु जातीभिर्यो ऽर्चयेत्परमेश्वरम् ॥ 1:132 ॥

स लभेदुत्तमां कन्यां षण्मासेन न संशयः ।

चतुर्णां पुष्पजातीनां गन्धमाघ्राति शंकरः ॥
अर्कस्य करवीरस्य बिल्वस्य च बुकस्य च ।

127 *Niśvāsamukha* 1:127c-1:154 is parallel with *Śivadharmasaṅgraha* 5:83a-5:110b.

1:127 चतुर्णाम्] NW *ŚiDhaSaṅ*; चतुर्णां K 1:127 सर्वमाघ्राति शङ्करः] NK; सर्वमाघ्राति शंकरः W; गन्धं जिघ्रति शंकरः *ŚiDhaSaṅ* 1:128 प्रियमन्विच्छन्] conj.; प्रियमन्विच्छम् N; प्रियमवीक्ष K; प्रियमस्थिच्छम् W; श्रियमाप्नोति *ŚiDhaSaṅ* 1:128 धुत्तूर°] N, *ŚiDhaSaṅ*; धत्तूर° K; धत्तूर° W 1:128 भवेद्योगी] KW; भ --- N; भवेद्योगी *ŚiDhaSaṅ* 1:128 यो ऽर्चयेद्विष्णुमुत्तमम्] *ŚiDhaSaṅ*; --- ङ्गमुत्तमम् NK; यो ऽङ्गमुत्तमम् W 1:129 पद्मेन तु तथा राज्यं] NK; पद्मेन तु तथा राज्यां W; रक्ताब्जैः प्राप्नुयाद्राज्यं *ŚiDhaSaṅ* 1:129 चक्रिणः] NKW; चक्रिणम् *ŚiDhaSaṅ* 1:129 नागकेशरैः] N, *ŚiDhaSaṅ*; नागकेशरैः KW 1:130 ईप्सितांलभते] K, *ŚiDhaSaṅ*; ईप्सितांलभते NW 1:130 केसर°] N; केशर° KW *ŚiDhaSaṅ* 1:131 सिद्धकेन समाहितः] NKW; सिद्धकेन तथैव हि *ŚiDhaSaṅ* 1:131 यो ऽर्चयेद्गन्धपुष्पकैः] KW, *ŚiDhaSaṅ*; यो ऽर्चये --- N 1:132 कुब्जकैर्विपुलो लाभः] *ŚiDhaSaṅ*; --- NKW 1:132 सौभाग्याय च वारुणी] W, *ŚiDhaSaṅ*; --- ग्याय च वारुणी N; य च वारुणी K 1:133 लभेदुत्तमां] NKW; लभेदुत्तमां *ŚiDhaSaṅ*

मल्लिकैर्ज्ञानकामाय अर्चयन्त्यो महेश्वरम् ॥ 1:133 ॥

लभेत परमज्ज्ञानं संसारभयनाशनम् ।

पुत्रकामाय कुन्दैस्तु «अर्चयीत शुचिर्नरः» ॥ 1:134 ॥

«लभते बहुपुत्रत्वं धनवन्तश्चिरायुषम्» ।

[5^r] आरोग्यं कुशपुष्पैस्तु अशोकैः प्रियसङ्गमम् ॥ 1:135 ॥

कर्णिकारैर्द्धनं विन्द्याद्वश्यार्थे द्रोणपुष्पिका ।

कदम्बेनार्चयेल्लिंगं सततन्नियतव्रतः ॥ 1:136 ॥

शत्रूणां वशकामाय नित्यमेव प्रदापयेत् ।

नश्यन्ति व्याधयस्तस्य यो ऽर्चयेद«रिमुस्तकैः» ॥ 1:137 ॥

«सिंदुवारस्य पुष्पेण बद्धो मुच्येत बन्धनात् » ।

[2] अङ्कोटकाश्च निर्गन्धाः कृष्णाश्चैव तु ये स्मृताः ॥ 1:138 ॥

तान्पुष्पाञ्छत्रुनाशाय देवदेवाय कल्पयेत् ।

पीतकानि तु पुष्पाणि पुष्ट्यर्थे विजयाय च ॥ 1:139 ॥

1:133 मल्लिकैर्ज्ञानकामाय] NK; मल्लिकैर्ज्ञानकोमाय W; मल्लिका ज्ञानकामाय *ŚiDhaSañ* 1:133 अर्चयन्त्यो] N; अर्चयेद्यो KW *ŚiDhaSañ* 1:134 लभेत] NW; लभते K; लभन्ते *ŚiDhaSañ* 1:134 कुन्दैस्तु अर्चयीत शुचिर्नरः] *ŚiDhaSañ*; कुन्दै --- NK; कुन्दैस्तु □ W 1:135 लभते बहुपुत्रत्वं धनवन्तश्चिरायुषम्] *ŚiDhaSañ*; -- - NKW 1:135 आरोग्यं कुशपुष्पैस्तु] K, *ŚiDhaSañ*; --- कुशपुष्पैस्तु N; आरोग्यं कुशपुष्पं तु W 1:136 कर्णिकारैर्द्धनं विन्द्याद्वश्यार्थे द्रोणपुष्पिका] N, *ŚiDhaSañ*; कर्णिकारैर्द्धनं विन्द्याद्वश्यार्थे द्रोणपुष्पिका K; कर्णिकारै - न विन्द्याद्वश्यार्थे द्रोणपुष्पिका W 1:136 कदम्बेनार्चयेल्लिंगं] KW, *ŚiDhaSañ*; यदम्बेनार्चयेल्लिङ्गं N 1:137 शत्रूणां वशकामाय नित्यमेव] W, *ŚiDhaSañ*; शत्रूणां वशकामाय नित्यमेव N; शत्रूणां वसकामाय नित्यमेकं K 1:137 नश्यन्ति व्याधयस्तस्य यो ऽर्चयेदरिमुस्तकैः] *ŚiDhaSañ*; नश्यन्ति --- N; नश्यन्ति व्याधयस्तस्य यो ऽर्चयेद □ K; नश्यन्ति व्याधयस्तस्य यो ऽर्चयेदति □ W 1:138 सिंदुवारस्य पुष्पेण बद्धो मुच्येत बन्धनात्] *ŚiDhaSañ*; --- NKW 1:138 अङ्कोटकाश्च निर्गन्धाः कृष्णाश्चैव तु ये स्मृताः] conj.; --- काश्च निर्गन्धाः कृष्णाश्चैव तु ये स्मृताः NK; □ ज(?)काश्च निर्गत्वा कृष्णाश्चैव तु ये स्मृताः W; अंकोटासितवर्णानि निर्गन्धिकुसुमानि च *ŚiDhaSañ* 1:139 तान् पुष्पाञ्छत्रुनाशाय] NKW; तानि शत्रुविनाशाय *ŚiDhaSañ* 1:139 पीतकानि तु पुष्पाणि पुष्ट्यर्थे विजयाय च] NKW; पीतकानि तु पुष्ट्यर्थे पुष्पाणि विजयाय च *ŚiDhaSañ*

नित्यमेवन्तु यो दद्यात्सर्वकामानवाप्नुयात् ।
सौगन्धिकाद्या जलजा वश्यार्थे तु प्रकल्पयेत् ॥ 1:140 ॥

नीलरक्तानि पुष्पाणि नित्याकर्षकराणि तु ।
सर्वकामप्रदो बिल्वो [3] दारिद्रस्य प्रणाशकः ॥ 1:141 ॥

बिल्वपत्रात्परन्नास्ति येन तुष्यति शङ्करः ।
जयार्थे दमनकं स्याद्यो ऽर्चयेत्परमेश्वरम् ॥ 1:142 ॥

निर्जिताः शत्रवस्तेन यो ऽर्चयेत वृषध्वजम् ।
मरुवः सर्वसौख्यानि जम्बुतः सर्वकामदः ॥ 1:143 ॥

तिलको धनकामाय गोकामाय च आंकुली ।
सौभाग्यदश्च तगरः किंकिराटश्च कामदः ॥ 1:144 ॥

[4] आरोग्यञ्च धनञ्चैव प्रियङ्गुञ्चैव ईप्सितम् ।
शालः प्रियङ्करञ्चैव किंशुको ह्यायुवर्द्धनः ॥ 1:145 ॥

1:140 नित्यमेवन्तु यो दद्यात् सर्वकामानवाप्नुयात्] NW; नित्यमेव तु यो दद्यात् सर्वका-
मानवाप्नुयान् KŚiDhaSañ 1:140 सौगन्धिकाद्या जलजा वश्यार्थे] NW; सौगन्धिकाद्या
जलजा वस्यार्थे K; जलजानि तु पुष्पाणि वश्यार्थे ŚiDhaSañ 1:141 नीलरक्तानि पुष्पा-
णि] K; --- N; नीलरक्तानि पुष्पानि W; नीलरक्तानि यो दद्यात् ŚiDhaSañ 1:141 नि-
त्याकर्षकराणि तु] conj.; ---क(?)ष(?) N; □ K; नित्याकय □ W; तानि वश्यकराणि
तु ŚiDhaSañ 1:141 सर्वकामप्रदो बिल्वो] conj.; --- N; □ KW; सर्वकामप्रदं बिल्वं
ŚiDhaSañ 1:141 दारिद्रस्य प्रणाशकः] NK; दारिद्रस्य प्रणाशकः W; दारिद्रभय-
नाशनम् ŚiDhaSañ 1:142 जयार्थे दमनकं स्याद्] conj.; जयार्थे दमनकं स्याद् N;
जयार्थे दमनकं स्यात् K; जर् - थे दमनकं स्याद् W; विजयार्थे दमनकं ŚiDhaSañ
1:142 यो ऽर्चयेत् परमेश्वरम्] NKW; योजयेन्नियमस्थितः ŚiDhaSañ 1:143 निर्जिताः
शत्रवस्तेन] NK; निर्जिताः शत्रवस्तेन W; विजिताः शत्रवस्तेन ŚiDhaSañ 1:143 यो
ऽर्चयेत वृषध्वजम्] NKW; यो ऽर्चयेद्वृषध्वजम् ŚiDhaSañ 1:143 मरुवः सर्वसौख्या-
नि] NKW; सुखं मरुवकन्दद्याज् ŚiDhaSañ 1:143 जम्बुतः] N ŚiDhaSañ; जंबू □
K; जंबुटास्° W 1:144 आंकुली] N(?); --ली K; -कुली W; वंकुली ŚiDha-
Sañ 1:144 सौभाग्यदश्च तगरः] W; सौभाग्यदश्च तगर N; सौभाग्यदस्तु तगर K;
सौख्यदश्चापि तगरः ŚiDhaSañ 1:144 किंकिराटश्च कामदः] W; --- NK; किङ्कराटश्च
कामदः ŚiDhaSañ 1:145 आरोग्यञ्च] ŚiDhaSañ; --- ग्यञ्च NKW 1:145 प्रियङ्गुञ्चैव
ईप्सितम्] NKW; फलिनी कामदा स्मृता ŚiDhaSañ 1:145 शालः प्रियङ्करञ्चैव] NW;
शालः प्रियङ्करञ्चैव K; शालः प्रियकरञ्चैव ŚiDhaSañ 1:145 किंशुको ह्यायुवर्द्धनः] NK;
किंशुका ह्यायुवर्द्धनः W; किंशुकादायुराप्नुयात् ŚiDhaSañ

हस्त्यश्वपशुकामाय कुटजेनार्चयेद्धरम् ।
कर्पूरदमकौ योज्यौ शत्रूणाञ्च विनाशने ॥ 1:146 ॥

नश्यन्ति शत्रवः शीघ्रन्देवदेवस्य पूजनात् ।
श्यामा चारोग्यदा नित्यञ्जवापुष्पस्तथैव च ॥ 1:147 ॥

केरञ्जकश्च वश्यार्थं नित्यं लिङ्गं प्रपू[5]जयेत् ।
विद्वेषे यूथिका प्रोक्ता अर्चायां परमेश्वरे ॥ 1:148 ॥

केतकी शत्रुनाशाय क्रुद्धो लिङ्गन्तु यो ऽर्चयेत् ।
सर्वकामप्रदो ह्येष व्याघ्रो देवि प्रकीर्तितः ॥ 1:149 ॥

ज्योत्स्नाकारी तथैवेह नित्यमेव हि कामदा ।
वासकेनार्चयेद्देवं बलमायुश्च वर्द्धते ॥ 1:150 ॥

झण्टिका सुखदा नित्यन्तथा चाप्सरचम्पकम् ।
डित्वाक्षी व्याधिना[6]शाय अश्वकर्णस्तथैव च ॥ 1:151 ॥

जयन्ती जयकामाय श्वेता च गिरिकर्णिका ।
विद्वेषोच्चाटनाथाय निम्बपुष्पैस्तु यो ऽर्चयेत् ॥ 1:152 ॥

भटीमाकर्षणे प्रोक्ता मदयन्ती च या भवेत् ।

1:146 धरम्] NK; वरम् W 1:146 कर्पूरदमकौ योज्यौ शत्रूणाञ्च विनाशने] NK;
कर्पूरदमकौ योज्ये शत्रूणाञ्च विनाशने W; कर्पूरदमनं दद्याच्छत्रूणाञ्च विनाशने *ŚiDhaSañ*
1:147 °पुष्पस्तथैव] N; °पुष्पं तथैव KW*ŚiDhaSañ* 1:148 केरञ्जकश्च वश्यार्थं]
K; के = झकश्च वस्या = NW; कुरण्टकस्य वश्यार्थं *ŚiDhaSañ* 1:148 नित्यं लिङ्गं
प्रपूजयेत्] conj.; --- जये N; □ पूजयेत् K; नित्यं लिङ्गं - पूजने W; नित्यं लिङ्गस्य
पूजनात् *ŚiDhaSañ* 1:148 प्रोक्ता अर्चायां परमेश्वरे] NKW; योज्या देवदेवे महेश्वरे
ŚiDhaSañ 1:149 सर्वकामप्रदो ह्येष] NW; सर्वदामप्रदो ह्येष K; सर्वकामप्रदा ह्येषा
ŚiDhaSañ 1:149 व्याघ्रो देवि प्रकीर्तितः] N; व्याघ्रा देवि प्रकीर्तितः KW; व्याघ्री
देवि प्रकीर्तिता *ŚiDhaSañ* 1:150 ज्योत्स्नाकारी] N, *ŚiDhaSañ*; ज्येकारी K; ज्य-
त्स्नाकारी W 1:151 झण्टिका] N; मल्लिका K(?); = श्विका W; झण्टिका *ŚiDhaSañ*
1:151 डित्वाक्षी व्याधिनाशाय] em.; डि --- N; □ K; डित्वाक्षी का □ W; डित्वाक्षी
व्याधिनाशार्थम् *ŚiDhaSañ* 1:152 श्वेता च] N, *ŚiDhaSañ*; श्वेता K (unmetrical);
-ता च W 1:152 निम्बपुष्पैस्तु] NKW; निम्बपुष्पेण *ŚiDhaSañ* 1:153 भटीमाकर्षणे
प्रोक्ता मदयन्ती च] N^{pc}W; भटीमाकर्षणे प्रोक्ता मदयन्तीव N^{ac}; भटीमाकर्षणे प्रोक्तो
मदयन्ती च K; भण्डी चाकर्षणे योज्या मदयन्ती तु *ŚiDhaSañ*

अन्ननैवेद्यदानेन लभते सुखमक्षयम् ।

देवलोकमनुप्राप्तिर्भक्षदानात्तथैव च ॥ 1:160 ॥

लभते शिवमैश्वर्यं [3] [(((भ)))]] क्षनैवेद्यदायकः ।

सघृतम्पायसन्दद्यान्नैवेद्यं शम्भवे सदा ॥ 1:161 ॥

गाणापत्यं लभेच्छीघ्रं द्वादशाब्दं कुलैस्सह ।

खण्डखाद्यकृतं दद्यात्प्राप्नुयाद्गतिमुत्तमाम् ॥ 1:162 ॥

भक्ष्यभोज्यानि दत्त्वा वै सर्वकामानवाप्नुयात् ।

यवागूङ्गसुराम्पूपादत्त्वा तु सुखभागभवेत् ॥ 1:163 ॥

मण्डकां सुसुमालांश्च शष्कुल्यामोदकानि च ।

[4] अन्यानि फलमूलानि लेह्यचोष्याणि यानि च ॥ 1:164 ॥

दत्त्वा सर्वसुखावाप्तिरनन्तं गीतवादिते ।

सकृत्कृत्वा फलं ह्येतत्तन्त्रीवाद्यस्य मे शृणु ॥ 1:165 ॥

कृत्वासौ गणतां याति तन्त्रीवाद्यस्य वादकः ।

161 *Niśvāsamukha* 1:161c-1:162b is parallel with *Śivadharmasaṅgraha* 5:122.

162 *Niśvāsamukha* 1:162c-1:165b is parallel with *Śivadharmasaṅgraha* 5:124-5:126.

165 *Niśvāsamukha* 1:165c-1:169b is parallel with *Śivadharmasaṅgraha* 5:128-5:131.

1:160 देवलोकमनुप्राप्तिर्भक्षदानात्तथैव च] NKW; देवलोकमनुप्राप्तो भक्ष्यदानान्नरोत्तमः *ŚiDhaSai* 1:161 शिवमैश्वर्यं] *conj.*; शिव --- NK; शिवमै □ W 1:162 लभेच्छीघ्रं द्वादशाब्दं] K; लभेच्छीघ्रं द्वादशाब्दं (?) N; लभेच्छीघ्रं द्वादशाब्दाङ्° W; भवेच्छीघ्रं द्वादशाब्दात्कुलैः *ŚiDhaSai* 1:162 °कृतं दद्यात्] NKW; कृतान्दत्त्वा *ŚiDhaSai* 1:163 भक्ष्यभोज्यानि दत्त्वा वै] NKW; भक्ष्यभोज्यादिकं दत्त्वा *ŚiDhaSai* 1:163 यवागूङ्गसुराम्पूपां] *NŚiDhaSai*; यवागूङ्गसुराम्पूपां K; यवा --सुराम्पूर्यान् W 1:163 सुखं] NW, *ŚiDhaSai*; स्वर्ग° K 1:164 मण्डकां सुसुमालांश्च शष्कुल्यामोदकानि च] *em.*; मण्डकां सुसुमालांश्च शष्कुल्यामोदकानि --- N; मण्डकान् सुसुमालांश्च शष्कुल्यामोदकानि च K; मण्डकां सुसुमालांश्च स - ल्यमोदकानि च W; मण्डकां सिद्धिपिण्डांश्च शष्कुलीमोदकानि च *ŚiDhaSai* 1:164 अन्यानि फलमूलानि] *em.*; --- न्यानि(?) फलमूलानि N; □ न्यानि फलमूलानि K; □ नि फलमूलानि W; दत्त्वान्यफलमूलञ्च *ŚiDhaSai* 1:165 गीतवादिते] NKW; गीतवादने *ŚiDhaSai* 1:165 सकृत्कृत्वा] K, *ŚiDhaSai*; सकृङ्कृत्वा NW

हुङ्कारस्य नृत्यस्य मुखवाद्याट्टहासयोः ॥ 1:166 ॥

त्रिष्कालञ्चैव कुर्वाणो भवेद्गणः स चोत्तमः ।

एककालं द्विकालं वा त्रि[5]ष्कालं वापि नित्यशः ॥ 1:167 ॥

ये स्मरन्ति विरूपाक्षं विज्ञेयास्ते गणेश्वराः ।

षष्टितीर्थसहस्राणि षष्टिकोटिस्तथैव च ॥ 1:168 ॥

लिङ्गप्रणामस्यैकस्य कलां नार्हति षोडशीम् ।

एवं यः पूजयेदङ्गः शिवदीक्षाविवर्जितः ।

तस्येदं फलमुद्दिष्टमपवर्गाय दीक्षिते ॥ 1:169 ॥

«श्रुतमेतन्मया विप्रा देव्यै [6] कथयतो» हरात् ।

मयापि कथितं तुभ्यं सत्यमीशानभाषितम् ॥ 1:170 ॥

ऋषय ऊ ॥

किं लिङ्गस्येह माहात्म्यं यत्त्वया चातिवर्णितम् ।

कृत्वा चैव फलं ब्रूहि यः करोति दिने दिने ॥ 1:171 ॥

नन्दिकेश्वर उ ॥

[[[ब्रह्मविष्णुविवादन्तु [6^r] पू]]]] ब्रवृत्तं हि यद्वेत् ।

169 *Niśvāsamukha* 1:169c–1:171 is parallel with *Śivadharmasaṅgraha* 5:133–5:135.

172 Cf. *Śivadharmasaṅgraha* 5:136:

1:166 हुङ्कारस्य नृत्यस्य] NK^{pc}; हुन्तुङ्कारस्य नृत्यस्य K^{ac}W; हुंद्गुंकारादिकं नित्यं *ŚiDhaSaṅ* 1:166 मुखवाद्याट्टहासयोः] NK; मुखवाद्या -हासयाः W; मुखवाद्याट्टहासताम् *ŚiDhaSaṅ* 1:167 त्रिष्कालञ्चैव कुर्वाणो भवेद्गणः स चोत्तमः] K; त्रिष्कालञ्चैव कुर्वाणो भवेद्गणः स चोत्तमः NW; त्रिकालञ्चैव कुर्वाणः स भवेदुत्तमो गणः *ŚiDhaSaṅ* 1:167 एककालं द्विकालं वा त्रिष्कालं वापि नित्यशः] K, *ŚiDhaSaṅ*; --- ष्कालं वापि नित्यशः N; एककालं द्विकालं □ लं चापि नित्यशः W 1:169 कलां नार्हति] K, *ŚiDhaSaṅ*; कलानार्हन्ति NW 1:169 अपवर्गाय दीक्षिते] KW; अ --- र्गाय दीक्षि --- N; निर्वाणं दीक्षितस्य तु *ŚiDhaSaṅ* 1:170 श्रुतमेतन्मया विप्रा देव्यै कथयतो हरात्] *ŚiDhaSaṅ*; ॐ रात् N; शंकरात् K; □ हरात् W 1:171 ऊ] NW; ऊचुः K*ŚiDhaSaṅ* 1:171 लिङ्गस्येह] NK; लिङ्गस्येक W; लिङ्गस्य हि *ŚiDhaSaṅ* 1:171 यत्त्वया चातिवर्णितम्] NKW; त्वया यदिति वर्णितम् *ŚiDhaSaṅ* 1:172 उ] NW; उवाच K*ŚiDhaSaṅ* 1:172 हि] NW; तु K

अहं कारणकर्तेति जले तेजस्समुत्थितम् ॥ 1:172 ॥

तेजोमध्ये स्थितं लिङ्गम्पर्वङ्गुष्ठप्रमाणतः ।

उभौ तौ विस्मितौ तत्र किमेतच्चाद्भुतम्भवेत् ॥ 1:173 ॥

उभौ तौ द्रष्टुमारब्धौ ततो लिङ्गं विवर्द्धितम् ।

आश्चर्यमिति सच्चिन्त्य अधश्चोर्ध्वङ्गतावुभौ ॥ 1:174 ॥

«अधो गतस्ततो विष्णुर्» ऊ [2] र्ध्वम्ब्रह्मा ततो गतः ।

अन्तं चास्य न पश्यन्तौ खिन्नावेतावुभावपि ॥ 1:175 ॥

पुनश्चैव समागम्य स्तोत्रेण तुष्टुवे हरम् ।

ततस्तुष्टो महादेवो वरन्दत्त्वा उभावपि ॥ 1:176 ॥

पुरुषरूपी स्थितो भूत्वा यदभीष्टन्ददामि ते ।

ब्रह्मा वदति पुत्रस्तु त्वमेव भव सुव्रत ॥ 1:177 ॥

ब्रह्माब्रवीदहं कर्त्ता तथैवाह गदाधरः ।

इत्येवं वदतोरग्रे प्रादुरासीज्जले विभुः ॥

173 *Niśvāsamukha* 1:173–1:176 is parallel with *Śivadharmasaṅgraha* 5:137–5:140.

177 Cf. *Śivadharmasaṅgraha* 5:143c–5:144b:

यदा ते सम्भवेत्पुत्रो भवानेव तदा प्रभुः ।

तथैवाह तथा ब्रह्मा पुत्रो मे भव इत्यमुम् ॥

1:172 कारणकर्तेति] K; कारणकर्त्तेति N; कारणकर्त्तति W 1:172 जले तेजस्समुत्थितम्] conj.; जले तेजस्समुत्थितम् NW; जलतेजस्समुत्थितम् K 1:173 लिङ्गम्पर्वङ्गुष्ठप्रमाणतः] K; लि = म्पर्वङ्गुष्ठप्रमाणतः N; लिङ्गम्पर्वङ्गुष्ठप्रमाणतः W; लिङ्गम्पर्वङ्गुष्ठप्रमाणकम् *ŚiDhaSaṅ* 1:173 किमेतच्चाद्भुतम्भवेत्] NKW; किञ्चेदमिति चाहतुः *ŚiDhaSaṅ* 1:174 द्रष्टुमारब्धौ] N, *ŚiDhaSaṅ*; द्रष्टुमारब्धौ K; द्रष्टुमारब्धौ W 1:174 ततो लिङ्गं विवर्द्धितम्] W; ततो लिङ्गं विवर्द्धितम् N; ततो लिङ्गं विवर्द्धितम् K; वर्द्धमानस्ततो विभुः *ŚiDhaSaṅ* 1:174 आश्चर्यमिति सच्चिन्त्य] *ŚiDhaSaṅ*; आश्चर्यमिति सच्चि --- य N; □ K; आश्चर्यं मिति स □ W 1:174 अधश्चोर्ध्वङ्गतावुभौ] conj.; अधश्चोर्ध्व --- N; □ KW; अध ऊर्ध्वङ्गतावुभौ *ŚiDhaSaṅ* 1:175 अधो गतस्ततो विष्णुर्ध्वं] *ŚiDhaSaṅ*; --- र्द्धम् NW; ऊर्ध्वं K 1:175 ततो गतः] NKW; जगाम च *ŚiDhaSaṅ* 1:175 अन्तं चास्य] K, *ŚiDhaSaṅ*; अन्तचास्य N; अन्त -स्य W 1:175 °तावुभावपि] NKW; °तौ सुरोत्तमौ *ŚiDhaSaṅ* 1:176 स्तोत्रेण तुष्टुवे हरम्] NK; स्तोत्रेण तुष्टुव हरम् W; स्तोत्रैस्तुष्टुवतुर्हरम् *ŚiDhaSaṅ* 1:176 वरन्दत्त्वा उभावपि] NKW; ब्रह्माणमिदमब्रवीत् *ŚiDhaSaṅ* 1:177 यदभीष्टन्ददामि] N; यदभीष्ट ददामि K; यदभीष्टन्ददायि W 1:177 सुव्रत] K; सुव्रतः NW

एवमस्त्वब्रवीद्देवः «कित्वपूज्यो भविष्य[३]सि » ।

अनानुरूपं यस्माद्वि वरन्ते काङ्क्षितं द्विज ॥ १:१७८ ॥

विष्णो ददामि ते ह्यद्य वरमिष्टं वदस्व मे ।

मम वाक्यममिथ्यं हि ब्रूहि यत्ते ऽभिकाङ्क्षितम् ॥ १:१७९ ॥

विष्णुरुवाच ।

यदि तुष्टो ऽसि मे देव वरं मे दातुमिच्छसि ।

त्वद्भक्तस्त्वत्प्रियश्चैव भविष्यामि न संशयः ॥ १:१८० ॥

ईश्वर उवाच ।

एवं भवतु «भद्रन्ते»[४] रुद्रनारायणी प्रजा ।

उभयोरन्तरन्नास्ति केशवस्य हरस्य च ॥ १:१८१ ॥

एष एव हि लिङ्गन्तु स्थापितं ब्रह्मविष्णुना ।

सेन्द्रैर्देवैश्च असुरैः सयक्षोरगराक्षसैः ॥ १:१८२ ॥

सिद्धैर्विद्याधरैर्भूतैरप्सरोरगकिन्नरैः ।

पिशाचैर्ग्रहनक्षत्रैस्तथा च मुनिसत्तमैः ॥ १:१८३ ॥

178 *Niśvāsamukha* 1:178 is parallel with *Śivadharmasaṅgraha* 5:144c–5:145b.

179 *Niśvāsamukha* 1:179–1:185 is parallel with *Śivadharmasaṅgraha* 5:150–5:156.

1:178 एवमस्त्वब्रवीद्देवः] conj.; एवम ॐ ॐ ॐ --- N; ॐ K; ॐ मु - यौ ॐ W; त-
थास्त्वित्यब्रवीद्देवः *ŚiDhaSai* 1:178 कित्वपूज्यो भविष्यसि] *ŚiDhaSai*; --- सि NK;
ॐ अपू ॐ सि W 1:178 अनानुरूपं] N *ŚiDhaSai*; अंभोनुरूपं K; अनानुरूपं W
1:179 विष्णो ददामि ते ह्यद्य] K; विष्णोर्ददामि ते ह्यद्य N; विष्णोर्ददामि ते ह्यद्य
W; विष्णो ददामि ते वत्स *ŚiDhaSai* 1:179 वाक्यममिथ्यं] NKW; वाक्यममिथ्या
ŚiDhaSai 1:180 वरं मे दातुमिच्छसि] K^{pc}; वरमे दातुमिच्छसि NW; वरं दातुमि-
च्छसि K^{ac}; वरं दातुमिहेच्छसि *ŚiDhaSai* 1:180 संशयः] NW, *ŚiDhaSai*; संशयः
K 1:181 ईश्वर उवाच] KW; ईश्वर उव --- N; महेश्वर उवाच *ŚiDhaSai* 1:181 एवं
भवतु भद्रं ते] *ŚiDhaSai*; --- NK; एवं भवन्तु ॐ W 1:181 उभयोरन्तरन्नास्ति]
NKW; आवयोरन्तरं नास्ति *ŚiDhaSai* 1:181 केशवस्य हरस्य च] NW; केशवस्य
शिवस्य च K; वरदंवरयोरिव *ŚiDhaSai* 1:182 एष एव हि लिङ्गन्तु स्थापितं] NW;
एतच्चैव हि लिङ्गं तु स्थापित K; एष एव हि लिङ्गो हि स्थापितं *ŚiDhaSai* 1:182 से-
न्द्रैर्देवैश्च असुरैः] NKW; इन्द्रादिभिः सुरैर्देवैः *ŚiDhaSai* 1:183 तथा च] NKW;
तथैव *ŚiDhaSai*

संपूज्य वरदं देवं वरं लब्ध्वा तु रेमि[5]रे।
सर्वकामप्रदं लिङ्गमेतदुक्तो मयानघाः ॥ 1:184 ॥

ब्रह्माविष्णुमहेन्द्रनागमुनयो यक्षास्सविद्याधराः
संसारार्णवदुःखभीतमनसो लिङ्गार्चने तत्पराः।
स्तुन्वन्ते च वरार्थिनो -र्-अहरहः कृत्वाञ्जलिम्मस्तके
ये मर्त्या न नमन्ति ईदृशमजं क्षेमस्तु तेषां कुतः ॥ 1:185 ॥

॥ ⊗ ॥ [(((इति)))] निश्वासमुखतत्त्वसं [6]हितायां लौकिके धर्मे प्रथमः पटलः ॥ ⊗ ॥

श्लोकशतं सप्ताशीत्यधिकम् ॥ ⊗ ॥

ऋषय ऊ ॥
कृतस्यैव तु लिङ्गस्य स्थापितस्य तु यत्फलम्।
प्रत्यहं कुरुते यस्तु किं वा [6^v] तस्य फलम्भवेत् ॥ 2:1 ॥
नन्दिरुवाच ।

1 *Niśvāsamukha* 2:1a–2:18b is parallel with *Śivadharmasaṅgraha* 6:1a–6:17f.

1:184 संपूज्य वरदं देवं वरं लब्ध्वा तु रेमिरे] *ŚiDhaSaṅ*; सम्पू वरद --- रे N; सम्पूव-
रय □ K; सम्पू वरदन्देवं वरं ल □ रे W 1:184 सर्वकामप्रदं लिङ्गमेतदुक्तो मयानघाः]
conj.; सर्वकामप्रदं लिङ्गमेतदुक्तो मयानघ N; सर्वकामप्रदं लिङ्गमेतदुक्तो मयानघ K; स-
र्वकामप्रदं लिङ्गमेतदुक्ता मयानघः W; सर्वकामप्रदो लिङ्ग एष उक्तो मयानघाः *ŚiDhaSaṅ*
1:185 ब्रह्माविष्णुमहेन्द्रनागमुनयो] NK; ब्रह्माविष्णुमहेन्द्ररागमुनयो W; ब्रह्मोपेन्द्रमहे-
न्द्रनागमुनयो *ŚiDhaSaṅ* 1:185 मनसो] N^{pc}W, *ŚiDhaSaṅ*; मनसो N^{ac}; मनसा
K 1:185 स्तुन्वन्ते च वरार्थिनो -र्-अहरहः] N; स्तुन्वन्ते च वरार्थिनो ह्यहरहः
K; स्तुत्वन्ते च वरार्थिनो -र्-अहरहः W; भक्तिप्रहृदिय स्तुवन्त्यहरहः *ŚiDhaSaṅ*
1:185 ईदृशमजं क्षेमस्तु तेषां कुतः] NKW; तं सुरगुरुं ते घ्नन्ति स्वं मुष्टिभिः *ŚiDha-*
Saṅ 1:185 निश्वासमुखतत्त्वसम्] K; --- N; □ W 2:1 ऊ] NW; ऊचुः K*ŚiDhaSaṅ*
2:1 स्थापितस्य तु] KW, *ŚiDhaSaṅ*; स्थापितस्य स्तु N 2:1 प्रत्यहं कुरुते यस्तु किं वा
तस्य] K; प्रत्यं कुरु ॐ ॐ ॐ किं वा --- स्य N; प्रत्यं कु □ किं वा तस्य W; प्रत्यहं कुरुते
यस्तु किन्तस्यापि *ŚiDhaSaṅ* 2:2 नन्दिरुवाच] NKW; नन्दिकेश्वर उवाच *ŚiDhaSaṅ*

क्रीडमानास्तु ये बाला लिङ्गकुर्वन्ति पांशुना ।
लभ्यन्त्येकान्ततो राज्यं निस्सपत्नमकण्टकम् ॥ 2:2 ॥

प्रत्यहं कुरुते यस्तु विधिमेतदजानता ।
केवलं भक्तिमालम्ब्य शृणु तस्यापि यत्फलम् ॥ 2:3 ॥

धनम्भोगान्तथा राज्यं यः कृत्वा पूजयेच्छिवम् ।
लिङ्गपूजयिता नित्यं महतीं [2] श्रियमश्नुते ॥ 2:4 ॥

सहस्रमर्चयन्विद्यान्निरयन्न तु पश्यति ।
रुद्रलोकमवाप्नोति भुक्त्वा भोगाननिन्दितान् ॥ 2:5 ॥

लक्षन्तु कुरुते यस्तु तस्यैकं ज्वलते ध्रुवम् ।
दृष्ट्वा लिङ्गज्ज्वलन्तन्तु सिद्धो देवत्वमाप्नुयात् ॥ 2:6 ॥

लक्षैर्दशभिरिन्द्रत्वं ब्रह्मत्वं विंशभिः स्मृतम् ।
विष्णुत्वन्त्रिंशभिर्लक्षै रुद्रत्वं तु चतुर्गुणैः ॥ 2:7 ॥

[3] पञ्चगव्येन संमार्ज्यं मृदा लिङ्गन्तु कारयेत् ।

2 Cf. SiSa 3.77c-78b:

पांशुना क्रीडमानोऽपि लिङ्गं कुर्यात्तु यो नरः ॥
प्रत्यन्ते लभते राज्यमसपत्नमकण्टकम् ।

2:2 क्रीडमानास्तु] NKW; क्रीडन्तो ऽपि च *ŚiDhaSañ* 2:2 लभ्यन्त्येकान्ततो] NK;
लभ्यन्त्येकोन्ततो W; लभन्ते राज्यमेकान्ते *ŚiDhaSañ* 2:3 प्रत्यहं कुरुते यस्तु विधिमेत-
दजानता] NKW; प्रत्यहम्विधिहीनं तु लिङ्गं यः कुरुते नरः *ŚiDhaSañ* 2:4 भोगान्तथा]
भोगान्तथा NW; भोगांस्तथा K; भोग्यस्तथा *ŚiDhaSañ* 2:4 कृत्वा पूजयेच्छिवम्] K;
कृत्वा = जयेच्छिवम् N; कृ - पूजयेच्छिवम् W; कृत्वा पूजयेत्सदा *ŚiDhaSañ* 2:4 लिङ्ग-
पूजयिता नित्यं महतीं] *conj. Acharya*; लिङ्ग --- N; लिङ्गं पूजयिता □ K; लिङ्गपूजयित
W; लिङ्गं पूजयिता नित्यं महतीं *ŚiDhaSañ* 2:5 भोगाननिन्दितान्] K, *ŚiDhaSañ*;
भोगाननि = तान् NW 2:6 ज्वलते] NKW; ज्वलति *ŚiDhaSañ* 2:6 ज्वलन्तन्तु]
NKW; ज्वलन्तञ्च *ŚiDhaSañ* 2:7 ब्रह्मत्वं विंशभिः स्मृतम्] NK; ब्रह्मत्वं विंशतिः
स्मृतम् W (unmetrical); स्कन्दं विंशतिभिः स्मृतम् *ŚiDhaSañ* 2:7 विष्णुत्वन्त्रिंशभि-
र्लक्षै] *conj.*; विष्णुत्वन्त्रिंशभिर्लक्षै N; विष्णुत्वं त्रिंशभिर्लक्षैस्तु K; विष्णुत्वन्त्रिंशभिर्लक्षै W;
त्रिंशल्लक्षैः सुरारित्वं *ŚiDhaSañ* 2:7 रुद्रत्वं तु चतुर्गुणैः] *ŚiDhaSañ*; --- NK; रुद्रत्वं
तु चतु □ W 2:8 संमार्ज्यं] *ŚiDhaSañ*; संमर्ज्य NW; संमर्द्य K 2:8 मृदा लिङ्गन्तु
कारयेत्] NKW; यदा लिङ्गं तु पूजयेत् *ŚiDhaSañ*

अन्नलिङ्गन्तु कुर्वाणो लभते ईप्सितं फलम् ॥ 2:8 ॥

गुडलिङ्गं समभ्यर्च्य लभेत्सौभाग्यमुत्तमम् ।
कन्याशतपतिश्चैव प्रातिराज्येश्वरो भवेत् ॥ 2:9 ॥

नारी च स्त्रीसहस्रेण समन्तात्परिवारिता ।
लभेत्सौभाग्यमतुलं सर्वेषामुपरि स्थिता ॥ 2:10 ॥

[4] नन्दते पुत्रपौत्रैस्तु सुखञ्चात्यन्तमश्नुते ।
अर्चयेन्नरनारी वा गुडलिङ्गन्तु नित्यशः ॥ 2:11 ॥

सितेन कृत्वा लिङ्गन्तु प्रत्यहं यस्समर्चयेत् ।
सर्वकामानवाप्नोति मासैः षडभिर्न संशयः ॥ 2:12 ॥

नवनीतमये लिङ्गे लभते ईप्सितं फलम् ।
षण्मासेनैव युक्तात्मा शिवलोकं स गच्छति ॥ 2:13 ॥

प्र«त्यहं पत्रलि» [5]ङ्गन्तु तु यः कृत्वा तु समर्चयेत् ।
लभेन्महान्तमैश्वर्यम्भुङ्क्ते च निरुजः सदा ॥ 2:14 ॥

पृथिव्या आधिपत्यन्तु पुष्पलिङ्गस्य पूजनात् ।
लभते निस्सपत्नस्तु भुङ्क्ते चैव ददाति च ॥ 2:15 ॥

लावणेन तु लिङ्गेन लभेत्सौभाग्यमुत्तमम् ।

2:8 अन्नलिङ्गन्तु] NKW; अन्नलिङ्गञ्च *ŚiDhaSañ* 2:8 लभते ईप्सितं फलम्] NKW; लभते कामिकं फलम् *ŚiDhaSañ* 2:9 लभेत्सौभाग्यमुत्तमम्] NKW; परं सौभाग्यमा-
प्नुयात् *ŚiDhaSañ* 2:10 समन्तात्परिवारिता] NKW; सापत्नैः परिवारिता *ŚiDhaSañ*
2:10 सर्वेषामुपरि स्थिता] *ŚiDhaSañ*; सर्वे --- N; सर्व □ K; सर्वासामुपरि स्थिता W
2:11 नन्दते] *conj.*; --- नन्दते; NW; मोदते K; रमते *ŚiDhaSañ* 2:11 सुखञ्चात्यन्त-
मश्नुते] NK; सुखञ्चात्यन्तमस्तुते W; सुखमानन्त्यमश्नुते *ŚiDhaSañ* 2:11 अर्चयेन्नरनारी
वा] NW, *ŚiDhaSañ*; अर्चये ना च नारी वा K 2:11 गुडलिङ्गन्तु] NKW; खण्डलि-
ङ्गञ्च *ŚiDhaSañ* 2:12 मासैः षडभिर्न] NKW; षडभिर्मासैर्न *ŚiDhaSañ* 2:13 ईप्सितं]
NKW; चेप्सितं *ŚiDhaSañ* 2:13 युक्तात्मा] K*ŚiDhaSañ*; मुक्तात्मा NW 2:13 स
गच्छति] K; --- N □ W; च गच्छति *ŚiDhaSañ* 2:14 प्रत्यहं पत्रलिङ्गन्तु] *Śi-*
DhaSañ; --- ङ्गन्तु NK; प्र □ W 2:14 लभेन्महान्तमैश्वर्यम्भुङ्क्ते च] NK; लभेन्महान्त-
मैश्वर्यम्भुङ्क्ता च W; लभेच्चोत्तममैश्वर्यं स भुङ्क्ते *ŚiDhaSañ* 2:14 निरुजः] K, *ŚiDhaSañ*;
निरुजाः NW 2:15 पृथिव्या आधिपत्यन्तु] NKW; पृथिव्यामाधिपत्यञ्च *ŚiDhaSañ*
2:15 निस्सपत्नस्तु] NKW; निःसपत्नस्तु *ŚiDhaSañ*

नित्यैश्वर्यमखण्डञ्च प्रत्यहं यो ऽभिपूजयेत् ॥ 2:16 ॥

सच्चकेन «तु लिङ्गानि»पा[6]र्थिवानि तु कारयेत् ।
सहस्रपूजनात्सो हि लभते ईप्सितं फलम् ॥ 2:17 ॥

लक्ष्णैकेन गणतां कोटिमभ्यर्च्य गच्छति ।
स्वशरीरेण सायोज्यं पुनश्च न निवर्त्तते ॥ 2:18 ॥

एतान्येव समभ्यर्च्य सदेवासुरमानुषाः ।
[7^r]सर्वकामसमृद्धाश्च सुखदुःखविवर्जिताः ॥ 2:19 ॥

ईश्वरस्य प्रसादेन क्रीडन्ते अणिमादिभिः ।
अष्टेष्टकसमायुक्तं ये कुर्वन्ति शिवालयम् ॥ 2:20 ॥

तावत्ते दिवि तिष्ठन्ति यावदिन्द्राश्चतुर्दश ।
मणिरत्नप्रवालानि स्फटिर्मरकतानि च ॥ 2:21 ॥

काचहेम«जरौप्याणि »ताम्रकांस्यानि «यानि तु ।
रैत्यलोहक»[2]सैस्यानि त्रापुषाणि तथैव च ॥ 2:22 ॥

पुनश्चैतानि चाभ्यर्च्य भुक्त्वा कामाच्छिवम्रजेत् ।
न तस्य पुनरावृत्तिर्यो लिङ्गं स्थापयेद्भुवि ॥ 2:23 ॥

18 *Niśvāsamukha* 2:18c–2:35 is parallel with *Śivadharmasaṅgraha* 6:39a–6:56b.

2:16 यो ऽभिपूजयेत्] W, *ŚiDhaSaṅ*; यो ऽभि --- NK 2:17 सच्चकेन तु लिङ्गानि पार्थिवानि] *ŚiDhaSaṅ*; --- त्थिवानि N; □ पार्थिवानि K; सच्चकेन □ त्थिवानि W 2:17 ईप्सितं] NKW; चेप्सितं *ŚiDhaSaṅ* 2:17 फलम्] K, *ŚiDhaSaṅ*; --- NW 2:18 लक्ष्णैकेन] NW, *ŚiDhaSaṅ*; लक्ष्णैकेन K 2:18 कोटिमभ्यर्च्य गच्छति] NKW; कोट्यामभ्यर्च्य गच्छति *ŚiDhaSaṅ* 2:19 एतान्येव] NW, *ŚiDhaSaṅ*; एतांश्चैव K 2:19 सुखदुःखं] NKW; सर्वदुःखं *ŚiDhaSaṅ* 2:20 क्रीडन्ते अणिमादिभिः] NKW; प्रक्रीडन्त्यणिमादिभिः *ŚiDhaSaṅ* 2:20 अष्टेष्टकसमायुक्तं] *ŚiDhaSaṅ*; अष्टेष्टकसमायुक्तं NW; अष्टेष्टकसमायुक्ता K 2:21 स्फटिर्मरकतानि च] conj.; स्फटिर्मरकतानि --- N; स्फटी मारकती □ K; स्फाटिर्मरकतानि च W; स्फटिकं मरकतानि च *ŚiDhaSaṅ* 2:22 काचहेमजरौप्याणि ताम्रकांस्यानि यानि तु] *ŚiDhaSaṅ*; काचहेम --- ताम्रकास्यानि --- N; □ KW 2:22 रैत्यलोहकसैस्यानि] *ŚiDhaSaṅ*; --- सैस्यानि NKW 2:23 पुनश्चैतानि चाभ्यर्च्य] NKW; पुनश्चैतान्समभ्यर्च्य *ŚiDhaSaṅ* 2:23 भुक्त्वा] N, *ŚiDhaSaṅ*; भुक्त्वा K; भुक्त्वा W

कृत्वा प्रासादमध्ये तु स शिवो नात्र संशयः ।
दशाम्रवापी घोराणि नरकाणि न पश्यति ॥ 2:24 ॥

आरामस्यैव यः कर्ता स्वर्गो मोदति चेन्द्रवत् ।
अक्षादींश्च तथा [3] वृक्षां पथि कुर्वन्ति ये नराः ॥ 2:25 ॥

छायाभिः शीतलाभिश्च ते यान्ति यमसादनम् ।
याम्यदुःखानि घोराणि न च तेषाम्भवन्ति हि ॥ 2:26 ॥

वृक्षवापनधर्मो ऽयमेष ते परिकीर्तितः ।
प्रासादं कारयित्वा तु विष्णुं ये स्थापयन्ति हि ॥ 2:27 ॥

विष्णुलोकं व्रजन्त्येते मोदन्ते विष्णुना सह ।
ब्रह्माणं स्कंदं [4] रुद्राणीं गणेशम्मातरं रविम् ॥ 2:28 ॥

वह्निं शतक्रतुं यक्षं वायुधर्मज्ञलेश्वरम् ।
यो यस्य स्थापनङ्कुर्यात्प्रासादे तु सुशोभने ॥ 2:29 ॥

पूजये परया भक्त्या सो ऽमृतो ह्यस्य लोकताम् ।
असङ्क्रमपथे यस्तु सङ्क्रमङ्कारयिष्यति ॥ 2:30 ॥

धर्मराजपथे सो हि सुपथेनैव गच्छति ।

2:24 दशाम्रवापी] *ŚiDhaSañ*; दशाम्रवापी NKW 2:24 घोराणि नरकाणि न] K; घो-
राणि नरकानि न N; घोराणि नरकानि W; नरकानतिघोरान्न *ŚiDhaSañ* 2:25 आरा-
मस्यैव] NKW; आरामस्य च *ŚiDhaSañ* 2:25 चेन्द्रवत्] NK; चन्द्रवत् W; इन्द्रवत्
ŚiDhaSañ 2:25 अक्षादींश्च तथा] *ŚiDhaSañ*; --- N; अक्षादाश्च □ K; अक्षादींश्च त □
W 2:25 वृक्षां] NW; वृक्षार K; वृक्षान् *ŚiDhaSañ* 2:26 छायाभिः] *N^{pe}*, *ŚiDha-*
SañKW; छायाभि *N^{ac}* 2:26 ते यान्ति यमसादनम्] NKW; न ते यान्ति यमालयम्
ŚiDhaSañ 2:28 सह] K, *ŚiDhaSañ*; --- N; □ W 2:28 ब्रह्माणं स्कंदं रुद्राणीं]
conj.; --- रुद्राणीं N; ब्रह्माणं स्कं □ रुद्राणीं K; ब्रह्माणं स्क □ रुद्राणीं W; ब्रह्मा-
णीस्कन्दरुद्राणीं *ŚiDhaSañ* 2:28 गणेशम्मातरं रविम्] NKW; मातृन् गणपतिं रविम्
ŚiDhaSañ 2:29 यो यस्य स्थापनङ्कुर्यात्प्रासादे तु] NW; यो यस्य स्थापने कुर्यात्प्रा-
सादे तु K; यो यं स्थापयते धीमान्प्रासादे च *ŚiDhaSañ* 2:30 पूजये] NW; पूजयेत्
KŚiDhaSañ 2:30 सो ऽमृतो ह्यस्य लोकताम्] NKW; स मृतस्तत्पदं व्रजेत् *ŚiDha-*
Sañ 2:30 असङ्क्रमपथे] NKW; अचक्रमपथे *ŚiDhaSañ* 2:31 धर्मराजपथे] NKW;
धर्मराजपथं *ŚiDhaSañ*

नदीं वैतरणीं चैव [5]-म्-उष्णतोयाम्महारवाम् ॥ 2:31 ॥

गम्भीरावर्त्तदुस्तारां सन्तरेत्सङ्क्रमेण तु ।
सेतुबन्धन्तु यः कुर्यात्कर्दमे पथि दारुणे ॥ 2:32 ॥

धर्मराजपुरे सो हि दुर्गमे सुखयाप्यसौ ।
पङ्कलेपश्च नरकस्तप्तत्रपुजतुश्च यः ॥ 2:33 ॥

सन्तरेन्नरकान्धोरात्रालीमार्गप्रयायिनः ।
मठस्यावसथस्यैव मण्डपस्य च [6]कारिणः ॥ 2:34 ॥

धर्मराजपुरङ्गत्वा स्वर्गे हेममयङ्गहम् ।
तप्ताङ्गारशिलावर्षे न भयन्तस्य विद्यते ॥ 2:35 ॥

मठस्यावसथस्यैव मण्डपस्य च यत्फलम् ।
कथितं सर्वमेतत्तु दानस्य तु फलं शृणु ॥ 2:36 ॥

अन्नदाता नरो यो हि नासौ दुर्गतिमाप्नुयात् ।
अक्षयं सुखमाप्नोति ब्रह्मलोकगतो भवेत् ॥ 2:37 ॥

37 *Niśvāsamukha* 2:37a-2:38b is parallel with *Śivadharmasaṅgraha* 6:56c-6:57.

2:31 नदीं वैतरणीं चैव] K; --- N; नदी वैतरणीम्चा □ W; नदीं वैतरणीं घोराम् *ŚiDhaSañ* 2:31 मुष्णतोयां महारवाम्] NKW; उष्णतोयां महार्णवाम् *ŚiDhaSañ* 2:32 गम्भीरावर्त्तदुस्तारां] *ŚiDhaSañ*; गम्भीरावर्त्तदुस्तारा NW; □ म्भीरावर्त्तदुस्तारा K 2:32 सेतुबन्धन्तु] NKW; सेतुबन्धश्च *ŚiDhaSañ* 2:33 धर्मराजपुरे] NW, *ŚiDhaSañ*; धर्मराज □ K 2:33 सो हि] NKW; मार्गे *ŚiDhaSañ* 2:33 सुखयाप्यसौ] N; सुखं यात्यसौ K; सुखमाप्यसौ W; स सुखं व्रजेत् *ŚiDhaSañ* 2:33 तप्तत्रपुजतुश्च यः] NK; तप्ते त्रपुजतुश्च यः W; तप्तत्रपुजतूनि च *ŚiDhaSañ* 2:34 सन्तरेन्नरकान्धो-
रान्] em.; सन्तरेन्नरकान्धोरो N; सन्तरेन्नरका घोरान् K; सन्तरेन्नरकात् घोरा W; सन्तरेत्तानि घोरानि *ŚiDhaSañ* 2:34 नालीमार्गप्रयायिनः] NW; नातीमार्गप्रयायिनः K; नदीमार्गप्रदायकः *ŚiDhaSañ* 2:34 मठस्यावसथस्यैव मण्डपस्य च] *ŚiDhaSañ*; मठस्यावसथस्यैव मण्डपस्य □ K; मठ --- N; □ थस्यैव मते पस्य W 2:34 कारिणः] em.; --- णः NK; कारकः *ŚiDhaSañ* 2:35 धर्मराजपुरङ्गत्वा स्वर्गे हेममयङ्गहम्] NKW; त्यक्त्वा यमपुरं स्वर्गे तस्य हेमगृहं भवेत् *ŚiDhaSañ* 2:35 तप्ताङ्गारशिलावर्षे न] W, *ŚiDhaSañ*; तप्ताङ्गारशिलावर्षे न NK 2:35 विद्यते] NKW; जायते *ŚiDhaSañ* 2:37 दुर्गतिं] NKW; नरकं *ŚiDhaSañ* 2:37 ब्रह्मलोकगतो भवेत्] KW; --- N; ब्रह्मलोकगतो नरः *ŚiDhaSañ*

[7^v] न तस्य सम्भवो मर्त्ये यावद्ब्रह्मा न नश्यति ।

यस्तु ग्रीष्मे प्रपान्दद्यात्तृष्णार्त्ते पथिके जने ॥ 2:38 ॥

ते तृप्ताः प्रेतभवने तृषाद्वन्द्वविवर्जिताः ।

देवान्पितृं समुद्दिश्य यो ददाति तिलोदकान् ॥ 2:39 ॥

तृप्तास्तु पितरस्तस्य वर्जिता नरकैस्त्रिभिः ।

सपूयासृग्मेदहृदे न निमज्जन्ति ते नराः ॥ 2:40 ॥

पितरस्तु «विमुक्ताः स्युः» [2] तिलोदकफलेन तु ।

अजिनं तिलपूर्णन्तु रौप्यक्षुरसमन्वितम् ॥ 2:41 ॥

हेमशृङ्गं सचैलाङ्गं कान्सदोहन्तु यो ददेत् ।

अक्षयाल्लभते लोकांस्तिलधेनुप्रदाय्यसौ ॥ 2:42 ॥

युगान्ते च परिभ्रष्टो जायते विपुले कुले ।

38 *Niśvāsamukha* 2:38c–2:39b is parallel with *Śivadharmasaṅgraha* 6:59.

39 *Niśvāsamukha* 2:39c–2:41b is parallel with *Śivadharmasaṅgraha* 6:65–6:66.

41 *Niśvāsamukha* 2:41c–2:42b is parallel with *Śivadharmasaṅgraha* 6:76c–6:77b.

42 *Niśvāsamukha* 2:42c–2:43b is parallel with *Śivadharmasaṅgraha* 6:78c–6:78f.

2:38 न तस्य सम्भवो मर्त्ये] *ŚiDhaSaṅ*; न सम्भवो मर्त्ये K; --- म्भवोम्मर्त्ये N; □
स्य सम्भवोम्मर्त्ये W 2:38 यस्तु] KW, *ŚiDhaSaṅ*; यस्तु N 2:38 तृष्णार्त्ते] NW;
तृषार्त्ते K*ŚiDhaSaṅ* 2:39 प्रेतभवने] NW, *ŚiDhaSaṅ*; प्रेतभावेन K 2:39 तिलो-
दकान्] NKW; तिलोदकम् *ŚiDhaSaṅ* 2:40 तृप्तास्तु] NKW; तृप्यन्ति *ŚiDhaSaṅ*
2:40 नरकैस्त्रिभिः] *ŚiDhaSaṅ*; नरकैस्तृभिः NW; नरकै □ भिः K 2:40 सपूयासृ-
ग्मेदहृदे] NKW; मेदोऽसृक्पूयगर्तेषु *ŚiDhaSaṅ* 2:40 ते नराः] KW, *ŚiDhaSaṅ*; ---
N 2:41 पितरस्तु] KW; --- N; पितरश्च *ŚiDhaSaṅ* 2:41 विमुक्ताः स्युः] *ŚiDha-*
Saṅ; --- N; दि □ K; ि □ W 2:41 तिलोदकफलेन तु] KW; --- लोदकफलेन
तु N; तिलोदकफलेन वै *ŚiDhaSaṅ* 2:41 अजिनं] N, *ŚiDhaSaṅ*; अस्विन्नं K; अ ि
- नं W 2:41 रौप्यक्षुरसमन्वितम्] NK^{pc}W; रौप्यखुरसमन्वितम् K^{ac}; दद्याद्दौप्यमयं
खुरम् *ŚiDhaSaṅ* 2:42 सचैलाङ्गं] conj.; सचैलङ्गा NW; सचैलं गां K; सुचैलाङ्गं
ŚiDhaSaṅ 2:42 कान्सदोहन्तु यो ददेत्] NW; कंसदोहं यो ददेत् K (unmetrical);
कांस्यदोहं द्विजन्मने *ŚiDhaSaṅ* 2:42 अक्षयाल्लभते लोकांस्तिलधेनुप्रदाय्यसौ] K; अ-
क्षयाल्लभते लोकान्तिलधेनुप्रदाय्यसौ NW; अक्षयं लभते लोकान्तिलधेनुप्रदायकः *ŚiDhaSaṅ*
2:43 युगान्ते च] NW, *ŚiDhaSaṅ*; युगान्तरे K 2:43 विपुले कुले] NKW; पृथिवी-
पतिः *ŚiDhaSaṅ*

श्राद्धङ्कुर्वन्ति ये नित्यं पितृभक्ता हि मानवाः ॥ 2:43 ॥

तेषान्तृप्ता हि पितरः स च तृप्तो [3] यमालये ।
कुम्भीपाकन्तु निरयन्न च तस्य भविष्यति ॥ 2:44 ॥

पितृलोकञ्च यास्यन्ति श्राद्धकारयिता नराः ।
पितृन्देवान्समुद्दिश्य नित्यन्दीपप्रदायिनः ॥ 2:45 ॥

तामिस्रमन्धतामिस्रौ नरका न भवन्ति हि ।
लोचने शोभने तस्य दृक्छक्तिश्च न नश्यते ॥ 2:46 ॥

रौप्यक्षुरां हेमशृङ्गां रत्नाङ्गीं कांस्यदोहनीम् ।
[4] चैलगण्डान्तु यो दद्याद्भूयो भूयो गुणान्विताम् ॥ 2:47 ॥

गोलोके स्वर्गलोके वा वासस्तेषाम्भविष्यति ।
सर्वद्वन्द्वविनिर्मुक्तो वसते गोप्रदायकः ॥ 2:48 ॥

प्रसवतीं यो गान्दद्याद्वक्तोभयसुसंस्थिताम् ।

43 *Niśvāsamukha* 2:43c–2:46 is parallel with *Śivadharmasaṅgraha* 6:67a–6:70b.

47 *Niśvāsamukha* 2:47–2:48 is parallel with *Śivadharmasaṅgraha* 6:89–6:90.

49 *Niśvāsamukha* 2:49 is parallel with *Śivadharmasaṅgraha* 6:118.

2:43 पितृभक्ता हि] NKW; पितृभक्ताश्च *ŚiDhaSaṅ* 2:44 पितरः स च तृप्तो यमालये] *ŚiDhaSaṅ*; पि --- ये N; पितरः स च तृप्तो य □ ये KW 2:44 कुम्भीपाकन्तु निरयन्न] NKW; कुम्भीपाकस्तु निरयो *ŚiDhaSaṅ* 2:44 च तस्य भविष्यति] NKW; न तेषां प्रभविष्यति *ŚiDhaSaṅ* 2:45 नराः] NW, *ŚiDhaSaṅ*; नरः K 2:46 तामिस्रमन्धतामिस्रौ] N; तामिस्रमन्धतामिस्रो K; तामिस्रमन्धतामिस्रौ W; तामिस्रश्चान्धतामिस्रो *ŚiDhaSaṅ* 2:46 नरका न भवन्ति हि] NKW; नरकौ न भविष्यतः *ŚiDhaSaṅ* 2:46 तस्य] NKW; तेषां *ŚiDhaSaṅ* 2:46 दृक्छक्तिश्च न नश्यते] N; दृग्शक्तिश्च न नश्यते K; दृक्छक्तिश्च न नश्यते W; दृक्छक्तिश्च न नश्यति *ŚiDhaSaṅ* 2:47 रौप्यक्षुरां हेमशृङ्गां] NW; रौप्यक्षुरां हेमशृङ्गां K; रौप्यक्षुरां हेमशृङ्गै W; हेमशृङ्गां रौप्यक्षुरां *ŚiDhaSaṅ* 2:47 रत्नाङ्गीं कांस्यदोहनीम्] K, *ŚiDhaSaṅ*; रत्न --- N; रत्नाङ्गीं कांस्यदाहिनी W 2:47 चैलगण्डान्तु यो दद्याद्भूयो भूयो गुणान्विताम्] NK; चैलगण्डान्तु यो दद्याद्भूयो भूयो गुणान्विताम् W; सचैलगण्डाङ्गान्दद्याच्छिवभक्तद्विजन्मने *ŚiDhaSaṅ* 2:48 °मुक्तो वसते गोप्रदायकः] NK; °मुक्तो वसते गोप्रदायकः N; मुक्ता वसेयुर् गोप्रदायिनः *ŚiDhaSaṅ* 2:49 प्रसवतीं यो] NK; प्रसवती यो W; प्रसवन्तीञ्च *ŚiDhaSaṅ*

पृथ्वीदानफलं ह्येतत्स्वर्गलोकञ्च गच्छति ॥ 2:49 ॥

अनङ्वाहानि बहुशो यः प्रयच्छेद्विजोत्तमे ।
तेन पुण्यफ [5] लेनैव स्वर्गलोके महीयते ॥ 2:50 ॥

अजां सुवर्णरोमाम्वा यः प्रयच्छति नित्यशः ।
अग्निलोकमवाप्नोति बहुपातकिको ऽपि यः ॥ 2:51 ॥

श्वेतां रक्तान्तथा पीताङ्कृष्णां वा आविकान्ददेत् ।
देवान्पितृन्समुद्दिश्य सोमलोकं स गच्छति ॥ 2:52 ॥

पितृन्देवान्समुद्दिश्य महिषीं यो ददेद्विजे ।
तेन पुण्य [(((फलेनैव)))] [6] [[विष्णुलोके म]] हीयते ॥ 2:53 ॥

श्वेताङ्कृष्णां सुशीलां च सुधेनुं भ्रमराकृतिम् ।
देवानां यः प्रयच्छेत् अथवापि द्विजोत्तमे ॥ 2:54 ॥

ईदृशीम्महिषीन्दत्त्वा शिवलोके महीयते ।
शिवलोकात्परिभ्रष्टो जायते च महीपतिः ॥ 2:55 ॥

फालकृष्टां महीन्दद्यात्सबीजां सस्यमालिनीम् ।

50 *Niśvāsamukha* 2:50 is parallel with *Śivadharmasaṅgraha* 6:106.

51 *Niśvāsamukha* 2:51 is parallel with *Śivadharmasaṅgraha* 6:123.

2:49 ह्येतत्स्वर्ग°] KW, *ŚiDhaSaṅ*; ह्येत् स्वर्ग° N (unmetrical) 2:49 °लोकञ्च गच्छ-
ति] K; °लोकञ्च सच्छति N; °लोकञ्च स गच्छति W; °लोकाभिकांक्षिणाम् *ŚiDhaSaṅ*
2:50 अनङ्वाहानि] N; अनङ्वाहोति K; अनङ्वाहानि W; अनङ्वाहो ऽपि *ŚiDha-*
Saṅ 2:50 प्रयच्छेद्विजोत्तमे] K, *ŚiDhaSaṅ*; प्रयच्छेद्विजो --- N; प्रयच्छद्विजोत्तमे W
2:50 तेन पुण्यफलेनैव] W, *ŚiDhaSaṅ*; --- नैव N; तेन पुण्यबलेनैव K 2:51 अजां सु-
वर्णरोमाम्वा यः प्रयच्छति नित्यशः] N; अजां सुवर्णरोमांश्च सुप्रप्रच्छति (?) नित्यशः
K; अजं सुवर्णरामाम्वा य प्रयच्छति नित्यसः W; हेमवर्णमजं दत्त्वा शिवभक्तद्विजन्मने
ŚiDhaSaṅ 2:51 यः] NKW; सन् *ŚiDhaSaṅ* 2:53 द्विजे] NW; द्विजः K 2:53 वि-
ष्णुलोके महीयते] conj.; --- हीयते N; विष्णुलोकं महीयते KW 2:54 सुशीलां च]
conj.; सुशीलांश्च NKW 2:55 जायते च] NK; जायते स W 2:56 सबीजां] N^{pe}K;
सबीजां N^{ac}; सुचिजं W 2:56 सस्यमालिनीम्] W; सस्यमालिनी N; शस्यशालिनीम्
K^{ac}; शस्यमालिनी K^{pe}

[[या]] वत्सूर्यकृतां लोकां तावत्तिष्ठति सूर्यवत् ॥ 2:56 ॥

[8^r] भूमिदानाद्भवेत्स्वर्गो रत्नदानाद्भवेः पुरम् ।
वस्त्रदः शशिलोके तु तारदो वैष्णवे पुरे ॥ 2:57 ॥

तिलकांचनदातारो यान्ति रुद्रस्य चालयम् ।
कांसताम्रप्रवालानि दत्त्वा याति वसोः पुरम् ॥ 2:58 ॥

मुक्तामणिविचित्राणि हारजातानि यान्यपि ।
दत्त्वा सोमपुरं याति तिलहोमान्न संशयः ॥ 2:59 ॥

गुडक्षीरदधिसर्पिः [2] र्यः प्रयच्छति नित्यशः ।
यक्षलोकपुरं याति मधुदानात्तथैव च ॥ 2:60 ॥

चन्दनागरुकर्पूरकङ्कोलकलवङ्गकान् ।
दत्त्वान्यानि सुगन्धानि ब्रजेद्गन्धर्वतान्नरः ॥ 2:61 ॥

56 Cf. *Niśvāsamukha* 2:78ab below, and also *Śivadharmasaṅgraha* 6:160ab:
यावत्सूर्यकृता लोकास्तावत्तिष्ठेत्स सूर्यवत् ।

57 *Niśvāsamukha* 2:57–2:70 is parallel with *Śivadharmasaṅgraha* 6:124–6:137.

2:56 यावत्सूर्यकृतां] K; --- वत्सूर्यकृतां N; यावत्सूर्य □ W 2:56 लोकां तावत्तिष्ठति सूर्यवत्] *em.*; लोका --- N; लोकां (तावत्तिष्ठति सूर्यवत्) म्स्व्; □ W 2:57 भूमि°] KW, *ŚiDhaSai*; ॐ मि° N 2:57 शशिलोके तु] NK; शशिलोकं तु *ŚiDhaSai*; सशिलोके तु W 2:57 तारदो वैष्णवे पुरे] N; नारदो वैष्णवं पुरम् K; तारदा वैष्णवे पुरे W; तारदो वैष्णवं पुरम् *ŚiDhaSai* 2:58 तिलकांचनदातारो] K; तिलकोचनदा-तारो NW; तिलहोमप्रदातारो *ŚiDhaSai* 2:58 कांसताम्र°] *ŚiDhaSai*; कान्सताम्र° N; कांसताम्रा × ॐ × ° K^{ac}; कांस्यताम्र° K^{pc}; कान्सताम्र° W 2:58 दत्त्वा याति वसोः पुरम्] NKW; दत्त्वैति वसुमन्दिरम् *ŚiDhaSai* 2:59 हारजातानि] W; हा-नजातानि N; होमजातानि K; हीनजातानि *ŚiDhaSai* 2:59 दत्त्वा सोमपुरं याति] KW; ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ N; दत्त्वा शक्रपुरं याति *ŚiDhaSai* 2:59 तिलहोमान्न संशयः] KW; तिलहोमान्न ॐ ॐ यः N; तिलहोमाच्च मानवाः *ŚiDhaSai* 2:60 गुडक्षीरदधि-सर्पिर्यः] *conj.*; --- N; गुड □ यः K; गुडक्षारदधिस □ W; दधि क्षीरं गुडं सर्पिर्यः *ŚiDhaSai* 2:60 मधुदानात्तथैव च] *conj.*; मधदानात्तथैव च N; गन्धदानात्तथैव च K; □ W; मधुदानेन चैव हि *ŚiDhaSai* 2:61 °कङ्कोलकलवङ्गकान्] *em.*; °कङ्को-ल्लकलवङ्गकान् N; ककोलबालवङ्गकान् K; °कङ्कोल्लकलपङ्गकान् W; कङ्कोलकलवङ्गकम् *ŚiDhaSai* 2:61 सुगन्धानि] NKW; सुगन्धीनि *ŚiDhaSai*

अलङ्कृत्वा तु यो दद्यात्कन्याञ्चैव अयाचिताम् ।

स नरः स्वर्गमायाति यश्च धान्यप्रदायकः ॥ 2:62 ॥

माषमुद्गादिकां व्रीहीन्नित्यमेव प्रदायिनः ।

[3] ते ऽपि स्वर्गम्प्रयास्यन्ति ये चान्ये अभयप्रदाः ॥ 2:63 ॥

रूपयौवनसम्पन्नां वस्त्रालङ्कारभूषिताम् ।

स्त्रियञ्चैव प्रयच्छन्ति यान्ति वैद्याधरम्पदम् ॥ 2:64 ॥

रतिसत्रन्तु सततं वरनारीषु दापयेत् ।

ते ऽप्यप्सरसां संघेषु मोदन्ते दिवि मानवाः ॥ 2:65 ॥

वेत्रासनञ्च शय्याञ्च प्रतिवर्षप्रदायिनः ।

यक्षलोके तु मोदन्ते [4] यक्षिणीभिस्सहस्रशः ॥ 2:66 ॥

इन्धनानि तु यो दद्याद्विप्रेभ्यः शिशिरागमे ।

धनवान्नूपसम्पन्नो जायते सुभगस्तथा ॥ 2:67 ॥

प्रतिश्रयन्तृणं शय्यां प्रावरान्नं हुताशनम् ।

प्रतिदिनम्प्रयच्छन्ते ते नराः स्वर्गगामिनः ॥ 2:68 ॥

2:62 अलङ्कृत्वा तु यो दद्यात्कन्याञ्चैव] NKW; अलङ्कृत्य च ये कन्यां प्रयच्छन्ति *ŚiDhaSañ* 2:62 अयाचिताम्] NW; अयाचितान् K; त्वयाचिताम् *ŚiDhaSañ* 2:62 स नरः स्वर्गमायाति यश्च धान्यप्रदायकः] NKW; ते नराः स्वर्गमेष्यन्ति ये च धान्यप्रदायिनः *ŚiDhaSañ* 2:63 माषमुद्गादिकां] NW; माषमुद्गादिकान् K *ŚiDhaSañ* 2:63 व्रीहीन्नित्यमेवप्रदायिनः] K; प्र --- N; व्रीहि □ प्रदायिने W; व्रीहीन् ये ददत्यसकृन्नराः *ŚiDhaSañ* 2:63 ते ऽपि] K, *ŚiDhaSañ*; --- पि NW 2:63 स्वर्गम्प्रयास्यन्ति] NW; स्वर्गस्य यास्यन्ति K; स्वर्गङ्गमिष्यन्ति *ŚiDhaSañ* 2:63 अभयप्रदाः] NK; अभयप्रदां W; ह्य-भयप्रदाः *ŚiDhaSañ* 2:64 स्त्रियञ्चैव] NKW; युवतीम्ये *ŚiDhaSañ* 2:65 रतिसत्रन्तु सततं] NKW; रतिसत्रञ्च यो दद्याद् *ŚiDhaSañ* 2:65 वरनारीषु दापयेत्] NKW; व-राभिः प्रमदाजनैः *ŚiDhaSañ* 2:65 ते ऽप्यप्सरसां संघेषु मोदन्ते दिवि मानवाः] NKW; कामदेवपुरं याति जातो ऽनङ्गसमो भवेत् *ŚiDhaSañ* 2:66 प्रतिवर्षप्रदायिनः] NKW; प्रत्यब्दं यः प्रयच्छति *ŚiDhaSañ* 2:66 यक्षलोके तु (मोदन्ते)] K; यक्षलोके तु --- NW; मोदते यक्षलोकेषु *ŚiDhaSañ* 2:66 सहस्रशः] NK; सहस्रसः W; समन्वितः *ŚiDhaSañ* 2:67 तु] NKW; च *ŚiDhaSañ* 2:67 जायते सुभगस्तथा] NKW; दी-प्ताग्निः सुभगो भवेत् *ŚiDhaSañ* 2:68 प्रावरान्नं हुताशनम्] NK; प्रावरान्नं हुतासनम् W; पुण्याग्निं शुद्धमानसाः *ŚiDhaSañ* 2:68 प्रतिदिनम्प्रयच्छन्ते] NKW; प्रत्यहं ये प्रयच्छन्ति *ŚiDhaSañ*

गीतवादित्रयानानि देवानान्नित्यदायिनः ।
 ते जायन्ते महाभोगा गीतवादित्रबोधिताः ॥ 2:69 ॥
 रू[5]पयौवनसम्पन्नं ससिं हेमविभूषितम् ।
 प्रयच्छेद्विजमुख्येभ्यो ब्रध्नस्याप्नोति विष्टपम् ॥ 2:70 ॥
 शारीसंयोगसंयुक्तमिभं काञ्चनमालिनम् ।
 दत्त्वा शक्रपुरं याति भ्रष्टो जायति भोगवान् ॥ 2:71 ॥
 आतपत्रप्रदानेन श्रीमाञ्जायत्यसौ नरः ।
 धर्मराजपुरं गच्छन्नातपेन तु पीड्यते ॥ 2:72 ॥
 उपानहौ तु यो दद्यात्सर्वान्मु[6]च्यति किल्बिषात् ।
 धर्मराजपथे तस्य अश्वो जायति शोभनः ॥ 2:73 ॥
 तप्तवालुकदुःखैस्तु कण्टकैश्च सुदारुणैः ।
 न च तस्य भवेत्पीडा यो ददाति उपानहौ ॥ 2:74 ॥
 गजरथन्तु यो दद्याद्ग्राह्याय गुणान्विते ।
 तेन पुण्यफलेनैव स्वर्गलोके महीयते ॥ 2:75 ॥

71 *Niśvāsamukha* 2:71a-2:80b is parallel with *Śivadharmasaṅgraha* 6:153c-6:162.

2:69 ते जायन्ते महाभोगा] NKW; जायन्ते ते च भोगाद्या *ŚiDhaSañ* 2:69 गीतवादि-
 त्रबोधिताः] K; गीतवादित्रबोधि --- NW; गीतवादित्रबोधकाः *ŚiDhaSañ* 2:70 रूप-
 यौवन°] K; --- वन° N; -पयौवन° W; जवे यौवन° *ŚiDhaSañ* 2:70 प्रयच्छेद्वि°]
ŚiDhaSañ; प्रयच्छेद्वि° N; प्रयच्छन्दि° K; □ द्वि° W 2:70 विष्टपम्] NKW; पिष्ट-
 पम् *ŚiDhaSañ* 2:71 शारी°] N, *ŚiDhaSañ*; सारी° KW 2:71 °मालिनम्] NWK;
 °मालया *ŚiDhaSañ* 2:71 जायति] NKW; भवति *ŚiDhaSañ* 2:72 श्रीमाञ्जायत्य-
 सौ नरः] N; श्रीमाञ्जायत्यसौ नरः K; श्रीयां जायत्यसौ नरः W; जायेत मानवः
ŚiDhaSañ 2:72 गच्छन्नातपेन तु पीड्यते] KW; ग --- नातपेन तु पीड्यते N; गच्छ-
 नातपेनानुपीड्यते *ŚiDhaSañ* 2:73 तु यो दद्यात्सर्वान्मुच्यति] conj. (K); --- ति N; तु
 यो (दद्यात्सर्वान्मुच्यति) K; तु यो दद्या □ ति W; तु यो दद्यात्स तु मुच्येत *ŚiDhaSañ*
 2:73 किल्बिषात्] NW, *ŚiDhaSañ*; किल्बिषम् K 2:73 अश्वो जायति शोभनः] NK;
 अश्वो जायति सासनः W; जायते शोभनो हयः *ŚiDhaSañ* 2:74 °वालुकदुःखैस्तु]
 NKW; °सैकतदुःखाग्रैः *ŚiDhaSañ* 2:74 ददाति उपानहौ] NKW; हि दद्यादुपानहौ
ŚiDhaSañ 2:75 गजरथन्तु यो दद्याद्] NW; गजं रथं यो दद्याद् K; दद्याद्ग्राजरथं
 यस्तु *ŚiDhaSañ* 2:75 महीयते] KW, *ŚiDhaSañ*; मही --- N

तावन्न च्यवते «स्वर्गाद्यावद्देवास्सवासवाः» ।

ततश्चैव [8^v] परिभ्रष्टो राजा भवति धार्मिकः ॥ 2:76 ॥

दत्त्वा चाश्वरथन्दिव्यं बहुद्रव्यसमन्वितम् ।

सूर्यलोकमवाप्नोति तेनैव सह मोदते ॥ 2:77 ॥

यावत्सूर्यकृतांल्लोकान्तावत्तिष्ठति सूर्यवत् ।

तत्र चैव परिभ्रष्टो धनवाञ्जायते पुनः ॥ 2:78 ॥

अनङ्वाहरथन्दत्त्वा «सर्वद्रव्यसमन्वितम् ।

दासीदाससमोपेतः स्वर्गः» [2]माप्नोति मानवः ॥ 2:79 ॥

परिभ्रष्टो ह्यतो भूयो धनवाञ्जायते सदा ।

गवां ग्रासन्तु यो दद्यात्प्रातरुत्थाय मानवः ॥ 2:80 ॥

मन्त्रेणैव समायुक्तमुच्यते सर्वकिल्बिषैः ।

स्वर्गगामी च भवते परिभ्रष्टो महाधनः ॥ 2:81 ॥

गवाद्धे तु कुले जन्म गवाद्धश्च भविष्यति ।

76 Cf. sl Kūrmapurāṇa 1:36:12cd: ततस्तस्मात्परिभ्रष्टो राजा भवति धार्मिकः । The same line appears in 2:38:18ab reading ततः स्वर्गात् instead of ततस्तस्मात् । .

80 *Niśvāsamukha* 2:80c–2:82b is parallel with *Śivadharmasaṅgraha* 6:95a–6:96.

2:76 तावन्न च्यवते स्वर्गाद्यावद्देवास्सवासवाः] *ŚiDhaSañ*; तावन्न च्यवते □ W; --- NK 2:76 ततश्चैव परिभ्रष्टो] *ŚiDhaSañ*; --- परिभ्रष्टो N; स्वर्गलोकात्परिभ्रष्टो K; □ व परिभ्रष्टा W 2:77 बहुद्रव्यसमन्वितम्] *N^{pe}KW*; बहुद्र+व्य+समन्वितम् N 2:78 °कृ-तांल्लोकान् K; °कृताल्लोकान् NW; °कृता लोकास् *ŚiDhaSañ* 2:78 तिष्ठति] *NKW*; तिष्ठेत्स *ŚiDhaSañ* 2:79 अनङ्वाहरथन्दत्त्वा] *conj.*; अनत्वाहरथन्द --- N; आनङ्वा-हरथं □K; अनत्ताहर □ W; बलीवर्दरथं दत्वाम् *ŚiDhaSañ* 2:79 दासीदाससमोपेतः स्वर्गमाप्नोति मानवः] *ŚiDhaSañ*; --- नोति मानवः N; □ प्राप्नोति मानवः K; □ मायाति मानवः W 2:80 परिभ्रष्टो ह्यतो भूयो] *NK*; परिभ्रष्टा ह्यतो भूयो W; परिभ्र-ष्टस्तु तद्भूयो *ŚiDhaSañ* 2:80 तु यो दद्यात्प्रातरुत्थाय मानवः] *NKW*; दरिद्रेण कर्तव्यं प्रातरेव हि *ŚiDhaSañ* 2:81 समायुक्तम्] *NKW*; समायुक्तो *ŚiDhaSañ* 2:81 भवते] *NKW*; भवति *ŚiDhaSañ* 2:81 महाधनः] *NKW*; महाधनी *ŚiDhaSañ* 2:82 गवाद्धे तु कुले जन्म] *NKW*; गवाद्धे च भवेज्जन्म *ŚiDhaSañ* 2:82 गवाद्धश्च भविष्यति] *KW*; गवाद्धश्च --- विष्यति N; गवाद्धश्च भवत्यसौ *ŚiDhaSañ*

अमृतमथनोत्पन्ना सुरभी लोकधारि [3] णी ॥ 2:82 ॥

इदङ्गासङ्गहाण त्वमिदम्मे व्रतमुत्तमम् ।

गवां ग्रासं यथा देयं सौरभेये तथैव च ॥ 2:83 ॥

तुल्यमेतत्फलन्दृष्टं किन्तु मन्त्रम्पृथक्पृथक् ।

सर्वलोकधरा ह्येते जीवितान्नप्रदायकाः ॥ 2:84 ॥

ग्रासङ्गहन्तु हृष्टास्तु एतन्मे व्रतमुत्तमम् ।

नित्यम्परगवे दद्याद्गृहीत्वा दुर्लभं व्रतम् ॥ 2:85 ॥

रक्षन्ति च भयाद्द्वोरात् [4] स्पर्शने पापनाशनाः ।

पुण्यकाले तु संप्राप्ते वृषोत्सर्गङ्करोति यः ॥ 2:86 ॥

स याति रुद्रलोकन्तु यदि नीलो भविष्यति ।

82 *Niśvāsamukha* 2:82c–2:86b is parallel with *Śivadharmasaṅgraha* 6:98a–6:101.

82 Cf. *Somaśambhupaddhati* (1:6:5–8), *Kriyākramadyotikā* (§ 67, p.134), *Ātmārthapūjāpaddhati* fol.126b (attribution to *Suprabhedāgama*), the first two lines are found in *Jñānaratnāvalī* (R 14898, p.144), also with the attribution to the *Suprabhedāgama*:

अमृतमथनोत्पन्ने सुरभे लोकधारिणि ।

इमं ग्रासं गृहाण त्वमिदं मे व्रतमुत्तमम् ॥

गवां ग्रासो यथा देयः सौरभेयाय चैव तु ।

तुल्यमेतत्फलं दृष्टं किन्तु मन्त्रः पृथक् पृथक् ॥

सर्वलोकधरा ह्येते जीवितान्नप्रदायिनः ।

ग्रासं गृह्णन्तु हृष्टास्ते ह्येतन्मे व्रतमुत्तमम् ॥

नित्यं परगवे दद्याद्गृहीत्वा दुर्लभं व्रतम् ।

रक्षन्ति च भयाद्द्वोरात्स्पर्शने पापनाशनम् ॥

86 *Niśvāsamukha* 2:86c–2:88b is parallel with *Śivadharmasaṅgraha* 6:103–6:104.

2:82 अमृतमथनोत्पन्ना] NKW (unmetrical); उत्पन्नामृतमथने *ŚiDhaSaṅ* 2:82 लोकधारिणी] K, *ŚiDhaSaṅ*; ल --- N; तोलो □ णी W 2:83 व्रतमुत्तमम्] KW, *ŚiDhaSaṅ*; व्रतमुत्तमन्नं N 2:84 मन्त्रम्] W; मन्त्रम् N; मेद्यं K; मन्त्रः *ŚiDhaSaṅ* 2:85 हृष्टास्तु] NKW; तुष्टास्तु *ŚiDhaSaṅ* 2:85 गृहीत्वा] K, *ŚiDhaSaṅ*; गृही ऽ N; गृहीयाद् W 2:86 रक्षन्ति च भयाद्द्वोरात्] *ŚiDhaSaṅ*; रक्षन्ति च भय --- N; रक्षन्ति च भयाद्द्वोरा □ KW 2:86 स्पर्शने] NK; स्पसन्न W; दर्शने *ŚiDhaSaṅ* 2:86 पुण्यकाले तु संप्राप्ते] NW, *ŚiDhaSaṅ*; पुण्यकालं तु संप्राप्य K

नीलस्यैव अलाभे तु पितृभिस्सह संयुतः ॥ 2:87 ॥

स्वर्गलोकमवाप्नोति भ्रष्टो जायति भोगवान् ।
कपित्थन्दाडिमञ्चाम्रं जम्बुं बिल्वं तथैव च ॥ 2:88 ॥

पनसम्मातुलुङ्गञ्च नारिकेलं समोचकम् ।
[5] प्राचीनामलनारङ्गन्द्राक्षा खर्जूरमेव च ॥ 2:89 ॥

अन्यामृतफला ये च दत्त्वा तु सुभगो भवेत् ।
बहुपुत्रश्च रूपाद्यस्सुभगश्चैव जायते ॥ 2:90 ॥

सम्पूर्णङ्गञ्च निरुजो भवेत्फलप्रदायकः ।
दन्तधावनदाता च भार्या लभति शोभनाम् ॥ 2:91 ॥

ताम्बूलं सुरभिं पुष्पान्दत्त्वा जायति पण्डितः ।
सुगन्धास्य«श्च भवति» [6] वाग्मी गन्धप्रदायकः ॥ 2:92 ॥

उपवीतं वृसीन्दत्त्वा जायते ब्रह्मयोनिषु ।
खड्गञ्चक्रायुधन्दत्त्वा शक्तिकुन्तपरश्चधान् ॥ 2:93 ॥

असिपत्रवनाद्द्वोरान्न भयन्तस्य जायते ।

88 *Niśvāsamukha* 2:88c-2:115 is parallel with *Śivadharmasaṅgraha* 6:163-6:189.

2:87 नीलस्यैव अलाभे तु] NKW; अलाभे नीलषण्डस्य *ŚiDhaSaṅ* 2:88 जायति] NKW; भवति *ŚiDhaSaṅ* 2:88 कपित्थन्दाडिमञ्चाम्रं जम्बुं बिल्वं तथैव च] NKW; कपित्थं दाडिमञ्चैव पनसं बीजपूरकम् *ŚiDhaSaṅ* 2:89 पनसम्मातुलुङ्गञ्च नारिकेलं समोचकम्] *conj.*; पनसम्मातुलुङ्गञ्च नारिकेलं समे--- N; पनसम्मातुलुङ्गञ्च नारिकेलं समो ☐ K; पनस -तुलु -ञ्च नारिकेलं समोच ☐ W; नालिकेरकनारङ्गं प्राचीनामलमोचकम् *ŚiDhaSaṅ* 2:89 प्राचीनामलनारङ्गन्द्राक्षा खर्जूरमेव च] NW; प्राचीनामलनारङ्गन्द्राक्षा खर्जूरमेव च K; श्रीफलं चूतजम्बीरन्द्राक्षा खर्जूरमेव च *ŚiDhaSaṅ* 2:90 अन्यामृतफला ये च दत्त्वा तु]] NKW; अन्यानि च फलान्येवं दत्त्वा तु *ŚiDhaSaṅ* 2:90 सुभगो भवेत्] NKW; सुखभागभवेत् *ŚiDhaSaṅ* 2:91 भवेत्फलप्रदायकः] NKW; भवेच्च फलदायकः *ŚiDhaSaṅ* 2:91 दन्तधावनदाता च] K; दन्तधावनदाता च N; दन्तधावनदान्ता च W; दन्तधावनदानाञ्च *ŚiDhaSaṅ* 2:91 भार्या लभति शोभनाम्] NK; भार्या लभति शोभनाम् W; भार्या भवति शोभना *ŚiDhaSaṅ* 2:92 सुरभिं पुष्पान्दत्त्वा जायति] NKW; शोभितं पुष्पं दत्त्वा जायेत् *ŚiDhaSaṅ* 2:92 पण्डितः] K, *ŚiDhaSaṅ*; प --- N; पण्डितम् W 2:92 सुगन्धास्यश्च भवति] *ŚiDhaSaṅ*; सगन् ☐ --- N; सुगन्धास्य ☐ KW 2:93 वृसीन्दत्त्वा] NKW; वृतं दत्त्वा *ŚiDhaSaṅ*

असंस्कृतस्य लोहस्य दानाद्धन्धभयन्न च ॥ 2:94 ॥

घटितोपस्करं लोहं दत्त्वा शस्त्रभयं न च ।

[9^r] लोहकारश्च नरको न कदाचिद्भविष्यति ॥ 2:95 ॥

मृन्मयानि कपालानि दत्त्वा चैव कमण्डलुम् ।

यतिदानमिदं श्रेष्ठं दत्त्वा सुखमवाप्नुयात् ॥ 2:96 ॥

«काञ्चनं रजतं ताम्रं भाण्डमायसं» त्रापुषम् ।

अक्षयन्तद्भवेदानन्दीर्घमायुश्च जायते ॥ 2:97 ॥

«देवताभ्यो द्विजातिभ्यो» दासीदासां च यो ददेत् ॥

भवति स महाभागः [2] बहुभृत्यजनावृतः ॥ 2:98 ॥

सिन्धूत्थं लवणन्दत्त्वा रूपवान्सुभगो भवेत् ।

पिप्पलीं शृङ्गवेरञ्च मरिचं विश्वभेषजम् ॥ 2:99 ॥

दत्त्वा निरुजतां याति आतुरे ओषधानि च ।

आतुरं निरुजङ्कृत्वा निर्व्याधिर्दीर्घमायुषम् ॥ 2:100 ॥

मधुरास्त्रकटुतिक्तानि कषायलवणानि च ।

2:95 शस्त्रभयं न च] KW, *ŚiDhaSañ*; शस्त्रं न भयं --- N 2:95 लोहकारश्च नरको] conj.; --- कारश्च नरको N; शस्त्रकारंश्च नरको K; होलकार स नरको W; लोहीपाकश्च नरको *ŚiDhaSañ* 2:96 सुखमवाप्नुयात्] NKW; तु सुखभागभवेत् *ŚiDhaSañ* 2:97 काञ्चनं रजतं ताम्रं भाण्डमायसं] *ŚiDhaSañ*; क --- यसं NK; □ सं W 2:97 त्रापुषम्] NKW; °सीसकम् *ŚiDhaSañ* 2:97 दीर्घमायुश्च] NW, *ŚiDhaSañ*; दीर्घमायुः प्र° K 2:97 जायते] W, *ŚiDhaSañ*; न --- N; °जायते K 2:98 देवताभ्यो द्विजातिभ्यो] *ŚiDhaSañ*; --- NK; नाञ्च □ W 2:98 दासीदासां च यो ददेत्] conj.; --- NK; दसो दासी च यो ददेत् W; दासीदासां ददाति यः *ŚiDhaSañ* 2:98 भवति स महाभागः] conj.; --- NK; भवति स महाभा □ W; ते लभन्ते महाभागान् *ŚiDhaSañ* 2:98 बहुभृत्यजनावृतः] conj.; --- वृतः NK; □ नावृतः W; बहुभृत्यजनावृताः *ŚiDhaSañ* 2:99 पिप्पली] K, *ŚiDhaSañ*; पिप्पलीङ्° NW 2:99 शृङ्गवेरञ्च] K, *ŚiDhaSañ*; शृङ्गवेरञ्च NW 2:99 विश्वभेषजम्] NKW; भेषजानि च *ŚiDhaSañ* 2:100 निरुजतां] NW, *ŚiDhaSañ*; निरुजतां K 2:100 आतुरे ओषधानि च] N; आतुरे औषधानि K; आतुरे ओषधानि W; आतुरायौषधानि च *ŚiDhaSañ* 2:100 कृत्वा निर्व्याधिर्दीर्घमायुषम्] N; कृत्वा निर्व्याधिं दीर्घमायुषम् K; कृत्वा निर्व्याधिर्दीर्घमायुषम् W; कुर्यादायुष्मान् निरुजो भवेत् *ŚiDhaSañ* 2:101 मधुरास्त्रकटुतिक्तानि] NW (unmetrical); मध्वस्त्रकटुतिक्तानि K; मधुरास्त्रानि तिक्तानि *ŚiDhaSañ*

सर्वक्रीडारसाभिज्ञो जायते पण्डितो नरः॥ 2:101॥

[3] तैलात्सर्वाधिकं तेज आयुः शर्करखण्डयोः ।

मज्जितातक्रदानेन गवाद्यो गोप्रपूजने॥ 2:102॥

मौक्तिकं शङ्खशुक्तीनि दत्त्वा बहुसुतो भवेत् ।

कपर्दकानि यो दद्याद्दर्पणं विमलं शुभम्॥ 2:103॥

रूपवान्धनसम्पन्नो जायते स्त्रीषु वल्लभः ।

पोषणं हन्ततिच्चैव भिक्षां वा प्रत्यहन्देत्॥ 2:104॥

धनवान्स तु जायेत अन्यथा दु[4]र्गतिर्भवेत् ।

एष दानविधिः ख्यातस्त्वतिदानञ्च मे शृणु॥ 2:105॥

अन्नपानं सदा दद्याद्वस्त्रशय्याप्रतिश्रयम् ।

गां सुवर्णञ्च भूमिञ्च धर्म्माणां किमतः परम्॥ 2:106॥

विद्यादानन्तथा श्रेष्ठमतिश्रेष्ठञ्च रक्षणम् ।

जीवं रक्षयते यो हि स च दाता परः स्मृतः॥ 2:107॥

सर्वेषामेव दानानां भूतेष्वभयदक्षिणा ।

2:101 जायते पण्डितो नरः] KW; जायते --- N; विद्वान्जायेत मानवः *ŚiDhaSañ*
 2:102 तैलात्सर्वाधिकं तेज] *conj.*; --- धिको तेज N; तैलासर्वाधिकं तेज K; तैला
 □ धिको तेजा W; तैलात्प्राणा घृतात्तेज *ŚiDhaSañ* 2:102 मज्जिता०] NW; म □
 ता K 2:102 गोप्रपूजने] NW; गोः प्रपूजने K; गोप्रपूजनात् *ŚiDhaSañ* 2:103 भ-
 वेत्] KW, *ŚiDhaSañ*; भवेत् N 2:103 विमलं शुभम्] NKW; निर्मलं तथा *ŚiDhaSañ*
 2:104 हन्ततिच्चैव] K; हन्ततिच्चै NW (unmetrical); हन्तकारञ्च *ŚiDhaSañ* 2:104 द-
 देत्] W; दद --- N; ददत् K; क्षिपेत् *ŚiDhaSañ* 2:105 धनवान् स तु जायेत]
 NKW; धनिनस्ते प्रजायन्ति *ŚiDhaSañ* 2:105 अन्यथा] W, *ŚiDhaSañ*; अ --- N;
 अन्येषां K 2:105 दुर्गतिर्भवेत्] *conj.*; --- तिर्भवेत् NK; □ र्गतिर्भवेत् W; दुर्गतिं
 ब्रजेत् *ŚiDhaSañ* 2:105 दानविधिः] *N^{pc}* KW; दानविधि *N^{ac}* 2:105 त्वतिदानञ्च]
 NKW; ह्यन्नदानञ्च *ŚiDhaSañ* 2:106 वस्त्रशय्याप्रतिश्रयम्] NK; वस्त्रशय्याप्रतिश्रयम्
 W; वस्त्रं शय्यां प्रतिश्रयम् *ŚiDhaSañ* 2:106 गां सुवर्णञ्च भूमिञ्च] NW; गां सुवर्णञ्च
 भूमिञ्च W; गां सुवर्णन्तथा भूमिं *ŚiDhaSañ* 2:106 धर्म्माणां] NKW; धर्मेण *ŚiDhaSañ*
 2:107 तथा] NKW; परं *ŚiDhaSañ* 2:107 जीवं रक्षयते यो हि स च] NKW; जीवं
 रक्षति यो नित्यं स *ŚiDhaSañ* 2:108 ०दक्षिणा] N; ०दक्षिणा++ K; ०दक्षिणाम्
 W *ŚiDhaSañ*

यो ददा [5] ति स दाता हि अन्ये कामविमोहिताः ॥ 2:108 ॥

तस्माद्रक्षेत सर्वाणि प्राणिनां जीवितात्यये ।

स दाता स तपस्वी च स याति परमं पदम् ॥ 2:109 ॥

अतिदानविधिः ख्यातो लोकानां हितकाम्यया ।

दिने दिने च यो दद्याद्दानन्तश्च निबोध मे ॥ 2:110 ॥

दन्तधावनताम्बूलं स्रग्धूपञ्च विलेपनम् ।

रोचनाऽऽन्नवस्त्राऽऽ [6] णि दिव्यालङ्कारमण्डनम् ॥ 2:111 ॥

गजाश्चारोहणं यानमभ्यङ्गोद्वर्तनन्तथा ।

स्नानं दिव्यसुगन्धैश्च चन्दनागरुकुङ्कुमैः ॥ 2:112 ॥

कर्पूरव्यतिमिश्रैश्च लेपं धूपं सपुष्पकम् ।

मृष्टान्नपानदानञ्च सुखशय्यानिशीतवान् ॥ 2:113 ॥

वरनारीरतिऽसुखं यो ददाति स चाश्नुते ॥

[9^v] अदऽत्त्वा यो ऽभिकांक्षेत स च दुःखी परो भवेत् ॥ 2:114 ॥

देव्युवाच ।

2:108 यो ददाति] K, ŚiDhaSaṅ; --- ति स N; - ददाति W 2:108 अन्ये काम-
विमोहिताः] NK; अन्ये काम - ि मोहिताः W; ये चान्ये काममोहिताः ŚiDhaSaṅ
2:109 तस्माद्रक्षेत सर्वाणि] NK; तस्माद्रक्षत सर्वाणि W; तस्माद्रक्षन्ति सत्त्वानि Śi-
DhaSaṅ 2:109 स दाता स तपस्वी च] NKW; स च दाता तपस्वी च ŚiDhaSaṅ
2:110 अतिदानविधिः ख्यातो] NKW; इति दानविधिश्चोक्तो ŚiDhaSaṅ 2:110 यो
दद्याद्दानन्तश्च] NKW; यद्दानं तच्चापि हि ŚiDhaSaṅ 2:111 दन्तधावनताम्बूलं] Śi-
DhaSaṅ; द --- ताम्बूलं N; दन्तद्वादनताम्बूलं K; □ W 2:111 स्रग्धूपञ्च विलेपनम्]
N, ŚiDhaSaṅ; स □ च विलेपनम् K; □ W 2:111 रोचनाऽऽन्नवस्त्राणि] ŚiDhaSaṅ;
रोच --- णि N; रोचना □ K; रोचना □ णि W 2:112 गजाश्चारोहणं] K, ŚiDhaSaṅ;
--- जाश्चारोहणं N; गजाश्चारोहनं W 2:112 यानमभ्यङ्गोद्वर्तनन्तथा] K, ŚiDhaSaṅ;
यानं मभ्यङ्गै ऽर्त्तनन्तथा N; यानं मभ्यङ्गा- र्त्तनन्तथा W 2:113 ऽदानञ्च] NKW;
०दानानि ŚiDhaSaṅ 2:113 ०निशीतवान्] NK; ०निशीतवान् W; ०निषीदनम् Śi-
DhaSaṅ 2:114 वरनारीरतिसुखं] ŚiDhaSaṅ; वरनारीरति --- NK; वरनारीर ि □ W
2:114 यो ददाति स चाश्नुते] ŚiDhaSaṅ; --- NKW 2:114 अदत्त्वा यो ऽभिकांक्षेत स
च] ŚiDhaSaṅ; अद --- N; □ KW 2:114 दुःखी परो भवेत्] KW, ŚiDhaSaṅ; ---
खी परो भवेत् N 2:115 देव्युवाच] KW, ŚiDhaSaṅ; देव्यु --- N

किन्तत्पात्रम्भवेच्छ्रेष्ठं यस्य दत्ते महत्फलम् ।
अक्षयन्तु भवेदानन्तन्मे ब्रूहि महेश्वर ॥ 2:115 ॥

ईश्वर उ ।

मातापितृषु यद्दानं गुरुबन्धुषु कन्ययः ।
दीनार्तान्धकृपणिनां तदानन्त्याय कल्पते ॥ 2:116 ॥

मूर्खविप्रसहस्रेभ्यो वेदाध्यायी परः स्मृतः ।
वेदाध्यायि [2] सहस्रेभ्यो ह्याहिताग्निस्ततो ऽधिकः ॥ 2:117 ॥

आहिताग्निसहस्रेषु अग्निहोत्री वरः स्मृतः ।
अग्निहोत्रीसहस्रेषु ब्रह्मवेत्ता ततो ऽधिकः ॥ 2:118 ॥

116 Cf. *Śivadharmasaṅgraha* 6:190:

मातापितृषु यद्दानं दीनान्धकृपणेषु च ।
गुरुबन्धुषु कन्यासु तदानन्त्याय कल्प्यते ॥

117 *Niśvāsamukha* 2:117 is parallel with *Śivadharmasaṅgraha* 6:191.

117 Cf. *SiSa* 7:69–71:

ब्रह्मचारिसहस्रेभ्यो वेदाध्यायी विशिष्यते ।
वेदाध्यायिसहस्रेभ्यो ह्याग्निहोत्री विशिष्यते ॥ 7:69 ॥
अग्निहोत्रिसहस्रेभ्यो यज्ञयाजी विशिष्यते ।
यज्ञयाजिसहस्रेभ्यः सत्रयाजी विशिष्यते ॥ 7:70 ॥
सत्रयाजिसहस्रेभ्यः सर्वविद्यान्तपारगः ।
सर्वविद्यावित्कोटिभ्यः शिवभक्तो विशिष्यते ॥ 7:71 ॥

118 Cf. *Śivadharmasaṅgraha* 6:192ab: आहिताग्निसहस्राणां ब्रह्मवेत्ता ततो ऽधिकः ।

2:115 भवेच्छ्रेष्ठं] K; भवेच्छ्रेष्ठ NW; भवेच्छ्रेष्ठं *ŚiDhaSaṅ* 2:115 यस्य] NW, *ŚiDhaSaṅ*; यस्य (स्मिन्) K 2:115 दत्ते] NKW; दत्तम् *ŚiDhaSaṅ* 2:115 अक्षयन्तु] NKW; अक्षयञ्च *ŚiDhaSaṅ* 2:116 कन्ययः] N; कन्ययोः K; कन्यया W 2:116 °कृपणिनां] W; °कृपणि = N; °कृपणिना K 2:116 तदानन्त्याय कल्पते] conj.; तदानन्त्याय कल्प्यते NW; तदानन्तं प्रकल्प्यते K 2:117 मूर्खविप्रसहस्रेभ्यो] K; मू = विप्रस = स्रेभ्यो N; मू - विप्र -- श्रेभ्यो W; मूर्खविप्रसहस्राणां *ŚiDhaSaṅ* 2:117 परः] N; वरः K, *ŚiDhaSaṅ*; पनः W 2:117 स्मृतः] KW, *ŚiDhaSaṅ*; = --- N 2:117 वेदाध्यायिसहस्रेभ्यो ह्याहि°] K^{pc}; --- सहस्रेभ्यो ह्याहि° N; वेदाध्यायीसहस्रेभ्यो ह्याहि° K^{ac}; □ यिसहस्रस्या ह्याहि° W; वेदाध्यायिसहस्राणामाहि *ŚiDhaSaṅ*

तस्य दत्तम्भवे ऽनन्तं स वै त्राता परः स्मृतः ।
 एषां लक्षगुणान्दद्यादेकन्दद्यात्तु ज्ञानिने ॥ 2:119 ॥
 न तेषां तुल्यमेतत्तु स वै त्राता वरो वरः ।
 यस्य दाने न दुःखा [3] नि नरकप्रेतसम्भवाः ॥ 2:120 ॥
 न भवन्ति हि दातारो विपापाः स्वर्गगामिनः ।
 तस्मात्सर्वेषु पात्रेषु शिवज्ञानी वरो वरः ॥ 2:121 ॥
 तस्मिन्पात्रे सदा देयमात्मनः श्रेय इच्छता ।
 अक्षयन्तद्भवेदानं यद्दत्तं स्वल्पमल्पपि ॥ 2:122 ॥

॥ ॐ ॥ इति निश्वासमुखतत्त्वसंहितायां लौकिके द्वितीयः पटलः ॥ ॐ ॥

श्लो 122

[4] देव्युवाच ।
 दानधर्मस्त्वया ख्यातस्तीर्थधर्मञ्च मे वद ।
 स्नाने पुण्यफलं यत्स्यात्तीर्थे तीर्थे भविष्यति ॥ 3:1 ॥

119 *Niśvāsamukha* 2:119a–2:120b is parallel with *Śivadharmasaṅgraha* 6:192c–6:193d.

120 Cf. *Śivadharmasaṅgraha* 6:194:

यद्दानशक्त्या दुःखानि नरकप्रेतजान्यपि ।

अन्यानि च सुघोराणि न भवन्तीह दातरि ॥

1 *Niśvāsamukha* 3:1a–3:13b is parallel with *Śivadharmasaṅgraha* 7:1a–7:13b.

2:119 तस्य दत्तम्भवे ऽनन्तं] NKW; तस्मै दत्तं भवेद्दत्तं *ŚiDhaSañ* 2:119 परः] NKW; वरः *ŚiDhaSañ* 2:119 एषां लक्षगुणान्दद्यादेकन्दद्यात्तु] NK; एषां लक्षगुणान्दद्यादेकन्दद्यान्तु W; अन्येषां कोट्गुणितं दद्यादेकं तु *ŚiDhaSañ* 2:120 न तेषां] W, *ŚiDhaSañ*; ऽ तेषां N; एतेषां K 2:120 तुल्यमेतत्तु] K; ऽ ल्यमेतत्तु N; कल्पमेवन्तु W; तुल्यमेव हि *ŚiDhaSañ* 2:120 वरो वरः] N; □ वरः K; व - वरः W; परो वरः *ŚiDhaSañ* 2:120 यस्य दाने न दुःखानि] W; यस्य दाने --- नि N; यस्य दाने □ नि K 2:120 नरकप्रेतसम्भवाः] N; न □ प्रेतसंभवाः K; नभवप्रेतसम्भवाः W; नरकप्रेतजान्यपि *ŚiDhaSañ* 2:121 विपापाः] K; विपापा NW 2:122 देयमात्मनः] NW; देय+:-मात्मन K 2:122 स्वल्पमल्पपि] NW; स्वल्पमण्वपि K 2:122 °संहितायां] K; °संहितायां NW 2:122 श्लो (122)] K; श्लो --- 2 N; श्लो - 22 W 3:1 यत्स्यात्] NK; यस्यात् W; किं स्यात् *ŚiDhaSañ* 3:1 भविष्यति] NKW; सुरेश्वर *ŚiDhaSañ*

ईश्वर उ ।

गङ्गा सरस्वती पुण्या यमुना गोमती तथा ।

चर्मिला चन्द्रभागा च सरयुर्गण्डकी तथा ॥ ३:२ ॥

जम्बुका च शतद्रू च कालिका सुप्रभा तथा ।

वितस्ती च विपाशा च नर्मदा च पु[५]नःपुना ॥ ३:३ ॥

गोदावरी महावर्त्ता शर्करावर्त्तमर्जुनी ।

कावेरी कौशिकी चैव तृतीया च महानदी ॥ ३:४ ॥

विटङ्का प्रतिकूला च सोमनन्दा च विश्रुता ।

करतोया वेत्रवती रेणुका वेणुका च या ॥ ३:५ ॥

आत्रेयगङ्गा वैतरणी कर्म्मारी ह्लादनी तथा ।

प्रावनी च सवर्णा सा कल्माषा स्रंसिनी शुभा ॥ ३:६ ॥

वसिष्ठा च वि[६]पापा च सिन्धुवत्यारुणी तथा ।

ताम्रा चैव त्रिसन्ध्या च मन्दाकिन्यः पराः स्मृताः ॥ ३:७ ॥

तैलकोशी च पारा च दुन्दुभी नलिनी तथा ।

नीलगङ्गा च गोधा च पूर्णचन्द्रा शशिप्रभा ॥ ३:८ ॥

उपवासरतस्तासु यः स्नायात्तु सरिद्वराम् ।

३:२ उ] NW; उवाच K *ŚiDhaSañ* ३:२ सरस्वती] K, *ŚiDhaSañ*; स्वरस्वती NW
 ३:२ चर्मिणी] *ŚiDhaSañ*; चर्मिला NW; चर्मि () □ K ३:२ सरयुर्गण्डकी] NW; श-
 रयुर्गण्डकी K; सरयुर्गण्डकी *ŚiDhaSañ* ३:३ विपाशा] N, *ŚiDhaSañ*; विपासा KW
 ३:३ च पुनःपुना] KW, *ŚiDhaSañ*; च --- पुना N ३:४ मर्जुनी] *ŚiDhaSañ*; मर्जुनी
 N; मर्जुनी K; मर्जरी W ३:५ विटङ्का] NKW; वटङ्का *ŚiDhaSañ* ३:६ कर्म्मारी
 ह्लादनी तथा] N; कर्म्मारी ह्लादिनी तथा KW; कौशिकी ह्लादनी च या *ŚiDha-*
Sañ ३:६ सवर्णा सा] NW *ŚiDhaSañ*; सवर्णाभा K ३:६ कल्माषास्रंसिनी] NK;
 कल्माषास्रंसिनी W; कल्माषस्रंसिनी *ŚiDhaSañ* ३:६ शुभा] W, *ŚiDhaSañ*; --- NK
 ३:७ वसिष्ठा च विपापा च] conj.; वसिष्ठा --- पापा च N; वसिष्ठा च विपापापा च K
 (unmetrical); वसिष्ठा च - पापा च W; वसिष्ठा च अपापाच *ŚiDhaSañ* ३:७ सिन्धु-
 वत्यारुणी] NW, *ŚiDhaSañ*; सिन्धुर्वत्यारुणी K ३:७ पराः] W^{ac} , *ŚiDhaSañK^{pc}; परा
 $NK^{ac}W^{pc}$ ३:८ तैलकोशी च पारा] N; तैलकाशी च पारा K; तैलकोसी च पारा W;
 वाग्वती तैलकोशी *ŚiDhaSañ* ३:८ गोधा] NKW; बोधा *ŚiDhaSañ* ३:९ यः स्नायात्तु
 सरिद्वराम्] N^{pc} ; यः स्नायात्तु सरि+द्+वराम् N; यः स्नाया $\times \times$ तु सरिद्वराम् K;
 यः स्ना -न्तु सरिद्वराम् W; यः स्नायाद्वि सरित्स्वह *ŚiDhaSañ**

समभ्यर्च्य पितृन्देवान्स तु मुच्येत किल्बिषात् ॥ ३:९ ॥

«नद्येषा» [10^r] पूतसलिला हरमूर्तिविनिसृता ।
स्नातो यैस्तु विमुच्येत जलमूर्ति नमो ऽस्तु ते ॥ ३:१० ॥

अयं मन्त्रमनुस्मृत्य कुर्यान्नद्यवगाहनम् ।
सर्वपापविशुद्धात्मा देहत्यागे दिवं ययौ ॥ ३:११ ॥

शोणपुष्करलोहित्ये मानसे सिन्धुसागरे ।
ब्रह्मावर्त्ते कर्द्दमाले स्नात्वा च लवणोदधौ ॥ ३:१२ ॥

सर्वपापविशुद्धात्मा पितृदेवांश्च पूजयेत् ।
[२] अग्निर्योनिर्भवेन्नित्यं विष्णु रेतः प्रकीर्तितः ॥ ३:१३ ॥

ब्रह्माणम्पितरं विन्द्याद्द्रुममूर्ति जलं स्मृतम् ।
एतानुस्मृत्य यः स्नायात्स याति परमाङ्गतिम् ॥ ३:१४ ॥

नदीनदेषु यो देहं कामतो वाप्यकामतः ।
समुत्सृज्य विशुद्धात्मा स्वर्गलोकम्व्रजेदिह ॥ ३:१५ ॥

13 Cf. *Śivadharmasaṅgraha* 7:13cd: अग्निर्योनिर्विष्णु रेतो ब्रह्मणः पिता रुद्रमूर्तिरापः ॥

14 *Niśvāsamukha* 3:14c–3:15d is parallel with *Śivadharmasaṅgraha* 7:14a–7:15b.

3:9 पितृन्देवान्] K, *ŚiDhaSaṅ*; पितृदेवान् N; विष्णुदेवा W 3:9 स तु मुच्येत किल्बिषात्] K, *ŚiDhaSaṅ*; स तु मुच्येत f --- N; □ W 3:10 नद्येषा] *ŚiDhaSaṅ*; --- NKW 3:10 हरमूर्तिविनिसृता] NKW; हरमूर्तिरियं स्मृता *ŚiDhaSaṅ* 3:10 स्नातो] *ŚiDhaSaṅ*; ॐ तो N; □ तो KW 3:10 जलमूर्ति नमो ऽस्तु ते] *ŚiDhaSaṅ*; जलमूर्ति f ॐ ॐ मो ऽस्तु ते A; जलमूर्तिर्नमो ऽस्तु ते K; जल - - नमो ऽस्तु ते W 3:11 अयं] conj.; अय NW; इदं K; इमं *ŚiDhaSaṅ* 3:11 नद्यवगाहनम्] KW *ŚiDhaSaṅ*; नद्यावगाहनम् N 3:12 ॐ लोहित्ये मानसे] NW, *ŚiDhaSaṅ*; ॐ लौहित्यमानसं K 3:12 स्नात्वा च लवणोदधौ] K, *ŚiDhaSaṅ*; स्नावा --- N; □ णोद - W 3:13 पितृदेवांश्च पूजयेत्] *ŚiDhaSaṅ*; पितृ --- NW; पितृन्देवान् (समर्चयन्) K 3:13 अग्निर्योनिर्भवेन्नित्यं विष्णु] em.; अग्निर्योनिर्भवेन्नित्यं विष्णु N; अग्नि □ भवेन्नित्यं विष्णु K; अग्नि □ वे नित्यं विष्णु W 3:14 ॐ द्रुममूर्ति जलं] N; ॐ द्रुममूर्तिर्जलं K; ॐ द्रु - मूर्तिजलं W 3:14 एतानुस्मृत्य] em.; एतानुत्स्मृत्य NW; एतान्सस्मृत्य K; एताननुस्मृत्य *ŚiDhaSaṅ* (unmetrical) 3:15 स्वर्गलोकम्व्रजेदिह] NKW; सोमलोकमियान्नरः *ŚiDhaSaṅ*

स्वर्गलोकात्परिभ्रष्टो जायते विपुले कुले ।
यस्तीर्थं स्मरते नित्यं [3]मरणं चाभिकांक्षते ॥ 3:16 ॥

अग्निप्रवेशं यः कुर्यान्मानवो नियमे स्थितः ।
रुद्रलोकमवाप्नोति तेनैव सह मोदते ॥ 3:17 ॥

रुद्रलोकात्परिभ्रष्टो वह्निलोकमवाप्नुयात् ।
भुक्त्वा वह्निमयान्भोगाञ्जायते पृथिवीपतिः ॥ 3:18 ॥

अमरेशम्प्रभासञ्च नैमिषं पुष्करन्तथा ।

16 *Niśvāsamukha* 3:16 is parallel with *Śivadharmasaṅgraha* 7:16c–7:17b.

19 *Niśvāsamukha* 3:19–3:22 is parallel with *Śivadharmasaṅgraha* 7:17c–7:21b.

19 Cf. *Guhyasūtra* 7:112–121:

अमरेशम्प्रहासञ्च नैमिषं पुष्करन्तथा ।
आषाढिन्दिण्डिमुण्डिञ्च भारभूतिं सलाकुलिम् ॥
प्रत्यात्मिके मृता ये तु ते व्रजन्त्येव तत्पदम् ।
हरिश्चन्द्रं परं गुह्यं गुह्यं मध्यमकेश्वरम् ॥
श्रीपर्वतं समाख्यातञ्जल्पेश्वरमतः परम् ।
अम्ब्रातिकेश्वरं चैव महाकालं तथैव च ॥
केदारमुत्तमं गुह्यं महाभैरवमेव च ।
गुह्याष्टके मृता ये तु ते व्रजन्तीह तत्पदम् ॥
गयाञ्चैव कुरुक्षेत्रन्नखलं कनखलन्तथा ।
विमलञ्चाट्टहासञ्च माहेन्द्रम्भीममष्टमम् ॥
अतिगुह्ये मृता ये तु अतिगुह्यं व्रजन्ति ते ।
भद्रापदं रुद्रकोटिमविमुक्तं महाबलम् ॥
गोकर्णं रुद्रकर्णञ्च स्वर्णाक्षं स्थाणुरष्टमम् ।
एतेष्वपि मृतास्सम्यग्भित्त्वा लोकमशेषतः ॥
दीप्यमानास्तु गच्छन्ति अत्र स्थानेषु ये मृताः ।
छगारण्डं द्विरण्डञ्च माकोटम्मण्डलेश्वरम् ॥
कालञ्जरं समाख्यातन्देवदारुनन्तथा ।

3:16 स्वर्गलोकात्] NKW; सोमलोकात् *ŚiDhaSai* 3:16 यस्तीर्थं स्मरते] NK; य-
स्तीर्थं स्मरते W; तत्तिर्थं संस्मरेन् *ŚiDhaSai* 3:16 नित्यं] *ŚiDhaSai*; --- NK; नि
□ W 3:16 चाभिकांक्षते] NKW; चात्र कांक्षते *ŚiDhaSai* 3:18 वह्निमयान्] *conj.*
Acharya; वह्नियान् NW; वह्नि () यान् K

आषाढन्दिण्डिमुण्डिञ्च भारभूतिञ्च लाकुलिम् ॥ 3:19 ॥

हरिञ्च [4] न्द्रं परं गुह्यं गुह्यं मध्यमकेश्वरम् ।

श्रीपर्वतं समाख्यातञ्जलेश्वरमतः परम् ॥ 3:20 ॥

अम्रातिकेश्वरञ्चैव महाकालन्तथैव च ।

केदारमुत्तमङ्गुह्यम्महाभैरवमेव च ॥ 3:21 ॥

गयाञ्चैव कुरुक्षेत्रं नखलङ्कनखलन्तथा ।

विमलञ्चाट्टहासञ्च माहेन्द्रं भीममष्टमम् ॥ 3:22 ॥

वस्त्रापदं रुद्रकोटिमविमुक्तम्महाबलम् ।

[5] गोकर्णं भद्रकर्णं च स्वर्णाक्षं स्थाणुमष्टमम् ॥ 3:23 ॥

छगलण्डं द्विरण्डञ्च माकोटम्मण्डलेश्वरम् ।

कालञ्जरं समाख्यातं देवदारुवनन्तथा ॥ 3:24 ॥

शङ्कुकर्णन्तथैवेह थलेश्वरमतः परम् ।

स्नानदर्शनपूजाभिर्मुच्यते सर्वकिल्बिषैः ॥ 3:25 ॥

गच्छन्ति भित्वा ब्रह्माण्डमेषु स्थानेषु ये मृताः ।

शङ्कुकर्णन्तथैवेह स्थलेश्वरमतः परम् ॥

एतेष्वपि मृता ये तु भित्वा लोकमशेषतः ।

दीप्यमानास्तु गच्छन्ति स्थानाष्टकमिदं प्रिये ॥

23 *Niśvāsamukha* 3:23 is parallel with *Śivadharmasaṅgraha* 7:22.

24 *Niśvāsamukha* 3:24ab is parallel with *Śivadharmasaṅgraha* 7:21cd.

25 *Niśvāsamukha* 3:25c–3:30b is parallel with *Śivadharmasaṅgraha* 7:23–7:27.

3:19 भारभूतिञ्च] *ŚiDhaSañ*; भारभूति NW (unmetrical); भारभूमि - K 3:20 हरिञ्चन्द्रं परं गुह्यं गुह्यं] *ŚiDhaSañ*; हरि --- न्दम्परगुह्यङ्गुह्यम् N; हरि □ गुह्यं गुह्यम् K; हरि □ न्द्रपारगुह्यगुह्यम् W 3:21 अम्रातिके°] NK; अम्रातिके° W; आम्रातिके° *ŚiDhaSañ* 3:22 भीममष्टमम्] KW, *ŚiDhaSañ*; भाममष्टमम् N 3:23 वस्त्रापदं रुद्रकोटिमविमुक्तम्महाबलम्] *em.*; वस्त्रापदं रुद्रकोटिमविमुक्तं म --- N; वस्त्रापदं रुद्रकाशीमवियुक्तं महा □ K; वस्त्र - दंरुद्रकोटिमविमुक्तं महाब □ W; भस्त्रापदं रुद्रकाशीमवियुक्तं महालयम् *ŚiDhaSañ* 3:23 गोकर्णं भद्रकर्णं च] W, *ŚiDhaSañ*; --- कर्णम्भ +द+कर्णञ्च N; □ र्णम्भकर्णं च K 3:24 छगलण्डं] *ŚiDhaSañ*; छगरण्डं NW; □ गरण्डं K 3:24 कालञ्जरं] *em.*; कारञ्जरं NKW 3:25 थलेश्वर°] NW; स्थलेश्वर° K

पञ्चाष्टकमिदन्दिव्यं «यं गत्वा» [6] न निवर्तते ॥ 3:26 ॥

महाप्रलयस्थायी च स्रष्टानुग्रहकारकः ।

दर्शनादेव गच्छन्ते पदन्दिव्यम्महालये ॥ 3:27 ॥

केदारोदकपानाच्च गतिस्पञ्चाष्टमीं ध्रुवम् ।

विद्यया संयुता ये तु पिबन्ते च [10^v] जलं शुभम् ॥ 3:28 ॥

शिवसायोज्यतां यान्ति सर्वावस्थापि मानवाः ।

गुह्यान्यान्यपि देवस्य दृष्ट्वा मुच्यन्ति किल्बिषैः ॥ 3:29 ॥

प्राप्नुवन्ति गणत्वं हि ये तत्र निधनङ्गताः ।

उक्तं हरस्य माहात्म्यं हरेश्चापि निबोध मे ॥ 3:30 ॥

शालग्रामे मल्लकूपे नित्यं «सौकरवे» हरिः ।

सन्निधाने मथुरायां श्वेतद्वीपे तथैव च ॥ 3:31 ॥

दृष्ट्वा ॐ [2] ॐ ।व (?) टे (?) विष्णुं मुच्यते सर्वकिल्बिषैः ।

30 *Niśvāsamukha* 3:30c-3:34b is parallel with *Śivadharmasaṅgraha* 7:41-7:44.

3:26 पञ्चाष्टकमिदन्दिव्यं] K; प --- मिदन्दि --- A; प □ मिदं दिव्यं W; पञ्चाष्टकप-
दं दिव्यं *ŚiDhaSañ* 3:26 यं गत्वा] *ŚiDhaSañ*; --- NKW 3:27 महाप्रलयस्थायी
च] NKW; प्रलयस्थायिनो दिव्या *ŚiDhaSañ* 3:27 स्रष्टानुग्रहकारकः] NK; अष्टा तु
ग्रहकारकः W; स्थित्यनुग्रहकारिणः *ŚiDhaSañ* 3:27 गच्छन्ते] NKW; गच्छन्ति *Śi-*
DhaSañ 3:27 महालये] NW, *ŚiDhaSañ*; महालयम् K 3:28 गतिस्पञ्चाष्टमीं ध्रुवम्]
conj.; गतिस्पञ्चाष्टमीं ध--- N; गतिस्पञ्चाष्टमीं □ K; गतिस्पञ्चाष्ट □ W; गतिः पञ्चाष्टकी
ध्रुवा *ŚiDhaSañ* 3:28 विद्यया संयुता ये तु] *ŚiDhaSañ*; वि ॐ द्यया ॐ ॐ ता ॐ
ॐ N; विद्यया तं प्रगायन्ते K; □ W 3:28 पिबन्ते च जलं शुभम्] K; पिबन्ते च
--- शुभम् N; □ जाल श्रन् W; पिबन्ति च शुभं जलम् *ŚiDhaSañ* 3:29 शिवसायो-
ज्यतां] NW; शिवसायुज्यतां K *ŚiDhaSañ* 3:29 सर्वावस्थापि] NW; सर्वावस्थासु K;
सर्वावस्थाश्च *ŚiDhaSañ* 3:29 गुह्यान्यान्यपि देवस्य] NW; गुह्यान्यान्यपि देवस्य K;
गुह्यायतनमीशस्य *ŚiDhaSañ* 3:29 दृष्ट्वा मुच्यन्ति किल्बिषैः] NKW; मुच्यते वीक्ष्य
किल्बिषैः *ŚiDhaSañ* 3:30 माहात्म्यं] K, *ŚiDhaSañ*; माहात्म्य NW 3:31 नित्यं]
KW, *ŚiDhaSañ*; नि ॐ N 3:31 सौकरवे] *ŚiDhaSañ*; साकरव N; □ K; □ रव W
3:31 सन्निधाने मथुरायां] *conj.*; सन्निधा ॐ मथुरायां N; सन्निधा □ K; सन्नि □ W;
मथुरायां स्थितः साक्षात् *ŚiDhaSañ* 3:31 श्वेतद्वीपे तथैव च] *ŚiDhaSañ*; श्वेतद्वीपे त
--- N; □ KW 3:32 दृष्ट्वा ---।व (?) टे (?) विष्णुं मुच्यते सर्वकिल्बिषैः] N; □ विष्णुं
मुच्यते सर्वकिल्बिषैः K; □ पा □ विष्णुं मुच्यते सर्वकिल्बिषैः W; तं दृष्ट्वा पुरुषवटे
विष्णुमुच्येत किल्बिषैः *ŚiDhaSañ*

स्थानेष्वेषु मृता यान्ति विष्णोस्तत्परमम्पदम् ॥ ३:३२ ॥

ब्रह्मस्कन्दगणेशस्य लोकपालग्रहेषु च ।

देव्यामातरयक्षेषु पिशाचोरगराक्षसाम् ॥ ३:३३ ॥

तद्भक्तास्तद्गतिं यान्ति जपहोमाद्यपूजनैः ।

अनाशकं यः कुरुते पापात्मा पापसंयुतः ॥ ३:३४ ॥

सर्वपापविनिर्मुक्तो [३] विष्णुलोकञ्च गच्छति ।

विष्णुलोकाच्च्युतश्चैष ब्राह्मणः पण्डितो भवेत् ॥ ३:३५ ॥

तेनैवाभ्यासयोगेन तच्चैवाभ्यसते पुनः ।

एवन्ते सर्वमाख्यातमुपवासविधिं शृणु ॥ ३:३६ ॥

मासे मासे तु यः कुर्यादेकरात्रमुपोषितम् ।

पञ्चगव्यं शुचिर्भूत्वा पीत्वा सान्तपनम्भवेत् ॥ ३:३७ ॥

सम्बत्सरेण शुद्धात्मा ब्रह्मलोके [४] महीयते ।

कृत्वा सान्तपनम्बान्यो द्वादशाहमभोजनम् ॥ ३:३८ ॥

तद्भूत्वा मुच्यते पापैर्विप्रत्वाच्च न हीयते ।

36 *Niśvāsamukha* 3:36c-3:37 is parallel with *Śivadharmasaṅgraha* 7:45a-7:46b.

37 Cf. *Manusmṛti* 11:213:

गोमूत्रं गोमयं क्षीरं दधि सर्पिः कुशोदकम् ।

एकरात्रोपवासश्च कृच्छ्रं सान्तपनं स्मृतम् ॥

3:32 स्थानेष्वेषु मृता यान्ति] NK; स्थानेष्वष्ट मृतो यांति W; स्थानेष्वेषु मृतो या-
यात् *ŚiDhaSañ* 3:32 विष्णोस्तत्परमम्पदम्] NKW; तद्विष्णोः परमं पदम् *ŚiDhaSañ*
3:33 गणेशस्य] NKW; गणेशानां *ŚiDhaSañ* 3:33 देव्यामातरयक्षेषु] NKW; उमा-
या मातृयक्षाणां *ŚiDhaSañ* 3:33 राक्षसाम्] NW, *ŚiDhaSañ*; राक्षसाम् K 3:34 त-
द्भक्तास्तद्गतिं] NK; तद्भक्तास्तद्गतिं W; ये भक्तास्तद्गतिं *ŚiDhaSañ* 3:34 जपहोमा-
द्यपूजनैः] NKW; जपहोमार्चनादिभिः *ŚiDhaSañ* 3:35 ब्राह्मणः] KW; ब्राह्मणः N
3:36 तच्चैवाभ्यसते] N; तथैवाभ्यसते K; त सने W 3:37 मासे मासे तु] NKW; मा-
सि मासि च *ŚiDhaSañ* 3:37 उपोषितम्] *ŚiDhaSañ*; उपोषितः NKW 3:37 सा-
न्तपनम्भवेत्] NKW; मुच्येत पातकैः *ŚiDhaSañ* 3:38 ब्रह्मलोके महीयते] conj.; ब्रह्म
--- महीयते N; ब्रह्म तस्य न हीयते K; ब्रह्म न हीयते W 3:39 तद्भूत्वा] NW;
तत्कृत्वा K

द्वादशैतानि कृत्वा वै सद्गतिम्प्राप्नुयान्नरः ॥ 3:39 ॥

एकैकम्भक्षयेद्वासन्त्रीण्यहानि जितेन्द्रियः ।

त्रिरात्रोपवसेच्चैव अतिकृच्छ्रं विशोधने ॥ 3:40 ॥

प्रतिपक्षन्तु यः कुर्यात्स स्वर्गफलभागभवेत् ।

[5] जलं क्षीरं घृतञ्चोष्णमेकैकन्तु त्र्यहम्पिबेत् ॥ 3:41 ॥

त्रिःस्रायी च विशुद्धात्मा सर्वपापविवर्जितः ।

प्राप्नुयात्स्वर्गतिं विप्रः पापात्मा च विशुध्यति ॥ 3:42 ॥

एकैकम्बर्द्धयेद्वासं शुक्ले कृष्णे च ह्रासयेत् ।

त्रिष्कालस्रायी मासन्तु चन्द्रवृद्धा व्रतञ्चरेत् ॥ 3:43 ॥

चान्द्रायणमिदं श्रेष्ठं सर्वपापापनोदनम् ।

पापी मुच्येत [6] पापेन अपापः स्वर्गगो भवेत् ॥ 3:44 ॥

अष्टावष्टौ समस्त्रीयात्पिण्डान्मध्यन्दिने स्थिते ।

40 Cf. *Manusmṛti* 11:214:

एकैकं ग्रासमस्त्रीयात् त्र्यहानि त्रीणि पूर्ववत् ।

त्र्यहं चोपवसेदन्त्यमतिकृच्छ्रं चरन्दिजः ॥

43 *Niśvāsamukha* 3:43a–3:56f is parallel with *Śivadharmasaṅgraha* 7:53a–7:67b.

43 Cf. *Manusmṛti* 11:217:

एकैकं ह्रासयेत्पिण्डं कृष्णे शुक्ले च वर्धयेत् ।

उपस्पृशंस्त्रिषवणमेतत्त्वान्द्रायणं स्मृतम् ॥

45 Cf. *Manusmṛti* 11:219:

अष्टावष्टौ समस्त्रीयात्पिण्डान्मध्यन्दिने स्थिते ।

नियतात्मा हविष्यस्य यतिचान्द्रायणं चरन् ॥

3:40 अतिकृच्छ्रं विशोधने] K; अतिकृच्छ्रविशोधने N; अतिकृच्छ्रविसोधने W 3:41

°मेकैकन्तु त्र्यहम्पिबेत्] N; °मेकैकं तु अहं पिबेत् K; °मेकैकं तु त्राहम्पिबेत् W

3:42 त्रिःस्रायी] K; त्रिस्रायी NW 3:42 स्वर्गतिं विप्रः] *em.*; सगर्गतिं विप्र NW;

स्वर्गतिं विप्र K 3:43 ग्रासं] NKW; पिण्डं *ŚiDhaSai* 3:43 त्रिष्कालस्रायी मासन्तु]

NW; त्रिकालस्रायी मासन्तु K; त्रिस्रायी मासमेकन्तु *ŚiDhaSai* 3:44 सर्वपापापनो-

दनम्] N, *ŚiDhaSai*; सर्वपापप्रणोदनम् K; सर्वपापा - नोदनम् W 3:44 मुच्येत]

K, *ŚiDhaSai*; म □ N; मुच्य □ W 3:44 अपापः] NKW; अपापी *ŚiDhaSai*

हविष्येण समायुक्तान्मुच्यते सर्वपातकैः ॥ 3:45 ॥

अपापी स्वर्गमायाति यतिचान्द्रायणेन तु ।

चतुरो भक्षयेत्पिण्डान्पूर्वा [11^r] ह्ये तु विचक्षणः ॥ 3:46 ॥

सूर्यस्यास्तमने वापि चतुरो भक्षयेत्पुनः ।

शिशुचान्द्रायणं ह्येतदुपपातकनाशनम् ॥ 3:47 ॥

«मासेनैकेन» शुद्धात्मा अपापी स्वर्गतिं व्रजेत् ।

त्रिरात्राणि तु यः कुर्यात्सर्वकालं » शुचिव्रतः ॥ 3:48 ॥

शतेनैकेन पूर्णेन मुच्यते सर्वकिल्बिषात् ।

सहस्रेण महापापान्मु [2] च्यते जपसंयुतः ॥ 3:49 ॥

अपापी स्वर्गमाप्नोति च्युतश्च धनभागभवेत् ।

एकान्तरोपवासानि द्वादशाब्दङ्करोति यः ॥ 3:50 ॥

महतो मुच्यते पापाच्छुद्धात्मा स्वर्गमाप्नुयात् ।

46 Cf. Manusmṛti 11:220:

चतुरः प्रातरश्नीयात्पिण्डान्विप्रः समाहितः ।

चतुरो ऽस्तमिते सूर्ये शिशुचान्द्रायणं स्मृतम् ॥

3:45 समायुक्तान्] N; समायुक्तो K; समायुक्तात् W; समायुक्तं ŚiDhaSañ 3:46 °मा-
याति] NKW; °माप्नोति ŚiDhaSañ 3:46 यतिचान्द्रायणेन तु] N; --- यणेन N;
यति □ यणेन W; यतिचान्द्रायणान्नरः ŚiDhaSañ 3:46 चतुरो भक्षयेत्पिण्डान्पूर्वाह्ये]
K, ŚiDhaSañ; चतुरो भ --- ह्ये N; चतुरो भक्षये □ ह्ये W 3:47 सूर्यस्यास्तमने वापि]
NK, ŚiDhaSañ; सूर्यास्यास्तमने वापि W 3:47 °द्रायणं] K^{pc}, ŚiDhaSañ; °द्रायण
N; °द्रायनं K^{ac}; चान्द्रायणा W^{pc}; चान्द्रोषणा W^{ac} 3:47 °नाशनम्] K, ŚiDha-
Sañ; °ना --- NW 3:48 मासेनैकेन] ŚiDhaSañ; --- केन NW; पापी मुच्यति K
3:48 स्वर्गतिं] K, ŚiDhaSañ; स्वर्गत N; स्वर्गतम् W 3:48 त्रिरात्राणि तु] K;
त्रिरात्रा ॐ तु N; त्रिरात्रा f ॐ W; त्रिरात्राणि च ŚiDhaSañ 3:48 कुर्यात्सर्वकालं]
ŚiDhaSañ; कु --- NW; कुर्या □ K 3:48 शुचिव्रतः] NK, ŚiDhaSañ; □ चिव्रतः W
3:49 शतेनैकेन] K, ŚiDhaSañ; श ॐ केन N; स - नैकेन W 3:49 सर्वकिल्बिषात्]
K, ŚiDhaSañ; सर्व ॐ वि --- N; स □ W 3:49 सहस्रेण महापापान्मुच्यते] em.; ---
च्यते N; □ पापान्मुच्यते KW; सहस्रेण महापापैर्मुच्यते ŚiDhaSañ 3:50 धनभागभवेत्]
NW; धनं भागभवेत् K; धनवान् भवेत् ŚiDhaSañ 3:50 °वासानि] NKW; °वासन्तु
ŚiDhaSañ

पक्षोपवासं यः कुर्याद्द्वादशाब्दान्विकल्मषः ॥ ३:५१ ॥

स स्वर्गगतिमवाप्नोति पापात्मा तु विकल्मषः ।

प्रतिवर्षन्तु यः कुर्यान्मासैकं संयते [३]न्द्रियः ॥ ३:५२ ॥

उपवासन्नरो लोके स गतिमुत्तमाम्ब्रजेत् ।

महापापाद्विशुद्धेत धनवानपि जायते ॥ ३:५३ ॥

एकान्नञ्चैव भुञ्जानो धनवाञ्जायते नरः ।

नक्ते ऽन्नम्भुञ्जते यस्तु यावज्जीवन्नरोत्तमः ।

धनधान्यसमृद्धात्मा उत्तमो जायते नरः ॥ ३:५४ ॥

अयाचितन्तु भुञ्जानो यावज्जीवं «व्रते नरः» ।

[४] मृतो देवत्वमाप्नोति पापान्मुच्यति पातकी ॥ ३:५५ ॥

मधु मान्सन्न भक्षेत व्रतमेतदनुत्तमम् ।

एवं यो वर्तते नित्यं स याति परमाङ्गतिम् ॥ ३:५६ ॥

ब्रह्मचर्यव्रतं कष्टं यश्चरेत्स्त्रीसमन्वितः ।

56 Cf. *Manusmṛti* 2:177a: वर्जयेन्मधु मांसं च ।

57 *Niśvāsamukha* 3:57–3:69 is parallel with *Śivadharmasaṅgraha* 7:69c–7:72b.

3:51 दशाब्दान्विकल्मषः] conj.; दशाब्दान्वि ॐ ल्मषः N; °दशाब्दानि नित्यशः K; °दशाब्दाद्विकल्मषः W; द्वादशाब्दं विकल्मषः *ŚiDhaSañ* 3:52 स्वर्गगतिमवाप्नोति] NKW; स्वर्गगतिमाप्नोति *ŚiDhaSañ* 3:52 प्रतिवर्षन्तु] NW, *ŚiDhaSañ*; प्रप्रतिवर्षन्तु K 3:52 यः कुर्यान्मासैकं संयतेन्द्रियः] *ŚiDhaSañ*; य --- न्द्रियः N; यः (कुर्यादुपवासं जिते)न्द्रियः K; यः कुर्यात्मा □ न्द्रियः W 3:53 गतिमुत्तमाम्] NKW; गतिश्चोत्तमां *ŚiDhaSañ* 3:53 महापापाद्विशुद्धेत] NW; महापापाद्विमुच्येत K; महत्पापं विशुद्धेत *ŚiDhaSañ* 3:53 जायते] NKW; पूजयेत् *ŚiDhaSañ* 3:54 नक्ते ऽन्नम्भुञ्जते यस्तु यावज्जीवन्नरोत्तमः] NKW; यावज्जिवं तु यो भुङ्क्ते नक्तमन्नं नरोत्तमः *ŚiDhaSañ* 3:54 धनधान्यसमृद्धात्मा] NKW; धनधान्यसमृद्धः स्याद् *ŚiDhaSañ* 3:55 यावज्जीवं] K, *ŚiDhaSañ*; यावज्जीव KW 3:55 व्रते नरः] *ŚiDhaSañ*; --- NKW 3:55 मृतो] em.; ॐ तो N; □ KW; मृते *ŚiDhaSañ* 3:55 देवत्वमाप्नोति] NK, *ŚiDhaSañ*; □ त्वमाप्नोति W 3:55 पापान्मुच्यति पातकी] K; पापान्मुच्यति पातका NW; पापान्मुच्येत पातकी *ŚiDhaSañ* 3:56 मधु मान्सन्न] NW, *ŚiDhaSañ*; □ न K 3:57 ब्रह्मचर्यव्रतं] NK; ब्रह्मच - व्रतं W; ब्रह्मचर्यं व्रतं *ŚiDhaSañ* 3:57 स्त्रीसमन्वितः] NW, *ŚiDhaSañ*; स्त्रीसमन्वितः K

इहामुत्र च सिद्धेत गतिं यास्यति चोत्तमाम् ॥ 3:57 ॥

द्रव्यस्य विद्यमानस्य निवृत्तिं कुरुतेति यः ।

स महाफलमाप्नोति [5] तच्चानन्तम्भविष्यति ॥ 3:58 ॥

मत्स्यं मान्सं सुरा सीधु राक्षसान्नमिदं स्मृतम् ।

तद्ब्राह्मणे न दातव्यं गतिमिच्छन्महात्मनाम् ॥ 3:59 ॥

देव्युवाच ।

कतरं देवमाश्रित्य उपवासफलम्महत् ।

कथं वा पूजनीयश्च कथयस्व प्रसादतः ॥ 3:60 ॥

ईश्वर उ ।

प्रतिपत्सूपवासी च ब्रह्माणम्पूजयीत यः ।

ब्रह्मणे नमो [6] मन्त्रेण उभयोरपि पक्षयोः ॥ 3:61 ॥

गन्धैः पुष्पैश्च धूपैश्च भक्ष्यभोज्यसमन्वितैः ।

अब्दमेकं समभ्यर्च्य क्रतूनां प्राप्नुयात्फलम् ॥ 3:62 ॥

अश्वमेधं राजसूयं सौवर्णञ्च गवामयम् ।

सप्तभिः सोमसंस्थैश्च नरमेधसमन्वितैः ॥ 3:63 ॥

60 *Niśvāsamukha* 3:60–3:83 is parallel with *Śivadharmasaṅgraha* 8:1a–8:25b.

3:57 इहामुत्र च सिद्धेत गतिं यास्यति] NK; इहामुत्र च सिद्धे - गतिं यास्यति W; इहैव मन्त्राः सिध्यन्ते गतिं व्रजति *ŚiDhaSaṅ* 3:58 कुरुतेति यः] NKW; कुरुते तु यः *ŚiDhaSaṅ* 3:58 स महाफलमाप्नोति] conj.; मह ऽ ति NW; महा ऽ K; स महत्फलमाप्नोति *ŚiDhaSaṅ* 3:59 तद्ब्राह्मणे न] K; तद्ब्राह्मणे न NW; तच्छाम्भवेन *ŚiDhaSaṅ* 3:59 दातव्यं] NKW; मोक्तव्यं *ŚiDhaSaṅ* 3:60 देवमाश्रित्य] K, *ŚiDhaSaṅ*; देवमाश्रित्य NW 3:60 पूजनीयश्च] KW; पूजनीयश्च N (unmetrical); पूजनीयास्ते *ŚiDhaSaṅ* 3:60 कथयस्व प्रसादतः] NKW; ब्रवीहि परमेश्वर *ŚiDhaSaṅ* 3:61 च ब्रह्माणम्पूजयीत यः] K; च ब्रह्माणम्पूजयी --- NW; तु ब्रह्माणं पूजयेन्नरः *ŚiDhaSaṅ* 3:61 ब्रह्मणे नमो] conj.; --- NKW; ब्रह्मणे नम *ŚiDhaSaṅ* 3:61 मन्त्रेण] NW; ऽ ण K; इत्येवम् *ŚiDhaSaṅ* 3:62 गन्धैः पुष्पैश्च] NK; -ऐः पुष्पैश्च W; गन्धपुष्पैश्च *ŚiDhaSaṅ* 3:62 समन्वितैः] K; समन्वितः NW; समन्वितम् *ŚiDhaSaṅ* 3:62 प्राप्नुयात्फलम्] NKW; फलमाप्नुयात् *ŚiDhaSaṅ* 3:63 सोमसंस्थैश्च] N *ŚiDhaSaṅ*; सोमसंज्ञैश्च K; सोमसं -श्च W

ब्रह्मा स्वयंभूर्विरिञ्चिः पद्मयोनिः प्रजापतिः ।

चतुर्मुखः पद्म [11^v] हस्त ओमित्येकाक्षरस्तु यः ॥ 3:64 ॥

चतुर्वेदधरः स्रष्टा गीर्वाणः परमेष्ठिनः ।

सञ्ज्ञाभिः पूजयेदेभिर्ब्रह्माणममितद्युतिम् ॥ 3:65 ॥

सम्बत्सरेण युक्तात्मा स्वर्गलोके महीयते ।

यावज्जीवन्तु कुर्वाणो ब्रह्मलोकं स गच्छति ॥ 3:66 ॥

द्वितीयायां पूजयेदग्निमाज्येनैव तु तर्पयेत् ।

वैश्वानरं जातवेदं हुतभु [2] ग्धव्यवाहनम् ॥ 3:67 ॥

देववक्त्रं सर्वभक्षं घृणी च जगदाहकम् ।

विभावसुं सप्तजिह्वं वरनामेति कीर्तितम् ॥ 3:68 ॥

प्रतिमासं समभ्यर्च्य उभयोरपि पक्षयोः ।

वर्षेणैकेन शुद्धात्मा यावज्जीवाग्निलोकता ॥ 3:69 ॥

तृतीयायां पूजयेद्यक्षमन्ध्रूपनिवेदनैः ।

3:64 ब्रह्मा स्वयंभूर्विरिञ्चिः] *ŚiDhaSañ*; ब्र ॐ व ॐ वि ॐ N; ॐ K; ब्र -- यम्भु
विरिञ्चिः W 3:64 पद्मयोनिः प्रजापतिः] *ŚiDhaSañ*; --- NK; - द्ययोनिः प्र ॐ W
3:64 चतुर्मुखः पद्महस्त] *conj.*; --- हस्त NW; ॐ K; गीर्वाणः पद्महस्तश्च *ŚiDha-*
Sañ 3:64 ओमित्येकाक्षरस्तु यः] N; ॐ क्षरस्तु यः K; हस्त उमि -काक्षरस्तु यः
W; ओमित्येकाक्षरः प्रभुः *ŚiDhaSañ* 3:65 स्रष्टा] K, *ŚiDhaSañ*; स्रष्टा N; स्रष्टा W
3:65 गीर्वाणः परमेष्ठिनः] KW; गीर्वाणः परमेष्ठिनः N; परमेष्ठी चतुर्मुखः *ŚiDhaSañ*
3:66 सम्बत्सरेण] *N^{pe}KW*; सम्बत्सरे+ण+ N 3:66 ब्रह्मलोकं स गच्छति] *NKW*;
ब्रह्मलोके महीयते *ŚiDhaSañ* 3:67 द्वितीयायां पूजयेदग्निम्] W (unmetrical); द्वि-
तीयायाम्पूजयेदग्नि --- N; ॐ K; द्वितीये पूजयेदग्निम् *ŚiDhaSañ* 3:67 आज्येनैव
तु तर्पयेत्] *ŚiDhaSañ*; --- NK; आज्येनैव तु तर्पयेत् W 3:67 वैश्वानरं जातवेदं
हुतभुग्धव्यवाहनम्] *conj.*; --- ग्धव्यवाहनम् NW; धव्यवाहनम् K; वैश्वानरो जातवेदा
हुतभुग्धव्यवाहनः *ŚiDhaSañ* 3:68 देववक्त्रं सर्वभक्षं] *NKW*; देववक्त्रः सर्वभक्षो *ŚiDha-*
Sañ 3:68 जगदाहकम्] N; जगता ॐ म् K; जग ॐ म् W; जगदाहकः *ŚiDhaSañ*
3:68 विभावसुं सप्तजिह्वं] *NKW*; विभावसुः सप्तजिह्वो *ŚiDhaSañ* 3:69 उभयोरपि
पक्षयोः] *NKW*; पक्षयोरुभयोरपि *ŚiDhaSañ* 3:69 यावज्जीवाग्निलोकता] *NKW*;
स गच्छेदग्निनिलोकताम् *ŚiDhaSañ* 3:70 तृतीयायां पूजयेद्यक्षम्] *NKW* (unmetrical);
तृतीये पूजयेद्यक्षं *ŚiDhaSañ*

उभाभ्यामपि पक्षाभ्यां यावदब्दं भवेदिह ॥ 3:70 ॥

[3] धनन्दास्यति यक्षो हि भक्तियुक्तं सुपूजितः ।
यावज्जीवं प्रकुर्वाणो धनदस्य पदम्ब्रजेत् ॥ 3:71 ॥

धनदश्च यक्षपतिर्वित्तेशो निधिपालकः ।
राक्षसाधिपतिश्चैव पिङ्गलाक्षो विमानगः ॥ 3:72 ॥

रुद्रसखा कुबेरश्च पौलस्त्यकुलनन्दनः ।
लोकपालेश्वरश्चैव यक्षेन्द्रः परिकीर्तितः ॥ 3:73 ॥

अब्दं पूजयते यस्तु यक्षम्भक्तिसमन्वितः ।
धनधान्यसमृद्धश्च यावज्जीवेन यक्षराट् ॥ 3:74 ॥

गणेशम्पूजयेद्यस्तु गन्धपुष्पसमन्वितः ।
भक्षभोज्यसमाकीर्णश्चतुर्थ्युभयपक्षयोः ॥ 3:75 ॥

अब्देनैकेन शुद्धात्मा यावज्जीवे गणोत्तमः ।
विनायकैर्नाभिभूयेद्यो ऽर्चयेत गणाधिपम् ॥ 3:76 ॥

[5] विघ्नेश्वरं गणपतिमेकदन्तङ्गजाननम् ।

3:70 उभाभ्यामपि पक्षाभ्यां] *ŚiDhaSañ*; उभामपि पक्षाभ्या N; उभाभ्यामपि पक्षाभ्या
= K; उभामपि पक्षाभ्यां W 3:70 यावदब्दं भवेदिह] *ŚiDhaSañ*; --- NK; याव □
W 3:71 धनन्दास्यति यक्षो हि भक्तियुक्तं सुपूजितः] NK; □ स्येति यक्षो हि भक्तियुक्तं
सुपूजितः W; धनन्दास्यन्ति यक्षा हि धनदाद्याः सुपूजिताः *ŚiDhaSañ* 3:71 यावज्जी-
वं प्रकुर्वाणो] NKW; यावज्जीवन्तु कुर्वाणो *ŚiDhaSañ* 3:72 धनदश्च यक्षपतिर्वित्तेशो]
NW; धनदश्च यक्षपति वित्तेशो K; धनदो यक्षराजश्च वित्तेशो *ŚiDhaSañ* 3:73 रु-
द्रसखा] K; रुद्र = खा N; रुद्र -खा W; रुद्रसखः *ŚiDhaSañ* 3:73 पौलस्त्य°]
K, *ŚiDhaSañ*; पौलस् = N; पौलष्टि° W 3:73 परिकीर्तितः] KW, *ŚiDhaSañ*; प-
रिकीर्त्ति --- N 3:74 अब्दं पूजयते यस्तु] conj.; --- त यस्तु N; □ पूजयते यस्तु K;
□ यस्तु W; अब्दन्तु पूजयेद्यस्तु *ŚiDhaSañ* 3:74 °समन्वितः] NKW; °समाश्रितः
ŚiDhaSañ 3:74 धनधान्यसमृद्धश्च यावज्जीवेन यक्षराट्] NK; वैरधा - समृद्धश्च याव-
ज्जीवेन यक्षराट् W; धनधान्यसमृद्धस्तु यावज्जीवं स यक्षराट् *ŚiDhaSañ* 3:75 भक्ष°]
N; भक्ष्य° KW *ŚiDhaSañ* 3:76 यावज्जीवे गणोत्तमः] conj.; यावज्जीवे गणोत्तमम्
NW; यावज्जीवं; गणा+धि+पम् K; स याति गणमन्दिरम् *ŚiDhaSañ* 3:76 वि-
नायकैर्नाभिभूयेद्यो ऽर्चयेत गणाधिपम्] NKW; विघ्नेश्च नाभिभूयेत यो ऽर्चयेद्गणनायकम्
ŚiDhaSañ 3:77 विघ्नेश्वरं गण°] *ŚiDhaSañ*; --- ण° N; (गणेश्वरं) गण° K; □
श्वरङ्गण° W 3:77 गजाननम्] N^{pe}KW, *ŚiDhaSañ*; +ग+जाननम् N

गजकर्णन्तथा त्र्यक्षन्नागयज्ञोपवीतिनम् ॥ ३:७७ ॥

चतुर्भुजश्च धूम्राक्षं वज्रतुण्डं विनायकम् ।
महोदरश्च सञ्ज्ञाभिस्साधकः संयतेन्द्रियः ॥ ३:७८ ॥

मोदकैर्लङ्घुकैश्चैव मूलकैर्वापि शोभनैः ।
न तस्य दुर्लभं किञ्चित्पूजयेद्यो गणाधिपम् ॥ ३:७९ ॥

पञ्च [६] म्यां पूजयेन्नागान्पुष्पैः सुरभिःशोभनैः ।
धूपैश्चैव सुगन्धैस्तु गुडक्षीरसपायसैः ॥ ३:८० ॥

पुष्पैः शर्करमध्वाभिरुभयोरपि पक्षयोः ।
सम्बत्सरेण कामानि लभते «कांक्षितानि» तु ।
यावज्जीवं समभ्यर्च्य नागलोकमवाप्नुयात् ॥ ३:८१ ॥

स्कन्दं षष्ठ्यां पूजयेत्तु [१२^r] उपवाससमन्वितः ।
गन्धपुष्पसधूपेन भक्षभोज्येन संयुतः ॥ ३:८२ ॥

उभाभ्यामपि पक्षाभ्याम्पूजयित्वा समाहितः ।
स्कन्दं विशाखन्त्रिवर्णं उमानन्दाग्निगर्भजम् ॥ ३:८३ ॥

३:७७ °यज्ञोपवीतिनम्] K, ŚiDhaSañ; °यज्ञोपवीतिनम् N; °यज्ञोपवीतिनम् W ३:७८ वज्रतुण्डं] NKW; वक्रशुण्डम् ŚiDhaSañ ३:७९ वापि] NKW; चापि ŚiDhaSañ ३:७९ गणाधिपम्] KW, ŚiDhaSañ; गणाधि --- N ३:८० पञ्चम्याम्] KW, ŚiDhaSañ; --- म् N ३:८० धूपैश्चैव सुगन्धैस्तु गुडक्षीरसपायसैः] NW; धूपैश्चैव सुगन्धैश्च गुडक्षीरसपायसैः K; धूपैः सुरभिगन्धैश्च गुडक्षीरैः सपायसैः ŚiDhaSañ ३:८१ पुष्पैः शर्करमध्वाभिरुभयो-रपि पक्षयोः] conj.; पुष्पैः शर्करमध्वाभिरुभयोरपि पक्षयोः N; शर्करगन्धामैरुभयोरपि पक्षयोः K; शर्करमध्वाभिरुभयोरपि पक्षयोः W; शर्करामधुपुष्पैश्च पक्षयोरुभयोरपि ŚiDhaSañ ३:८१ सम्बत्सरेण कामानि लभते कांक्षितानि तु] ŚiDhaSañ; सम्बत्सरेण कामा --- ि लभते --- ि तु N; सम्बत्सरेण कामानिर्लभते □ K; सम्बत्सरेण कामानि लभते □ W ३:८२ स्कन्दं षष्ठ्यां पूजयेत्तु] K; --- NW; स्कन्दं षष्ठ्यां तु संपूज्य ŚiDhaSañ ३:८२ उपवास°] KW, ŚiDhaSañ; ° पवास° N ३:८२ °सधूपेन भक्ष°] NW; °सुधूपेन भक्ष्य° KŚiDhaSañ ३:८३ स्कन्दं विशाखन्त्रिवर्णं उमानन्दाग्निगर्भजम्] em.; स्कन्दं विशाखन्त्रिवर्णं उमानन्दाग्निगर्भजम् N; स्कन्दं विशाखं □ उमानन्दाग्निगर्भजम् K; स्कन्दं विशाखन्त्रिवर्णं उमानन्दाग्निगर्भजम् W; स्कन्दो विशाखः क्रोञ्चारिरुमानन्दो ऽग्निगर्भजः ŚiDhaSañ

गङ्गागर्भं शरद्गर्भकृतिकासुतमेव च ।

षण्मुखं शक्तिहस्तञ्च मयूरवरवाहनम् ॥ ३:८४ ॥

पञ्चछटङ्कुमारञ्च पूज [(((येन्नाम)))] भिः शुभैः ।

[२] प्रतिमासन्तु युक्तात्मा मार्गशीर्षे समाहितः ॥ ३:८५ ॥

सर्वकामानवाप्नोति वर्षेणैकेन मानवः ।

यावज्जीवं समभ्यर्च्य स्कन्दसायोज्यमाप्नुयात् ॥ ३:८६ ॥

सप्तम्याम्मार्गशीर्षादौ चादित्यं यस्तु पूजयेत् ।

उपवासेन युक्तात्मा पुष्पधूपविलेपनैः ॥ ३:८७ ॥

भक्षभोज्यैश्च बहुभिस्तथा होमजपादिभिः ।

संवत्सरे [३] ण शुद्धात्मा अपापी काममुत्तमम् ॥ ३:८८ ॥

सूर्यलोकं व्रजत्येष यावज्जीवन्तु पूजनात् ।

84 Cf. *Śivadharmasaṅgraha* 8:25c–8:26b:

नैगमेशो महासेनस्त्रिवर्णः कृतिकासुतः ॥

पञ्चशिखः कुमारश्च देवसेनापतिर्गुहः ।

84 *Niśvāsamukha* 3:84cd is parallel with *Śivadharmasaṅgraha* 8:26cd.

85 *Niśvāsamukha* 3:85ab is parallel with *Śivadharmasaṅgraha* 8:26ab.

85 Cf. *Śivadharmasaṅgraha* 8:27ab: नामभिः पूजयेदेभिः संयतो मार्गशीर्षतः ।

86 *Niśvāsamukha* 3:86ab is parallel with *Śivadharmasaṅgraha* 8:27cd.

86 *Niśvāsamukha* 3:86c–3:151 is parallel with *Śivadharmasaṅgraha* 8:28c–8:93.

3:84 षण्मुखं शक्तिहस्तञ्च] NK; षण्मुखशक्तिहस्तञ्च W; षड्मुखः शक्तिहस्तश्च *ŚiDhaSai* 3:84 मयूरवरवाहनम्] K; मयूर --- वाहनम् NW; मयूरवरवाहनः *ŚiDhaSai* 3:85 पञ्चछटङ्कुमारञ्च पूजयेन्नामभिः शुभैः] conj.; पञ्चछटङ्कुमारञ्च पूज N; पञ्चछटङ्कुमारञ्च पूजयेन्नाम K; पञ्चछटङ्कुमारञ्च पूजयेन्नाम W; पञ्चछटः कुमारश्च देवसेनापतिर्गुहः *ŚiDhaSai* 3:86 स्कन्दसायोज्यमाप्नुयात्] NW; स्कन्दसायुज्यमाप्नुयात् K; स्कन्दसायुज्यतां व्रजेत् *ŚiDhaSai* 3:87 चादित्यं यस्तु पूजयेत्] NKW; भास्करं पूजयेच्छुचिः *ŚiDhaSai* 3:88 भक्षं] NW; भक्ष्यं *KŚiDhaSai* 3:88 होमजपादिभिः] KW, *ŚiDhaSai*; होमजपादिभि --- N 3:88 संवत्सरेण] K, *ŚiDhaSai*; --- ण N; □ रेण W 3:88 अपापी] NKW; निर्मलः *ŚiDhaSai* 3:89 व्रजत्येष यावज्जीवन्तु पूजनात्] NKW; व्रजत्याशु यावज्जीवं प्रपूजनात् *ŚiDhaSai*

दधि प्राश्य विशुद्धात्मा नरमेधफलं लभेत् ॥ 3:96 ॥

हरच्चैत्रे तु सम्पूज्य कृष्णाष्टम्यामुपोषितः ।

आज्यं प्राश्य शुचिर्भूत्वा [6] राजसूयफलं लभेत् ॥ 3:97 ॥

वैशाखे तु शिवं पूज्य उपवासी कुशोदकम् ।

प्राशयित्वा जितात्मासौ सौत्रामणिफलं लभेत् ॥ 3:98 ॥

भवं ज्येष्ठे तु संपूज्य उपवासी शुचिर्नरः ।

प्राश्य शृङ्गोदकं गोस्तु सर्वयज्ञफलं [12^v] लभेत् ॥ 3:99 ॥

आषाढे नीलकण्ठश्च कृष्णाष्टम्यां समर्चयेत् ।

शङ्खस्यापं स पीत्वा तु गोमेधस्य फलं लभेत् ॥ 3:100 ॥

पिङ्गलं श्रावणे पूज्य कृष्णाष्टम्यामुपोषितः ।

सिद्धार्थमुदकम्पीत्वा कन्यादानफलं लभेत् ॥ 3:101 ॥

मासे भाद्रपदे रुद्रं पूजयित्वा उपोषितः ।

यवोदकम्प्राशयित्वा रुद्रलोके महीयते ॥ 3:102 ॥

ईशानञ्चैत्रिण्ये मासे कृष्णाष्टम्यां तु [2] पूजयेत् ।

तिलोदकं प्राशयित्वा बहुरुग्मफलं लभेत् ॥ 3:103 ॥

3:96 प्राश्य] N, *ŚiDhaSañ*; चास्य K (there is a correction sign above the word); प्रा-
स्य W 3:96 नरमेधफलं लभेत्] NKW; नृमेधफलमाप्नुयात् *ŚiDhaSañ* 3:97 आज्यं
प्राश्य शुचिर्भूत्वा] K, *ŚiDhaSañ*; ॐ ॐ म्प्राश्य --- N; ॐ भूत्वा W 3:98 वैशाखे]
KW, *ŚiDhaSañ*; --- N 3:98 कुशोदकम्] K, *ŚiDhaSañ*; ॐ शोदकम् N; - सोद-
कम् W 3:98 जितात्मासौ] NKW; जितक्रोधः *ŚiDhaSañ* 3:99 उपवासी शुचिर्नरः]
NKW; सोपवासी शुचिव्रतः *ŚiDhaSañ* 3:99 शृङ्गोदकं गोस्तु] *ŚiDhaSañ*; शृङ्गोदकं
गोस्तु NW (unmetrical); शृङ्गोदकं यस्तु K 3:99 लभेत्] *ŚiDhaSañ*; --- NK; लभेत्
ॐ वेत् W 3:100 आषाढे नीलकण्ठश्च] KW; --- षाढे नीलकण्ठश्च; आषाढे नीलकण्ठन्तु
ŚiDhaSañ 3:100 कृष्णाष्टम्यां] KW, *ŚiDhaSañ*; कृष्ण --- म्यां K 3:100 शङ्खस्यापं
स पीत्वा तु] em.; ॐ ख ॐ ॐ पं सी त्वा N; ॐ पीत्वां तु K; ॐ तु W; शङ्खस्यापस्ततः
पीत्वा *ŚiDhaSañ* 3:100 गोमेधस्य फलं लभेत्] NKW; गोसहस्रफलं भवेत् *ŚiDhaSañ*
3:102 उपोषितः] NKW; ह्युपोषितः *ŚiDhaSañ* 3:103 ईशानञ्चात्रिण्ये] *ŚiDhaSañ*; ई
(?) --- N; ॐ K; ईशाना ॐ से W 3:103 कृष्णाष्टम्यां तु] W, *ŚiDhaSañ*; --- न्तु N;
ॐ K 3:103 बहुरुग्मफलं] conj.; बहुरुग्मफलं NKW; बहुसौवर्गिकं *ŚiDhaSañ*

उग्रन्तु कार्तिके मासे कृष्णाष्टम्यामुपोषितः ।
सुवर्णमुदकं पीत्वा गाणापत्यमवाप्नुयात् ॥ ३:१०४ ॥

सम्बत्सरन्ततः कृत्वा इष्टकामांल्लभेन्नरः ।
अकामतः ऋतुफलं गाणापत्यञ्च कामतः ॥ ३:१०५ ॥

उभाभ्यामपि पक्षाभ्यां विधिरेष [३] प्रकीर्तितः ।
नवम्यां सम्प्रवक्ष्यामि महादेव्यास्तु पूजनम् ॥ ३:१०६ ॥

उपवासेन संयुक्तः पूजयेन्नामभिः शुभैः ।
उमा कात्यायिनी देवी दुर्गा रुद्रा सुभद्रिका ॥ ३:१०७ ॥

कालरात्री महागौरी रेवती भूतनायिका ।
आर्या प्रकृतिरूपा च गणानाञ्चैव नायिका ॥ ३:१०८ ॥

नामभिः पूजयेदेभिः पक्षयो [४] रुभयोरपि ।
गन्धैः पुष्पैश्च धूपैश्च वस्त्रालङ्कारभूषणैः ॥ ३:१०९ ॥

नैवेद्यैश्चोपहारैश्च कन्दमूलफलैस्तथा ।
प्राशनैश्च विचित्रैश्च वरदाम्पूजयेत्सदा ॥ ३:११० ॥

उदकं कुसुमम्प्राश्य सक्तुं लाजां सधानकाम् ।
कृसराञ्च पयो मूलं फलम्पर्णन्तथैव च ॥ ३:१११ ॥

३:१०४ सुवर्णमुदकं] KW; सुवर्णमुदकम् N; सौवर्णमुदकं *ŚiDhaSañ* ३:१०४ गाणापत्य°] NW, *ŚiDhaSañ*; गाणपत्य° K ३:१०५ इष्टकामांल्लभेन्नरः] *em.*; इष्टकामांल्लभेन्नरः NW; इष्टकामां लभेन्नरः K; इष्टकामांल्लभेत सः *ŚiDhaSañ* ३:१०५ अकामतः ऋ (तुफलं)] K; अकामतः ऋ ॐ ॐ इ N; अकामतः ॐ इ W; भवेत्कृतुफलं कामाद् *ŚiDhaSañ* ३:१०५ गाणापत्यञ्च कामतः] NW; गाणपत्यं तु कामतः K; गाणापत्यमकामतः *ŚiDhaSañ* ३:१०६ पक्षाभ्यां] K, *ŚiDhaSañ*; पक्षाभ् ॐ N; पक्षाभ्या W ३:१०६ विधिरेष] *ŚiDhaSañ*; --- N; ॐ रेष KW ३:१०६ महादेव्यास्तु पूजनम्] NKW; महादेव्याः प्रपूजनम् *ŚiDhaSañ* ३:१०७ सुभद्रिका] NW, *ŚiDhaSañ*; सुनन्दिक K ३:१०८ कालरात्री म°] NW, *ŚiDhaSañ*; कालरात्रिर्म° K ३:१०८ आर्या] N, *ŚiDhaSañ*; आद्या K; आया W ३:१०९ पक्षयोरुभयोरपि] K, *ŚiDhaSañ*; --- रुभयोरपि N; ॐ योरपि W ३:१०९ गन्धैः पुष्पैश्च धूपैश्च] NKW; पुष्पैर्धूपैश्च गन्धैश्च *ŚiDhaSañ* ३:११० कन्द°] K, *ŚiDhaSañ*; स्कन्द° NW ३:१११ सक्तुं लाजां] NK; सक्तुं लाजं W; सक्तुलाजं *ŚiDhaSañ* ३:१११ कृसराञ्च] NW *ŚiDhaSañ*; कृशराञ्च K

शाकानि च तिलाञ्चैव तिलानां च खलि [5] न्तथा ।

मुद्गानि च समश्नीयात्तथा चैव निरञ्चता ॥ 3:112 ॥

प्राशयित्वा तथैतानि सर्वकामानवाप्नुयात् ।

आर्द्रकम्प्राशयित्वा तु शुक्लभोजी निशाक्षये ॥ 3:113 ॥

लभते सर्वकामांस्तु नवमीनवमोषितः ।

मरिचप्राशनं कृत्वा नवमीनव यो ऽर्चयेत् ॥ 3:114 ॥

सर्वकामानवाप्नोति देवी च वरदा «भवेत्» ।

[6] कुशप्रस्तरणशायी पञ्चगव्यकृताशनः ॥ 3:115 ॥

नवमीस्तु नव पूज्य देवी दद्याद्बरोत्तमम् ।

यमन्दशम्यां सम्पूज्य [13^r] मासि मार्गशिरे शुभे ॥ 3:116 ॥

पुष्पैर्गन्धैश्च धूपैश्च भक्षभोज्यसमन्वितैः ।

यमाय धर्मराजाय मृत्यवे चान्तकाय च ॥ 3:117 ॥

वैवस्वताय कालाय सर्वलोकक्षयाय च ।

उग्रदण्डधृते नित्यं महिषासनयायिने ॥ 3:118 ॥

3:112 तिलाञ्चैव] N; तिलाञ्चैव K; तिलां चैव W; फलञ्चैव *ŚiDhaSañ* 3:112 तिला-
नां च] W, *ŚiDhaSañ*; तिलाना --- NK 3:112 खलिनन्तथा] *ŚiDhaSañ*; --- न्तथा
N; □ लिस्तथा K; □ लिनन्तथा W 3:112 निरञ्चता] N, *ŚiDhaSañ*; निरञ्चता K;
निरसुता W 3:113 तथैतानि] NW, *ŚiDhaSañ*; तथौतानि K 3:113 शुक्लभोजी] N,
ŚiDhaSañ; शुक्लभोजी K; शुक्लत्पैजी (?) W 3:113 निशाक्षये] NK^{pe}W; निशात्यये
K^{ac}; तथा पुनः *ŚiDhaSañ* 3:114 नवमोषितः] NKW; नवमुपोषितः *ŚiDhaSañ*
3:114 मरिचप्राशनं] NK (unmetrical); मरिचप्रासनं W (unmetrical); मरिचं प्राशनं
ŚiDhaSañ 3:115 वरदा भवेत्] *ŚiDhaSañ*; --- N; वरदा □ KW 3:115 कुश-
प्रस्तरणशायी] N; कुशप्रस्तरणे शायी K; कुशप्रस्तरणसोयी W; कुशप्रस्तरशायी च
ŚiDhaSañ 3:116 नवमीस्तु नव पूज्य] N; नवम्या (?) तु नव पूज्य K^{pe}W; नवमी
तु नव पूज्य K^{ac}; नवमीं नव संपूज्य *ŚiDhaSañ* 3:116 वरोत्तमम्] K, *ŚiDhaSañ*;
वरोत्तमाम् NW 3:116 मासि मार्गशिरे शुभे] K; --- शिरे शुभे N; □ र्गशिरे शुभे
W; मासे वै मार्गशीर्षके *ŚiDhaSañ* 3:117 भक्षभोज्यसमन्वितैः] K, *ŚiDhaSañ*; भ-
क्षभोज्यसमन्वितः N; भक्षभोज्यासमन्वितैः W 3:117 धर्मराजाय] KW, *ŚiDhaSañ*;
धर्मराय N 3:117 चान्तकाय च] N, *ŚiDhaSañ*; चान्तकाय K; चोत्तमाय च W
3:118 उग्रदण्डधृते नित्यं] NW; उग्रदण्डधृते नित्यं K; उग्रदण्डोग्रहस्ताय *ŚiDhaSañ*

शासित्रे च नमस्तुभ्यं नरकाधिपते नमः ।
नामभिः पूजयेदेभिस्तर्पयेच्च «तिलोदकैः» ॥ ३:११९ ॥

«उभाभ्यामपि» [२] पक्षाभ्यामब्दमेकं सुयन्त्रितः ।
मुच्यते सर्वपापैस्तु न दुःखं नरकोद्ववम् ॥ ३:१२० ॥

यावज्जीवाच्चनङ्कृत्वा स गच्छेत्परमाङ्गतिम् ।
एकादश्यान्तु यो धर्मम्पूजयेत शुचिव्रतः ॥ ३:१२१ ॥

गन्धैः पुष्पैश्च धूपैश्च भक्षैर्नानाविधैस्तथा ।
धर्मस्सत्यन्दया क्षान्तिः शौचमाचारमेव च ॥ ३:१२२ ॥

अहिंसा च अदम्भश्च रक्षा लोकस्य [३] साक्षिणे ।
वृषभाय नमस्तुभ्यमदृष्टाय नमो नमः ॥ ३:१२३ ॥

नामभिः पूजयेदेभिर्धर्मं सत्यं पराक्रमम् ।
उभयोः पक्षयोश्चैव वर्षमेकं सुयन्त्रितः ॥ ३:१२४ ॥

याम्यदुःखैर्विमुक्तस्तु जायते पृथिवीश्वरः ।
यावज्जीवं समर्चन्तन्तर्पयंश्च तिलोदकैः ॥ ३:१२५ ॥

उत्तमाङ्गतिमाप्नोति «याङ्गत्वा न निवर्त्तते» ।
«केशवं» [४] पूजयित्वा तु मासे मार्गशिरे नरः ॥ ३:१२६ ॥

३:११९ नरकाधिपते नमः] W; नरकाधि --- NW; नरकाधिपतये *ŚiDhaSañ* (unmetrical) ३:११९ नामभिः] *ŚiDhaSañ*; --- NK; नामादैः W ३:११९ पूजयेदेभिस्तर्पये-
च्च] W, *ŚiDhaSañ*; पूजयेदे --- N; □ K ३:११९ तिलोदकैः] *ŚiDhaSañ*; --- NKW
३:१२० उभाभ्यामपि] *ŚiDhaSañ*; --- NK; □ पि W ३:१२० दुःखं] NW, *ŚiDhaSañ*;
दुःखं K ३:१२१ परमाङ्गतिम्] NW, *ŚiDhaSañ*; परमागतिम् K ३:१२२ गन्धैः पुष्पै-
श्च धूपैश्च] NKW; गन्धैर्धूपैश्च पुष्पैश्च *ŚiDhaSañ* ३:१२२ भक्षैर्नाना°] NW, *ŚiDhaSañ*;
भक्ष्यैर्नाना° K ३:१२२ धर्मस्स°] NW, *ŚiDhaSañ*; धर्मं स° K ३:१२३ अहिंसा च
अदम्भश्च रक्षा लोकस्य साक्षिणे] conj.; --- साक्षिणे N; अहिंसा च □ स्य साक्षिणे K;
अहिंसा च □ स्य साक्षिणा W; अहिंसा चाप्यदम्भश्च रक्षा लोकस्य साक्षिणे *ŚiDhaSañ*
३:१२४ धर्मं सत्यं पराक्रमम्] N, *ŚiDhaSañ*; धर्मसत्यपराक्रमम् KW ३:१२५ सम-
र्चन्तन्तर्पयंश्च] N; समर्चन्तत् KW; समभ्यर्च्य तर्पयेच्च *ŚiDhaSañ* ३:१२६ याङ्गत्वा न
निवर्त्तते] *ŚiDhaSañ*; --- NK; □ निव □ W ३:१२६ केशवं पूजयित्वा तु] *ŚiDhaSañ*;
--- त्वा तु N; □ K; □ पित्वा तु W ३:१२६ मासे मार्गशिरे नरः] NW; मार्गशिरे
नरः K^{pc}; मासे मार्गशिरे शुभे K^{ac}; मार्गशीर्षे नरोत्तमः *ŚiDhaSañ*

द्वादश्याम्प्राश्य गोमूत्रमग्निष्टोमफलं लभेत् ।
पुष्ये नारायणम्पूज्य द्वादश्यां तु उपोषितः ॥ ३:१२७ ॥

फलञ्चैवाग्निष्टोमस्य कृत्वा गोमयभक्षणम् ।
माधवं माघमासे तु द्वादश्यान्तु उपोषितः ॥ ३:१२८ ॥

पूजयित्वा पयः प्राश्य उक्थ्यमेधफलं लभेत् ।
गोविन्दं फाल्गुने ऽभ्यर्च्य द्वादश्यां तु [५] उपोषितः ॥ ३:१२९ ॥

षोडशीफलमाप्नोति कृत्वा तु दधिभक्षणम् ।
चैत्रे विष्णुं समभ्यर्च्य द्वादश्यान्तु उपोषितः ॥ ३:१३० ॥

आज्यं वै प्राशयित्वा तु वाजपेयफलं लभेत् ।
उपोषितस्तु वैशाखे पूजयेन्मधुसूदनम् ॥ ३:१३१ ॥

कुशाम्बु प्राश्य द्वादश्यां «अतिरात्रफलं लभेत्» ।
ज्येष्ठे त्रिविक्रमं पूज्य द्वादश्यान्तु उपोषितः ॥ ३:१३२ ॥

[६] «तिलोदकं प्राशयित्वा» आप्तोर्यामफलं लभेत् ।
आषाढे वामनम्पूज्य द्वादश्यां सुसमाहितः ॥ ३:१३३ ॥

फलं प्राश्य विशुद्धात्मा अश्वमेधफलं लभेत् ।

३:१२७ पुष्ये] KW, ŚiDhaSañ; पुष्ये N ३:१२७ द्वादश्यां तु उपोषितः] NKW; द्वादश्यामुपवासितः ŚiDhaSañ ३:१२८ फलञ्चैवाग्निष्टोमस्य] NK; फलञ्चैवाग्निष्टोमस्य W; ज्योतिष्टोमफलन्तस्य ŚiDhaSañ ३:१२८ द्वादश्यान्तु उपोषितः] NKW; द्वादश्यां समुपोषितः ŚiDhaSañ ३:१२९ उक्थ्यमेधफलं लभेत्] conj.; उक् = मेधफलं --- N; उक्थ्यमेधफलं लभेत् K; उक्थ्यमेधफलं □ W; अश्वमेधफलं लभेत् ŚiDhaSañ ३:१२९ गोविन्दं फाल्गुने ऽभ्यर्च्य द्वादश्यां तु उपोषितः] conj.; --- पोषितः N; □ उपोषितः K; □ W; गोविन्दं फाल्गुने ऽभ्यर्च्य द्वादश्यामुपवासितः ŚiDhaSañ ३:१३० द्वादश्यान्तु उपोषितः] NKW; द्वादश्यां समुपोषितः ŚiDhaSañ ३:१३२ कुशाम्बु प्राश्य द्वादश्यां] K; कुशाम् = N; कुशाम्बु प्राश्य द्वादश्यां W; द्वादश्यां प्राश्य दर्भोदम् ŚiDhaSañ ३:१३२ अतिरात्रफलं लभेत्] ŚiDhaSañ; --- NKW ३:१३२ ज्येष्ठे त्रिविक्रमं पूज्य द्वादश्यान्तु उपोषितः] conj.; ज्येष्ठे त्रिविक्रमं पूज्य द्वादश्यामुपवासितः ŚiDhaSañ; --- NKW ३:१३३ तिलोदकं प्राशयित्वा] ŚiDhaSañ; --- f = r N; □ KW ३:१३३ आप्तोर्यामफलं लभेत्] ŚiDhaSañ; आप्तोर्यामफलं लभेत् N; □ फलं K; आप्तोर्यामफलं W ३:१३३ सुसमाहितः] NKW; उपवासितः ŚiDhaSañ ३:१३४ प्राश्य] ŚiDhaSañ; प्राप्य NKW

श्रावणे श्रीधरम्पूज्य द्वादश्यां तु उपोषितः ॥ ३:१३४ ॥

«पर्णं प्राश्य विशुद्धात्मा राजसूयफलं लभेत् ।

तथा भाद्रे हृषीकेशं संपूज्य विधिवद्बुधः ॥ ३:१३५ ॥

गवामयस्य [१३^v] यज्ञस्य ततः »फलमवाप्नुयात् ।

मासे त्वाश्वयुजे देवं पद्मनाभन्तु पूजयेत् ॥ ३:१३६ ॥

नरमेधस्य यज्ञस्य फलं लभति मानवः ।

«दामोदरन्तु संपूज्य कार्तिके मासि यो नरः ॥ ३:१३७ ॥

उपोषितस्तु द्वादश्यां बहुसौवर्णिकं फलम् ।

सम्बत्सरन्तु संपूज्य सर्वकामानवाप्नुयात् ॥ ३:१३८ ॥

अपापी क्रतुमाप्नोति पापात्मा» [२] मुच्यते नशात् ।

यावज्जीवं समभ्यर्च्य पुष्पैर्गन्धैः सुगन्धकैः ॥ ३:१३९ ॥

भक्ष्यभोज्यैश्च धूपैश्च च्छत्रध्वजवितानकैः ।

हेमजैर्भूषणैर्द्विवैर्मणिरत्नविचित्रकैः ॥ ३:१४० ॥

वस्त्रैः पूजां विचित्राञ्च कृत्वा विष्णुपदम्रजेत् ।

अनङ्गन्तु त्रयोदश्यां पूजयेद्यो विधानवित् ॥ ३:१४१ ॥

भक्ष्यभोज्यान्नपानैश्च गन्धधूपस्रगादिभिः ।

३:१३४ तु उपोषितः] NKW; समुपोषितः *ŚiDhaSañ* ३:१३५ पर्णं प्राश्य विशुद्धात्मा राज-
सूयफलं लभेत्] *ŚiDhaSañ*; --- NKW ३:१३५ तथा भाद्रे हृषीकेशं संपूज्य विधिवद्बुधः]
ŚiDhaSañ; --- NKW ३:१३६ गवामयस्य यज्ञस्य ततः फलमवाप्नुयात्] *ŚiDhaSañ*; ---
नुयात् N; □ माप्नुयात् K; □ तु फलमवाप्नुत् W ३:१३६ मासे त्वाश्वयुजे देवं पद्मनाभन्तु
पूजयेत्] NK; मासत्वं □ पूजयेत् W; मासे चाश्वयुजे देवं पद्मनाभन्तु पूजयेत् *ŚiDhaSañ*
३:१३७ नरमेधस्य यज्ञस्य फलं लभति मानवः] N, *ŚiDhaSañ*; नरमेधस्य □ K; □ W
३:१३७ दामोदरन्तु संपूज्य कार्तिके मासि यो नरः] *ŚiDhaSañ*; --- न्तु पूजयेत्? का ि ---
N; □ KW ३:१३८ उपोषितस्तु द्वादश्यां बहुसौवर्णिकं फलम्] *ŚiDhaSañ*; --- NKW
३:१३८ सम्बत्सरन्तु संपूज्य सर्वकामानवाप्नुयात्] *ŚiDhaSañ*; --- NKW ३:१३९ अपापी
क्रतुमाप्नोति पापात्मा] *ŚiDhaSañ*; --- NKW ३:१३९ मुच्यते नशात्] N; मुच्यते
नसात् K; अच्यते रसात् W; मुच्यते ऽहसा *ŚiDhaSañ* ३:१४१ विचित्राञ्च] NW;
विचित्राञ्च K; विचित्रैश्च *ŚiDhaSañ* ३:१४१ त्रयोदश्यां पूजयेद्यो विधानवित्] *ŚiDha*-
Sañ; त्र --- N; त्रयोदश्यां पू □ K; त्रयोदश्यां □ W ३:१४२ भक्ष्यभोज्यान्नपानैश्च
गन्धधूपस्रगादिभिः] *ŚiDhaSañ*; --- पस्रगादिभिः N; □ धूपस्रगादिभिः KW

अनङ्गम्मन्मथं काममीश्वरम्मोहनन्तथा ॥ ३:१४२ ॥

पञ्चबाणन्धनुर्हस्तमुन्मादञ्च वशंकरम् ।
रतिप्रियम्प्रीतिकरं हृदयस्यापहारिणम् ॥ ३:१४३ ॥

नामभिः पूजयेदेभिः कामदेवम्महाबलम् ।
मासे मार्गशिरस्यादौ यावत्कार्तिकमेव च ॥ ३:१४४ ॥

«सौभाग्यं धनधान्यञ्च पुत्रदारा »भ[४]वन्ति च ।
कामदेवस्य सायोज्यं यावज्जीवस्य पूजनात् ॥ ३:१४५ ॥

चतुर्दश्याम्पुनर्देवम्पूजयेत्परमेश्वरम् ।
हरं शर्वं भवन्त्यक्षं शम्भुञ्चैव विभुं शिवम् ॥ ३:१४६ ॥

स्थाणुं पशुपतिं रुद्रं ईशानं शङ्करन्तथा ।
पूजयेदेभिस्संज्ञाभिर्विधिवत्परमेश्वरम् ॥ ३:१४७ ॥

मार्गशीर्षस्य मासादौ यावदब्दं «व्रतञ्चरेत्» ।
[५] पुष्पैर्गन्धैश्च धूपैश्च भक्षभोज्यैस्तथैव च ॥ ३:१४८ ॥

अलङ्कारैश्च विविधैश्छत्रध्वजवितानकैः ।
उभयोः पक्षयोश्चैव सर्वकामानवाप्नुयात् ॥ ३:१४९ ॥

सम्बत्सरेण युक्तात्मा निष्कामस्तु गणो भवेत् ।
यावज्जीवेन सायोज्यं पापी मुच्यति किल्बिषात् ॥ ३:१५० ॥

३:१४२ काममीश्वरम्] NKW; काममीशारिं *ŚiDhaSañ* ३:१४३ धनुर्हस्त°] NW, *ŚiDhaSañ*; चतुर्हस्त° K ३:१४३ वशंकरम्] NW, *ŚiDhaSañ*; वसंकरम् K ३:१४५ सौभाग्यं धनधान्यञ्च पुत्रदारा भवन्ति च] *ŚiDhaSañ*; --- वन्ति च N; □ भवन्ति च K; सोसा-धनधा □ वन्ति च W ३:१४५ सायोज्यं] NW; सायुज्यं K*ŚiDhaSañ* ३:१४६ शर्व°] K, *ŚiDhaSañ*; शर्व° N; सर्व W ३:१४७ पशुपतिं] NKW; चाप्यथ *ŚiDhaSañ* ३:१४७ विधिवत्परमेश्वरम्] NKW; देवदेवं वृषध्वजम् *ŚiDhaSañ* ३:१४८ मार्गशीर्षस्य मासादौ] W; मार्गशीर्षस्य मा --- NK; मार्गशीर्षात्समारभ्य *ŚiDhaSañ* ३:१४८ यावदब्दं व्रतञ्चरेत्] *ŚiDhaSañ*; --- NK; यावद □ W ३:१४८ पुष्पैर्गन्धैश्च धूपैश्च] W; --- गन्धैश्च धूपैश्च N; □ गन्धैश्च धूपैश्च K; पुष्पैर्धूपैश्च गन्धैश्च *ŚiDhaSañ* ३:१४८ भक्षभोज्यैस्तथैव च] NW; भक्षभोज्यैस्तथैव च K; भक्षभोज्यैः सुशोभनैः *ŚiDhaSañ* ३:१५० निष्कामस्तु] NW, *ŚiDhaSañ*; निष्कामस्तु K ३:१५० सायोज्यं] NW, *ŚiDhaSañ*; सायुज्यं K

अमावास्यां मार्गशिरे ((पितृस्तर्प)) --- [-4-] --- ।

[6] कर्मणा श्राद्धयुक्तेन पिण्डेन च तिलोदकैः ॥ 3:151 ॥

पौर्णमास्यान्तथैवेह कुर्वतस्तु फलं शृणु ।

सतिलोदकपिण्डेन यः श्राद्धे तर्पयेत्पितृन् ॥ 3:152 ॥

ते तृप्ताः पितरस्तस्य ये वसन्ति यमालये ।

[14^r] सम्बत्सरेण पितरो मुच्यन्ते यमयातनात् ॥ 3:153 ॥

यावज्जीवन्तु कुर्वाणो पक्षयोरुभयोरपि ।

पापात्मा मुच्यते पापादपापी स्वर्गगो भवेत् ॥ 3:154 ॥

पितरस्सोमपा विप्रे क्षत्रिये तु हविर्भुजाः ।

आज्यपा वैश्ययोनौ तु शूद्राणान्तु सुकालिनः ॥ 3:155 ॥

[[((पौर्णमास्यां पुन)) श्वाग्निं पू]]जयेत --- [-4-] --- ।

--- [-3-] --- [2] उपवासेन अग्निलोकमवाप्नुयात् ॥ 3:156 ॥

पापी मुच्यति पापेन धनवान्सम्प्रजायते ।

उभयोः पक्षयोर्होष विधिरुक्तो मया द्विजाः ॥ 3:157 ॥

उपवासस्य देवानाम्पूजनं साम्प्रतं शृणु ।

154 *Niśvāsamukha* 3:154 is parallel with *Śivadharmasaṅgraha* 8:110.

155 *Niśvāsamukha* 3:155 is parallel with *Śivadharmasaṅgraha* 8:109.

155 Cf. *Manusmṛti* 3:197:

सोमपा नाम विप्राणां क्षत्रियाणां हविर्भुजः

वैश्यानामाज्यपा नाम शूद्राणां तु सुकालिनः ॥

3:151 अमावास्यां मार्गशिरे] K; अ ऽ र वास्याम्मार्गशि --- N; अमावास्यां मार्गशिरे W; अमावास्यां पितृणां हि *ŚiDhaSaṅ* 3:151 पितृस्तर्प] *conj.*; --- NK; पितृस्तर्प W; मासे वै मार्गशीर्षके *ŚiDhaSaṅ* 3:153 सम्बत्सरेण] *em.*; --- NK; ॥ रेण W 3:154 कुर्वाणो] NW; कुर्वाणः *KŚiDhaSaṅ* 3:154 पापादपापी स्वर्गगो भवेत्] NKW; पापैरपापी स्वर्गमाप्नुयात् *ŚiDhaSaṅ* 3:155 हविर्भुजाः] NW; हविर्भुजः *KŚiDhaSaṅ* 3:155 तु शूद्राणान्तु] K, *ŚiDhaSaṅ*; --- द्राणान्तु NW 3:156 °जयेत] *conj.*; --- NKW 3:156 उपवासेन] *em.*; --- वासेन NW; --- पवासेन K 3:157 सम्प्रजायते] NW; स प्रजायते K 3:157 द्विजाः] *em.*; द्विजा K; द्विज NW

प्रतिपद्भोजयेद्विप्रान्पूजयित्वा प्रजापतिम् ॥ ३:१५८ ॥

सौवर्णम्वारविन्दन्तु कुर्यान्नामाङ्कितं ततः ।

«ताम्रपात्रे घृतापूर्णे»क्षि[३]त्वा विप्राय दापयेत् ॥ ३:१५९ ॥

ईप्सिताल्लभते कामान्निष्कामो ब्रह्मलोकताम् ।

अग्निं पूज्य द्वितीयायाम्ब्राह्मणांस्तर्पयेन्नरः ॥ ३:१६० ॥

सौवर्णवस्ते नामानि वह्नेरालिख्य यत्नतः ।

उदुम्बरेज्यपूर्णं तु भाजने प्रक्षिपेत्तु तम् ॥ ३:१६१ ॥

तोयपूर्णं घटे स्थाप्य भक्षभोज्यसमन्विते ।

उभाभ्यामपि पक्षाभ्यां दद्याद्विप्रा[४]य शोभने ॥ ३:१६२ ॥

सर्वकामप्रदो वह्निरब्दैकेन भविष्यति ।

यावज्जीवं कृतेनैव त्वग्निलोकं स गच्छति ॥ ३:१६३ ॥

158 *Niśvāsamukha* 3:158c–3:163 is parallel with *Śivadharmasaṅgraha* 8:115a–8:120b.

3:158 प्रतिपद्भोजयेद्विप्रान्] NKW; प्रतिपदि भोजयेद्विप्रान् *ŚiDhaSaṅ* (unmetrical)
 3:159 चारविन्दन्तु] NKW; सौवर्णमरविन्दन्तु *ŚiDhaSaṅ* 3:159 कुर्यान्नामाङ्कितं त-
 तः] K, *ŚiDhaSaṅ*; कुर्यान्नामा --- NW 3:159 ताम्रपात्रे घृतापूर्णे] *ŚiDhaSaṅ*; ---
 NK; अ? □ W 3:159 क्षिप्त्वा विप्राय दापयेत्] conj.; स्वा विप्राय दापयेत् N; □
 विप्राय दापयेत् K; □ प्राय दापयेत् W; क्षिप्त्वा दद्याद्विजन्मने *ŚiDhaSaṅ* 3:160 ईप्सि-
 तांल्लभते कामान्निष्कामो] K; ईप्सिताल्लभते कामान् निष्कामो N; ईप्सिताल्लभते कामान्
 निष्कामो W; ईप्सितं लभते कामं निष्कामो *ŚiDhaSaṅ* 3:160 अग्निं पूज्य द्वितीयायाम्]
 KW; अग्निम्पूज्य द्वितीयायाम् N; सम्पूज्याग्निं द्वितीयायां *ŚiDhaSaṅ* 3:160 नरः]
 NKW; पुनः *ŚiDhaSaṅ* 3:161 सौवर्णवस्ते नामानि] NW; सौवर्ण □ नामानि K;
 तानि नामानि सौवर्णे *ŚiDhaSaṅ* 3:161 उदुम्बरेज्यपूर्णं तु] NW; उदुम्बरेज्यपूर्णं तु
 K; ताम्रिके सर्पिषा पूर्णे *ŚiDhaSaṅ* 3:161 भाजने प्रक्षिपेत्तु तम्] N; भोजने प्रक्षिपे-
 स्तु तम् K; भोजने प्रक्षिपेत्तु तम् W; भाजने प्रक्षिपेत्तु च *ŚiDhaSaṅ* 3:162 °पूर्णं]
 NW, *ŚiDhaSaṅ*; °पूर्णं ° K 3:162 भक्षभोज्यसमन्विते] N; भक्ष्यभोज्यसमन्वितम्
 K; भक्ष्यभोज्यसमन्विते W *ŚiDhaSaṅ* 3:162 पक्षाभ्यां दद्याद्विप्राय शोभने] *ŚiDhaSaṅ*;
 प □ --- य शोभने N; पक्षाभ्यां □ य शोभने K; पक्षाभ्यां दद्या □ य शोभने W
 3:163 यावज्जीवं] *ŚiDhaSaṅ*; यावज्जीव° NKW 3:163 त्वग्निलोकं स गच्छति]
 NKW; प्रयात्यनलमन्दिरम् *ŚiDhaSaṅ*

तृतीयायां तु सम्पूज्य यक्षं हेममयीङ्गदाम् ।
नामान्यालिख्य दातव्या भाजने घृतपूरिते ॥ 3:164 ॥

चतुर्थ्यान्दन्तिनन्दद्यात्सौवर्णन्नाम-चाङ्कितम् ।
विघ्नेश्वरस्य देवस्य घृतपूर्णोदुम्बरे स्थितम् ॥ 3:165 ॥

[5] विप्रां सुभोजिताङ्कृत्वा दत्त्वा भक्षान्घटान्यपि ।
सम्बत्सरेण सिद्धिः स्याद्यावज्जीवे गणेशता ॥ 3:166 ॥

पञ्चम्यां हेमजम्पद दत्त्वा विप्राय भोजिते ।
घृतस्रुतं सनामाङ्कन्ताम्रभाजनसंस्थितम् ॥ 3:167 ॥

अनन्तं वासुकिं वापि तक्षकं वा त्रिरेखिणम् ।
पद्मं [14^v] महाब्जं शङ्खं वा कुलिकं वा महोरगम् ॥ 3:168 ॥

सम्पूज्यान्यतमन्तेषां गन्धधूपस्रगादिभिः ।
भक्षभोज्यान्नपानैश्च कामदम्पापहारिणम् ॥ 3:169 ॥

मयूरं हेमजङ्कृत्वा स्कन्दनामाङ्कितं शुभम् ।

164 Cf. *Śivadharmasaṅgraha* 8:120c-8:121b:

संपूज्य लविलन्तस्य नामाङ्काङ्काच्चनीं गदाम् ॥
क्षित्वा दद्यात्तृतीयायां सघृते ताम्रभाजने ।

165 *Niśvāsamukha* 3:165a-3:177b is parallel with *Śivadharmasaṅgraha* 8:121c-8:133.

3:164 यक्षं हेममयीङ्गदाम्] K; यक्षां हेममयीङ्गदाम् N^{pc}; यक्षां हेमयीङ्गदाम् N^{ac} (unmetrical); यक्षां हेममयीङ्गदाम् W 3:164 भाजने] NW; भोजने K 3:165 च-
तुर्थ्यान्दन्तिनन्दद्यात्सौवर्णन्नाम-चाङ्कितम्] NKW; चतुर्थ्यां रदनं दद्याद्धेमं नामाङ्कितं
शुभम् *ŚiDhaSaṅ* 3:165 घृतपूर्णोदुम्बरे स्थितम्] W (हृपेर्मेत्रिचल्); घृतपूर्णोदु --- N;
घृतपूर्णोदुम्बरस्थितम् K (हृपेर्मेत्रिचल्); ताम्रपात्रे घृतान्विते *ŚiDhaSaṅ* 3:166 विप्रां
सुभोजिताङ्कृत्वा] NW; विप्रांस्तु भोजितान् K; विप्रान् सुभोजितान् कृत्वा *ŚiDhaSaṅ*
3:166 दत्त्वा भक्षान् घटान्यपि] N; दत्त्वा भक्ष्यान् घटान्यपि K; दत्त्वा भक्षां घटान्यपि
W; दद्याद्भक्षं घटानपि *ŚiDhaSaṅ* 3:166 यावज्जीवे] NW; यावज्जीवं K, *ŚiDhaSaṅ*
3:167 पद्मं] N; पद्मं KW; सर्पं *ŚiDhaSaṅ* 3:167 दत्त्वा विप्राय] NK^{ac}W; दत्त्वा
विप्रे च K^{pc}; दद्याद्विप्राय *ŚiDhaSaṅ* 3:168 त्रिरेखिणम्] KW, *ŚiDhaSaṅ*; त्रिरेखि ---
N 3:168 पद्मं महाब्जं] *ŚiDhaSaṅ*; --- हाब्जं N; □ महा -- W; अब्जं महाब्जं K
3:168 वा महोरगम्] NKW; च महोरगम् *ŚiDhaSaṅ* 3:169 सम्पूज्यान्यतमन्तेषां]
NKW; संपूज्यान्यतमं वापि *ŚiDhaSaṅ* 3:169 भक्षं] NW, *ŚiDhaSaṅ*; भक्ष्यं K

षष्ठ्यान्दद्यात्तु विप्राय घृतपूर्णोदुम्बरे स्थितम् ॥ 3:170 ॥

तोयपूर्णाश्च कलशान्भक्षभोज्यसमन्वितान् ।

«दत्त्वा कामानवाप्नोति [2]ति» पक्षयोरुभयोरपि ॥ 3:171 ॥

सम्बत्सरेण कामांस्तु चिन्तितां लभते नरः ।

पापी मुच्यति पापेन शुद्धात्मा स्कन्दमाप्नुयात् ॥ 3:172 ॥

अश्वं हेममयन्दद्याद्रवेन्नामाङ्कितं बुधः ।

पक्षयोरुभयोश्चैव सघृते ताम्रभाजने ॥ 3:173 ॥

वर्षेणैकेन पापात्मा मुच्यते बहुकिल्बिषात् ।

यावज्जीवकृतेनैव आदित्यप [3] दमाप्नुयात् ॥ 3:174 ॥

अष्टम्यां वृषभन्दद्याद्भवनामाङ्कितं द्विजे ।

उभाभ्यामपि पक्षाभ्यां सघृते ताम्रभाजने ॥ 3:175 ॥

कलशैर्भक्षसंयुक्तैः पयसा च सुपूरितैः ।

सम्बत्सरेण शुद्धात्मा ईप्सितं लभते फलम् ॥ 3:176 ॥

यावज्जीवेन गणतां यो ऽर्चयेन्नामभिर्हरम् ।

नवम्यां सिंहं नामेन देव्याश्चाभ्यर्चिते [(((न च)))] ॥ 3:177 ॥

177 Cf. *Śivadharmasaṅgraha* 8:134–8:135:

पूर्वोक्तविधिना सिंहं देव्या नामाङ्कितं शुभम् ।

3:170 दद्यात्तु] NKW; दद्याच्च *ŚiDhaSaṅ* 3:170 घृतपूर्णोदुम्बरे स्थितम्] N (हृपेर्मे-
त्रिचल्); घृतपूर्णोदुम्बरे स्थितम् K (हृपेर्मेत्रिचल्); घृतपूर्णोदुम्बरे स्थितम् W; ताम्रपात्रे
घृतान्विते *ŚiDhaSaṅ* 3:171 तोयपूर्णाश्च कलशान्] *ŚiDhaSaṅ*; तोयपूर्णा २ कलशान् N;
तोयपूर्णा ३ कलशान् K; तोयपूर्ण - कलसा W 3:171 भक्ष°] NW; भक्ष्य° *KŚiDha-*
Saṅ 3:171 दत्त्वा कामानवाप्नोति पक्षयोरुभयोरपि] *ŚiDhaSaṅ*; --- ति पक्षयोरुभयोरपि
N; ३ माप्नोति पक्षयोरुभयोरपि K; ३ माप्नोति पक्षयोरुभयोरपि W 3:172 चिन्तितां
लभते] NW; चिन्तितांलभते *KŚiDhaSaṅ* 3:172 मुच्यति] NKW; मुच्यते *ŚiDhaSaṅ*
3:172 शुद्धात्मा] *N^{pe}KW*, *ŚiDhaSaṅ*; शुद्धात्मा *N^{ac}* 3:174 बहुकिल्बिषात्] NKW;
सर्वकिल्बिषैः *ŚiDhaSaṅ* 3:174 आदित्यपद°] K, *ŚiDhaSaṅ*; आ --- द° N; आदि ३
पद° W 3:175 वृषभन्दद्याद्भवनामाङ्कितं द्विजे] NKW; भवनामांकं वृषं दद्याद्विजन्मने
ŚiDhaSaṅ 3:176 भक्ष°] NW; भक्ष्य° *KŚiDhaSaṅ* 3:176 ईप्सितं लभते] NKW;
प्राप्नुयादीप्सितं *ŚiDhaSaṅ* 3:177 सिंहं] N; सिंह KW

[4] घृतताम्रस्य दानाच्च भक्षैः पयोघटान्वितैः ।

यमाय महिषन्दद्यान्नामाङ्कन्तु घृतस्रुतम् ॥ 3:178 ॥

ताम्रभाजनसंस्थन्तु पयोघटसमन्वितम् ।

भक्षैर्युक्तं दशम्यान्तु विप्रान्संभोज्य दापयेत् ॥ 3:179 ॥

याम्यदुःखेन मुच्यन्ते महापातकिनो ऽपि ये ।

संवत्सरेण शुद्धात्मा जीवान्ते गतिरुत्तमा ॥ 3:180 ॥

एका [5] दश्यान्तु धर्मस्य वृषन्दद्याद्विजोत्तमे ।

नामाङ्कं सघृतन्ताम्रं घटं भक्षसमायुतम् ॥ 3:181 ॥

स धर्मगतिमाप्नोति शुद्धः संवत्सरेण तु ।

कामी लभति कामांश्च निष्कामो धर्मलोकताम् ॥ 3:182 ॥

द्वादश्यां गरुडं दद्यान्नामाङ्कं घटमेव वा ।

ताम्रभाजनसंस्थन्तु घटान् [15^r] तोयेन पूरितान् ॥ 3:183 ॥

दत्त्वा नवम्यां विप्राय प्रयाति परमाङ्कतिम् ॥

यमनामाङ्कितं हेमं महिषं ताम्रभाजने ।

आज्यपूर्णे विनिक्षिप्य पयोघटसमन्विते ॥

179 *Niśvāsasamukha* 3:179c-3:194b is parallel with *Śivadharmasaṅgraha* 8:136-8:150.

3:178 घृतताम्रस्य] W; --- तताम्रस्य N; □ संप्र० K 3:178 भक्षैः पयोघटा०] NW; भक्ष्यैः पयोघटा० K 3:179 भक्षैर्युक्तं दशम्यान्तु विप्रान्संभोज्य दापयेत्] NW; भक्षैर्युक्तं दशम्यान्तु विप्रान्संभोज्य दापयेत् K; दत्त्वा दशम्यां विप्राय भोजिताय तपस्विने *ŚiDhaSaṅ* 3:180 °पातकिनो] K, *ŚiDhaSaṅ*; °पातकिना NW 3:180 ये] N, *ŚiDhaSaṅ*; च KW 3:180 संवत्सरेण] KW, *ŚiDhaSaṅ*; संवत् --- ण N 3:180 शुद्धात्मा] NKW; युक्तात्मा *ŚiDhaSaṅ* 3:180 गतिरुत्तमा] K, *ŚiDhaSaṅ*; गति --- N; गतिमुत्तमा W 3:181 एकादश्यान्तु] K, *ŚiDhaSaṅ*; --- दश्यान्तु NW 3:181 द्विजोत्तमे] NKW; द्विजन्मने *ŚiDhaSaṅ* 3:181 ताम्रं घटं भक्षसमायुतम्] *em.*; ताम्रं घटभक्षसमायुतम् NW; ताम्रं घटं भक्ष्यसमायुतम् K; न्यस्य ताम्रपात्रे घृतान्विते *ŚiDhaSaṅ* 3:182 शुद्धः] N^{pe} KW, *ŚiDhaSaṅ*; शुद्ध N^{ac} 3:182 कामी लभति कामांश्च निष्कामो] NKW; कामी च लभते कामान् निष्कामी *ŚiDhaSaṅ* 3:183 नामाङ्कं घटमेव वा] KW; नामाङ्कं घटमेव --- N; नानाभक्ष्यसमन्वितम् *ŚiDhaSaṅ* 3:183 ताम्रभाजनसंस्थन्तु घटान् तोयेन पूरितान्] *conj.*; --- तोयेन पूरितान् N; ताम्र □ तोयेन पूरितान् KW; पूर्वोक्तेन विधानेन पयोघटसमन्वितम् *ŚiDhaSaṅ*

विष्णोर्नाम्ना तु दातव्या पक्षयोरुभयोरपि ।
संवत्सरेण शुद्धात्माऽपापी क्रतुफलं लभेत् ॥ ३:१८४ ॥

यावज्जीवन्तु सम्पूज्य भोजनैश्च सदक्षिणैः ।
विष्णुलोकमवाप्नोति विष्णुना सह मोदते ॥ ३:१८५ ॥

सौवर्णन्धनुषन्दद्यात्पञ्चबाणसमन्वितम् ।
कामदेवं समभ्यर्च्य सघृते «ताम्रभाजने» ॥ ३:१८६ ॥

[२] भक्षाम्बुपूर्णघटकां विप्रां सम्भोज्य दापयेत् ।
सौभाग्यन्धनधान्यञ्च अपापी लभते ध्रुवम् ॥ ३:१८७ ॥

यावज्जीवं तु सम्पूज्य कामदेवपदम्रजेत् ।
चतुर्दश्यां वृषन्दद्यात्सम्पूज्य परमेश्वरम् ॥ ३:१८८ ॥

तस्य नामाङ्कितकृत्वा ताम्रभाजनसमिस्थितम् ।
प्रदद्याद्विप्रमुख्येभ्यो भोजयित्वा यथाविधि ॥ ३:१८९ ॥

उभाभ्यामपि पक्षा [३] भ्याम्बटाम्भक्षाम्बुपूरिताम् ।
अब्दात्पापविशुद्धस्तु द्वादशाब्दैर्गणेश्वरः ॥ ३:१९० ॥

यावज्जीवकृतेनैव सायोज्यस्तु महेश्वरे ।
अमावास्याम्पौर्णमास्यां पक्षयोरुभयोरपि ॥ ३:१९१ ॥

३:१८४ विष्णोर्नाम्ना तु दातव्या] NW; विष्णुनाम्ना तु दातव्या K; विष्णोर्नाम समुच्चार्य *ŚiDhaSañ* ३:१८४ °पापी क्रतुफलं लभेत्] NKW; विपापः क्रतुमाप्नुयात् *ŚiDhaSañ* ३:१८६ सौवर्णन्धनुषन्दद्यात्पञ्चबाणसमन्वितम्] conj.; --- धनु ऽ न्दद्यात्प N; □ KW; सौवर्णन्धनुषं कृत्वा पञ्चबाणसमन्वितम् *ŚiDhaSañ* ३:१८६ कामदेवं समभ्यर्च्य सघृते ताम्रभाजने] *ŚiDhaSañ*; --- NK; कामदेवं समभ्यर्च्य सघृ □ W ३:१८७ भक्षाम्बुपूर्णघटकां विप्रां] NW; भक्ष्याम्बुपूर्णघटकान् विप्रान् K; भक्ष्याम्बुपूर्णघटकां विप्रान् *ŚiDhaSañ* ३:१८७ अपापी] NKW; विपाप्मा *ŚiDhaSañ* ३:१८८ तु सम्पूज्य कामदेवपदम्] NKW; च सम्पूज्य कामदेवपुरं *ŚiDhaSañ* ३:१८९ °भाजन°] *ŚiDhaSañ*; °भाज° NW (unmetrical); □ K ३:१८९ यथाविधि] *ŚiDhaSañ*; यथाविधिम् NW; यथाविधिः K ३:१९० उभाभ्यामपि पक्षाभ्यां] K, *ŚiDhaSañ*; उभा --- भ्यां N; उभो □ भ्याम् W ३:१९० घटाम्भक्षाम्बुपूरिताम्] N; भटा+न्+ भक्ष्याम्बुपूरिताम् K; भ्याद्याव्यम्भक्षाम्बुपूरिताम् W; घटं भक्ष्याम्बुपूरितम् *ŚiDhaSañ* ३:१९० अब्दात्पापविशुद्धस्तु] NK; अब्दा --पविशुद्धस्तु W; अब्दात्पापविशुद्धिः स्याद् *ŚiDhaSañ* ३:१९१ सायोज्यस्तु] NW; सायुज्यस्तु K; सायुज्यन्तु *ŚiDhaSañ* ३:१९१ अमावास्याम्पौर्णमास्यां] NKW; पौर्णमास्याममावास्यां *ŚiDhaSañ*

आद्धपिण्डाप्सुदानेन पितृन्यस्तु समर्चयेत् ।
सौवर्णम्पुरुषङ्कृत्वा पितृनामाङ्कितं नरः ॥ ३:192 ॥

प्रदद्याद्विप्रमुख्येभ्यो ताम्रस्थं [4] घृतसंस्तुतम् ।
भक्षाम्बुपूर्णघटकान्दत्त्वा चैव विकल्मषः ॥ ३:193 ॥

अब्देनैकेन युक्तात्मा विपापी काममीप्सितम् ।
यावज्जीवं पितृपदम्भ्रष्टो भवति भोगवान् ॥ ३:194 ॥

धनधान्यसमृद्धस्तु बहुपुत्रश्च सो भवेत् ।
देवानाम्पूजने ह्येष विधिरुक्तो मया द्विजाः ॥ ३:195 ॥

देव्याशंकरसंवादे तन्मया परिकीर्तितम् ।
[5] [[[(पश्चिमे)]] नैव वक्त्रेण लौकिकं गदितं सदा ॥ ३:196 ॥

॥ ⊗ ॥ इति निश्वासमुखतत्त्वसंहितायां लौकिके तृतीयः पटलः श्लो 197 ॥ ⊗ ॥

देव्युवाच ।

वेदधर्म्मः कथन्देव कर्त्तव्यो गतिमिच्छता ।

194 Cf. *Śivadharmasaṅgraha* 8:151:

यावज्जीवकृतेनैव सुतृप्ताः पितरो भवेत् ।

पितृणां पदमाप्नोति भ्रष्टो भवति चोत्तमः ॥

195 *Niśvāsamukha* 3:195a–3:196b is parallel with *Śivadharmasaṅgraha* 8:152a–8:152f.

1 *Niśvāsamukha* 4:1–4:7b is parallel with *Śivadharmasaṅgraha* 9:1–9:7b.

3:192 आद्धपिण्डाप्सुदानेन] NW, *ŚiDhaSaṅ*; आद्धपिण्डप्रदानेन K 3:192 पितृन्यस्तु समर्चयेत्] NK; पितृन्यस्तु समर्चयेत् W; पितृन् सन्तर्पयेन्नरः *ŚiDhaSaṅ* 3:192 पितृनामाङ्कितं नरः] K; पितृनामाङ्कितं --- : NW; पितृनामाङ्कितं बुधः *ŚiDhaSaṅ* 3:193 ०मुख्येभ्यो] KW; प्रदद्याद्विप्रमुख्ये --- N; प्रदद्याद्विप्रमुख्ये *ŚiDhaSaṅ* 3:193 ताम्रस्थं घृतसंपुलुतम्] conj.; --- त सपतम् N; ॥ न संयुतम् K; तस --म् W; ताम्रस्थन्तु घृतस्तुतम् *ŚiDhaSaṅ* 3:193 भक्षाम्बु°] NW; भक्ष्याम्बु° K *ŚiDhaSaṅ* 3:194 भ्रष्टो] NW; भुंक्ता K 3:195 बहुपुत्रश्च सो भवेत्] NW; बहुपुत्रश्च स भवेत् K (unmetrical); बहुपुत्रः प्रजायते *ŚiDhaSaṅ* 3:195 मया द्विजाः] NK; मया द्विजः W; मयानघ *ŚiDhaSaṅ* 3:196 देव्याशंकरसंवादे] N; देव्याः शंकरसंवादे K; देव्यासंकरसंवादे W; देव्याशंकरसंवादं *ŚiDhaSaṅ* 3:196 पश्चिमेनैव] K; --- नैव N; प ॥ नैव W 4:1 गतिमिच्छता] NKW; विधिमिच्छता *ŚiDhaSaṅ*

स्वर्गापवर्गहेतोश्च प्रसादाद्वक्तुमर्हसि ॥ 4:1 ॥

ईश्वर उवाच ।

मेखली दण्डधारी च संध्योपासनतत्परः ।

«स्वाध्या [6]यी» होमजापी च भैक्षाशी च अमैथुनी ॥ 4:2 ॥

मधुमांसनिवृत्तश्च सक्षारलवणानि च ।

वृक्षरोहणमेकान्तन्ताम्बूलञ्च न भक्षयेत् ॥ 4:3 ॥

वर्जनम्प्रेक्षणं कूपे न नग्नस्नानमाचरेत् ।

स्त्रीप्रेक्षणन्न कुर्वीत माल्यधूपञ्च वर्जयेत् ॥ 4:4 ॥

वर्जयेदञ्जनं «गन्धन्तथा विषमलंघनम्» ।

«षट्त्रिंशदब्दिका चर्या» [15^v] गुरोस्त्रैवेदिकं व्रतम् ॥ 4:5 ॥

तदर्धिकं पादिकं वा ग्रहणान्तिकमेव वा ।

ब्रह्मचारिव्रतं ह्येतदुक्तन्देवि मया पुरा ॥ 4:6 ॥

विस्रुतो नरकं याति स्वाचरन्स्वर्गगतिम्व्रजेत् ।

ब्रह्मचारिविधिः ख्यातो गृहस्थस्य प्रचक्ष्यते ॥ 4:7 ॥

कृतदारो गृहे यस्तु यजेद्यज्ञां सदक्षिणां ।

5 Cf. Manusmṛti 3:1:

षट्त्रिंशदाब्दिकं चर्यं गुरो त्रैवेदिकं व्रतम् ।

तदर्धिकं पादिकं वा ग्रहणान्तिकमेव वा ॥

8 Nīśvāsasamukha 4:8–4:12 is parallel with Śivadharmaśāṅgraha 9:7c–9:12b.

4:1 वक्तुमर्हसि] K, ŚiDhaSañ; --- क्तुमर्हसि NW 4:2 स्वाध्यायी होमजापी च] ŚiDhaSañ; --- होमजापी च NK; -- यी होमजापी च W 4:2 भैक्षाशी च अमैथुनी] N; भैक्ष्याशी च अमैथुनी K; भैक्षासी च अमैथुनी W; भिक्षाशी त्यक्तमैथुनी ŚiDhaSañ 4:4 कूपे न नग्नस्नानमाचरेत्] NK; कुपे न नग्ने स्नानमाचरेत् W; कोपमघृष्टा स्नानमाचरेत् ŚiDhaSañ 4:5 वर्जयेदञ्जनं] K, ŚiDhaSañ; वर्जयेदञ्ज --- N; वर्जयेद □ W 4:5 गन्धन्तथा विषमलंघनम्] ŚiDhaSañ; --- तथा --- NKW 4:5 षट्त्रिंशदब्दिका चर्या] ŚiDhaSañ; --- NKW 4:5 गुरोस्त्रैवेदिकं] W, ŚiDhaSañ; --- स्त्रैवेदिक व्रतम् N; शुभैस्त्रैवेदिकं व्रतम् K 4:6 तदर्धिकं पादिकं] ŚiDhaSañ; तदर्धिकं पादिकां NW; तदर्धिकार्याधिकं K 4:6 ह्येतदुक्तन्देवि] NKW; ह्येतदुक्तमेव ŚiDhaSañ 4:7 स्वाचरन्] NK; आचरेत् W; आचारात् ŚiDhaSañ 4:8 यजेद्यज्ञां] N; यजेद्यज्ञं KW ŚiDhaSañ 4:8 सदक्षिणां] conj.; सदक्षिणम् K ŚiDhaSañ; सद --- N; सदा □ W

स्वाध्यायं प्रत्यहं कुर्यात्सायं «प्रातश्च हावन[2]म् »॥ 4:8॥

बलिञ्च वैश्वदेवञ्च अतिथेश्चैव पूजनम् ।

दर्शं च पौर्णमासञ्च पशुबन्धेष्टिमेव च ॥ 4:9॥

श्राद्धं सदक्षिणङ्कुर्यादृतुकाले व्रजेत्स्त्रियम् ।

वर्जयेत्परदारांश्च आचाराद्गतिमाप्नुयात् ॥ 4:10॥

अहिंसा निर्ममत्वं च बाधस्तेयविवर्जितः ।

कामक्रोधनिवृत्तिश्च गुरुपूजाभिवादनम् ॥ 4:11॥

क्षमा दमो दया दा[3]नं सत्यं शौचन्धृतिर्धृणा ।

विद्या विज्ञानमास्तिक्यमेतद्ब्राह्मणलक्षणम् ॥ 4:12॥

प्रत्यहं संहिताजापी त्वद्धेनैकेन सिद्ध्यति ।

त्र्यब्दाङ्गायत्रिसिद्धिस्तु ब्रह्मलोकमवाप्नुयात् ॥ 4:13॥

ऋग्यजुःसामथर्वाणां प्रत्यहन्संहिताञ्जपेत् ।

जितेन्द्रियो ऽप्रतिग्राही ब्रह्मलोकं स गच्छति ॥ 4:14॥

शिलोञ्छेनैव जीवेत प्रमृ[4]तेनैव वा पुनः ।

15 *Niśvāsamukha* 4:15–4:16 is parallel with *Śivadharmasaṅgraha* 9:12c–9:14b.

4:8 स्वाध्यायं प्रत्यहं] *em.*; स्वाध्यायं सततं *ŚiDhaSañ*; वाय यः --- N; वेदा-
ध्यायं प्रत्यहः K (unmetrical); ध्यायं प्रत्यह W 4:8 कुर्यात्सायं प्रातश्च हावनम्]
ŚiDhaSañ; कुर्या षाय --- म् N; कुर्यात्साय] म् W; कुर्या] K 4:9 वैश्वदेवञ्च]
NKW; वैश्वदेवानाम् *ŚiDhaSañ* 4:9 अतिथेश्चैव पूजनम्] N; अतिथेश्च प्रपूजनम् K;
अतिथिं चैव पूजनम् W; अतिथेश्चैव भोजनम् *ŚiDhaSañ* 4:9 दर्शं च] K, *ŚiDhaSañ*;
दर्शनं N; दर्शन W 4:10 व्रजेत् स्त्रियम्] *conj.*; रमेत्स्त्रियम् NKW; स्त्रियं व्रजेत्
ŚiDhaSañ 4:10 परदारांश्च] NKW; परदारादीन् *ŚiDhaSañ* 4:11 अहिंसा निर्मम-
त्वं च] K; अहिंसाभिममत्वञ्च N; अहिंसो ऽभिममन्धञ्च W; अहिंसा निर्मलत्वं हि
ŚiDhaSañ 4:11 बाधस्तेयविवर्जितः] *conj.*; बाधस्तेयवर्जितः N; स्तेयवर्जितः K;
स्तपवर्जितः W; तप्तस्तेयविवर्जनात् *ŚiDhaSañ* 4:11 गुरुपूजाभिवादनम्] NKW;
गुरुपूजनमेव च *ŚiDhaSañ* 4:12 दमो दया दानं सत्यं शौचं] K, *ŚiDhaSañ*; दमो
द --- सत्यं शौचं N; दमा दया] चन् W 4:13 गायत्री°] NW; गायत्री°
K 4:14 ऋग्यजुःसामथर्वाणां] *conj.*; ऋग्यजुःसामथर्वाणां NW; ऋग्यजुःसामथर्वाणं
K 4:15 शिलोञ्छेनैव जीवेत] NK; शिलाञ्छेनैव जीवेत W; जीवेच्छिलोञ्छवृत्त्यैव
ŚiDhaSañ 4:15 प्रमृतेनैव] *ŚiDhaSañ*; प्र --- तेनैव NKW

अस्वयङ्कृतवाणिज्ये भूताद्रोहेण जीवते ॥ 4:15 ॥

जप्ति जुहोति वा नित्यं स स्वर्गफलभागभवेत् ।
पञ्चयज्ञमकुर्वाणो नरकं याति सो ध्रुवम् ॥ 4:16 ॥

अध्यापनं ब्रह्मयज्ञं पितृयज्ञन्तु तर्पणम् ।
होमो दैवो बलिर्भौतो नृयज्ञो ऽतिथिपूज [[नम्]] ॥ 4:17 ॥

पञ्चैतांस्तु महायज्ञां न हापयति श[5]क्तिः ।
स्वगृहे ऽपि वसन्नित्यं सूनादोषैर्न लिप्यते ॥ 4:18 ॥

पेषणी कण्डनी चुल्ली उदकुम्भः प्रमार्जनी ।
पञ्च सूना भवन्त्येते कथितास्तव शोभने ॥ 4:19 ॥

यस्तु ब्रह्मार्पणेनैव यजेद्यज्ञान्सदक्षिणान् ।
आत्मध्यानरतश्चैव स विद्वान्वेदधर्मवित् ॥ 4:20 ॥

17 Cf. *Manusmṛti* 3:70–71:

अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्तु तर्पणम् ।
होमो दैवो बलिर्भौतो नृयज्ञो ऽतिथिपूजनम् ॥
पञ्चैतान्यो महायज्ञान्न हापयति शक्तिः ।
स गृहे ऽपि वसन्नित्यं सूनादोषैर्न लिप्यते ॥

19 Cf. *Manusmṛti* 3:68:

पञ्च सूना गृहस्थस्य चुल्ली पेषण्युपस्करः ।
कण्डनी चोदकुम्भश्च बध्यते यास्तु वाहयन् ॥

20 *Niśvāsamukha* 4:20a–4:31b is parallel with *Śivadharmasaṅgraha* 9:23c–9:34d.

4:15 अस्वयङ्कृतवाणिज्ये भूताद्रोहेण जीवते] N; अस्वयङ्कृतवाणिज्य □ ताद्रोहेण जीवते K; अस्वयङ्कृतवाणिज्ये □ ताद्रोहेण जीवते W; वाणिज्यादि त्यजेत्कर्म भूतद्रोहञ्च सर्वदा *ŚiDhaSai* 4:16 जप्ति जुहोति वा नित्यं] NW; जपति जुहोति वा नित्यं K (unmetrical); जपाग्निहोमसंयुक्तः *ŚiDhaSai* 4:16 याति सो ध्रुवम्] NW; याति स ध्रुवम् K; स ध्रुवं व्रजेत् *ŚiDhaSai* 4:17 नृयज्ञो] K; तृयज्ञो N; - यज्ञे W 4:18 महायज्ञां] *em.*; महायज्ञा NK; महायज्ञ W 4:18 न हापयति शक्तिः] *em.*; --- क्तिः NW; □ K 4:19 पेषणी] K; पीषणी NW 4:20 यस्तु ब्रह्मार्पणेनैव] NKW; यज्ञब्रह्मार्पणेनैव *ŚiDhaSai* 4:20 यजेद्यज्ञान् सदक्षिणान्] NKW; यजेद्यज्ञं सदक्षिणम् *ŚiDhaSai* 4:20 स विद्वान्] NKW; सिद्ध्यते *ŚiDhaSai*

ध्यायन्प्रणवयोगेन सर्वगत्वं स चाप्नुयात् ।

«षोडशारे [6] ण» चक्रेण यदिच्छेत्सिद्धिमात्मनः ॥ 4:21 ॥

श्रद्धया एकचित्तेन सर्वद्वन्द्वसहेन च ।

नित्यञ्चालुब्धचित्तेन सर्वमेकत्वदर्शिना ॥ 4:22 ॥

एवं यो वर्तते नित्यं जपध्यानार्चहोमसु ।

न चासौ दुर्गतिं याति ब्रह्मलोकं स गच्छति ॥ 4:23 ॥

केवलं कर्मकारी स्यादात्मध्यानविवर्जितः ।

अगत्वा «सर्वगं ब्रह्म स्वर्गमात्र» [16^r] फलं लभेत् ॥ 4:24 ॥

अत ऊर्ध्वं वनेवासी सभार्यस्तु जितेन्द्रियः ।

वसेद्वनगतो विद्वान्वर्त्तनं कुशबिन्दुना ॥ 4:25 ॥

कन्दमूलफलैः शाकैः श्यामनीवारकाङ्गुभिः ।

सायम्प्रातश्च तैरेव होमयेज्जातवेदसम् ॥ 4:26 ॥

अफालकृष्टैर्वनजैर्देवब्राह्मणतर्पणम् ।

((पितृणां तर्पणं कार्यं)) «जपहोमरतः सदा» ॥ 4:27 ॥

4:21 सर्वगत्वं स चाप्नुयात्] K; सर्वगत्वे चाप्नुयात् N (unmetrical); सर्वगन्ध चाप्नुयात् W 4:21 सर्वगत्वं स चाप्नुयात्] NKW; सर्वगं ब्रह्म सर्वदा ŚiDhaSañ 4:21 षोडशारेण] ŚiDhaSañ; --- NKW 4:21 चक्रेण] NW, ŚiDhaSañ; नक्तेन (?) K 4:22 श्रद्धया] KW, ŚiDhaSañ; शुद्धया N 4:22 एकचित्तेन] NKW; चैकचित्तेन ŚiDhaSañ 4:23 जपध्यानार्चहोमसु] NKW; जपध्यानार्चहोमसु ŚiDhaSañ 4:23 स गच्छति] W; --- ति N; च गच्छति KŚiDhaSañ 4:24 कर्मकारी] K, ŚiDhaSañ; कर्मका --- N; कर्मकारिः W 4:24 अगत्वा] conj.; अग --- N; □ K; □ W; अजित्वा ŚiDhaSañ 4:24 सर्वगं ब्रह्म स्वर्गमात्रफलं] ŚiDhaSañ; --- फलं NKW 4:25 सभार्यस्तु जितेन्द्रियः] NK; सभार्यस्तु जितेन्द्रियः W; जितक्रोधो जितेन्द्रियः ŚiDhaSañ 4:25 वनगतो] NWŚiDhaSañ; वनं गतो K 4:25 वर्त्तनं कुशबिन्दुना] conj.; वर्त्तनं कुरु बिन्दुना NKW; वर्त्तयन्कुशबिन्दुना ŚiDhaSañ 4:26 कन्द°] KW, ŚiDhaSañ; स्कन्द° N 4:26 श्यामनीवारकाङ्गुभिः] N; श्यामनीवारकाङ्गुभिः K; श्यामनीवारकाङ्गुभिः W; श्यामनीवारकाङ्गुभिः ŚiDhaSañ 4:27 °कृष्टैर्वनजैः देवब्राह्मणतर्पणम्] ŚiDhaSañ; --- द्रव्यब्राह्मण --- N; कृष्टैर्वनजैः □ ब्राह्मणतर्पणम् K; कृष्टैर्वनजैः देवब्राह्मणतर्पणात् W 4:27 पितृणां तर्पणं कार्यं] W; □ ऋणा तर्पणं कार्यं --- N; □ K; पितृणान्तर्पणञ्चैव ŚiDhaSañ 4:27 जपहोमरतः सदा] ŚiDhaSañ; --- NKW

सर्वभूतहि [2] ते युक्तस्सर्वदुःखसहिष्णुश्च ।
 शीतातपावकाशादि पञ्चाग्निर्जलशायिता ॥ 4:28 ॥
 कुशवल्कलवासः स्यात्कृष्णाजिनधरस्सदा ।
 कृच्छ्रातिकृच्छ्रतप्तादिपराक्चान्द्रायणैस्सदा ॥ 4:29 ॥
 शीर्णपण्णाम्बुभोजी च आत्मानम्परिशोषयेत् ।
 मृगचारी सहावासः कष्टां वृत्तिं समाश्रितः ॥ 4:30 ॥
 ब्राह्मणः «स्वर्गगामी स्याद्विस्तु [3] तो » नरकं व्रजेत् ।
 वानप्रस्थव्रतं ख्यातञ्चतुर्थञ्चाश्रमं शृणु ॥ 4:31 ॥
 कायस्थमग्निङ्कृत्वा तु खमाकाशे तु विन्यसेत् ।
 विन्यसेद्वायुमनिले त्वनले ऽग्निं पयो ऽम्भसि ॥ 4:32 ॥
 कायं भूमौ मनश्चन्द्रे दिक्षु श्रोत्राणि विन्यसेत् ।
 विष्णौ पादौ बलं रुद्रे अग्नौ वाचं विनिक्षिपेत् ॥ 4:33 ॥
 मित्रे पाय्वेन्द्रियं न्यस्य शिश्नं चैव प्र [4] जापतौ ।

32 *Niśvāsamukha* 4:32a-4:36b is parallel with *Śivadharmasaṅgraha* 9:35a-9:39b.

4:28 सर्वभूतहिते] conj.; --- ते NW; □ K; सर्वभूतहितो *ŚiDhaSañ* 4:28 युक्तस्सर्व-
 दुःखसहिष्णुश्च] NKW; नित्यं सर्वदुःखसहिष्णुकः *ŚiDhaSañ* 4:28 शीतातपावकाशादि]
 NKW; अभ्रावकाश्यं शीतोष्णे *ŚiDhaSañ* 4:29 कुशवल्कलवासः स्यात्] NKW; कुश-
 वल्कलवासांसि *ŚiDhaSañ* 4:29 पराक्चान्द्रायणैस्सदा] NK; परां चाचणैस्सदा W;
 पराकैश्चान्द्रायणैस्तथा *ŚiDhaSañ* (unmetrical) 4:30 शीर्णपण्णाम्बुभोजी च] NK;
 शीर्णपण्णाम्बुभोजी च W; शीर्णपर्णोदकाहारैर् *ŚiDhaSañ* 4:30 सहावासः] NW; स-
 हावास K; वसेतैस्तु *ŚiDhaSañ* 4:30 समाश्रितः] NKW; समास्थितः *ŚiDhaSañ*
 4:31 ब्राह्मणः स्वर्गगामी स्याद्विस्तुतो] *ŚiDhaSañ*; ब्राह्म --- तो N; ब्राह्मण □ तो K;
 ब्राह्मणः श्व □ W 4:32 विन्यसेद्वायुमनिले] NKW; चेष्टायां विन्यसेद्वायुम् *ŚiDhaSañ*
 4:32 त्वनले ऽग्निं पयो ऽम्भसि] conj.; त्वनलाग्निम्पयोम्भसि NW; त्वनलाग्निं प-
 योम्भसि K; अनले ऽग्निं पयो ऽम्भसि *ŚiDhaSañ* 4:33 श्रोत्राणि] NKW; श्रोत्रे तु
ŚiDhaSañ 4:33 विष्णौ पादौ बलं रुद्रे अग्नौ वाचं] conj.; विष्णुं पादौ बलं रुद्रे अग्नौ
 वाचं N; विष्णुं पादौ बलं रुद्रे अग्नौ वाचं K; विष्णं पादौ बलं रुद्रे अग्नौ वाचं W;
 विष्णुं पादे गले रुद्रं अग्निं वाचि *ŚiDhaSañ* 4:33 विनिक्षिपेत्] *ŚiDhaSañ*; विनि ---
 त् NW; विनि □ त् K 4:34 पाय्वेन्द्रियं न्यस्य] K *ŚiDhaSañ*; पाय्वेन्द्रि --- N;
 पाय्वेन्द्रियं न्य - W 4:34 शिश्नं चैव प्रजापतौ] conj.; शि --- जापतिम् NKW; शिश्ने
 चैव प्रजापतिम् *ŚiDhaSañ*

संन्यासं तु क्रमङ्कृत्वा क्रोधलोभविवर्जितः ॥ 4:34 ॥

अद्रोही सर्वभूतानां सर्वमात्मनि पश्यति ।

त्रिदण्डकुण्डी चक्री च नैकान्नादस्स भैक्षभुक् ॥ 4:35 ॥

न त्वस्वमुपभुञ्जीत भैक्षवृत्तिसमाश्रितः ।

ग्रामैकरात्रमुषितो नगरे पञ्चरात्रकम् ॥ 4:36 ॥

वर्षास्वेकत्र निवसेद्दम्भकल्कविवर्जितः ।

«ग्रामसङ्गवि [5] वज्जर्ी » स्यात्सङ्गदोषविवर्जितः ॥ 4:37 ॥

समस्सर्वेषु भूतेषु अनारंभी अहिंसकः ।

आत्मध्यानरतो नित्यं ब्राह्मच्यभावसमन्वितः ॥ 4:38 ॥

एवं यो वर्तते नित्यं स याति ब्रह्मलौकिकम् ।

ब्रह्मणा सह मोदेत ब्रह्मणि स तु लीयते ॥ 4:39 ॥

विश्रुतो नरकं याति कामलोभसमन्वितः ।

36 Cf. *Śivadharmasaṅgraha* 9:39c–9:40:

ग्रामैकरात्रमुषितो न वसेत्पञ्चरात्रिकः ॥

वर्षास्वेकत्र संवासी नगरे पञ्चरात्रिकः ।

दम्भकल्कविनिर्मुक्तः सर्वद्वंद्वसहिष्णुकः ॥

37 *Niśvāsamukha* 4:37c–4:41 is parallel with *Śivadharmasaṅgraha* 9:41–9:44.

4:34 संन्यासं तु] K *ŚiDhaSai*; संन्यासन्तु NW 4:34 क्रमङ्कृत्वा क्रोधलोभविवर्जितः] NK; क्रम कृत्वा क्रोधलोभविवर्जितः W; ततः कृत्वा लोभक्रोधादिवर्जितः *ŚiDhaSai* 4:35 अद्रोही] NKW; अद्रोहः *ŚiDhaSai* 4:35 त्रिदण्डकुण्डी चक्री च] NW; त्रिदण्ड □ ण्डी चक्री च K; त्रिदण्डी कुण्डपात्री च *ŚiDhaSai* 4:35 नैकान्नादस्स भैक्षभुक्] NKW; भैक्षग्रासाष्टभुक् सदा *ŚiDhaSai* 4:36 त्वस्वमुप°] NW; स्वस्वमुप° K; न शश्वदुप° *ŚiDhaSai* 4:36 °समाश्रितः] K, *ŚiDhaSai*; °समाश्रुतः N; °समासृतः W 4:36 पञ्चरात्रकम्] NW; पञ्चरात्रकः K 4:37 ग्रामसङ्गविवर्जर्ी स्यात्सङ्ग°] *ŚiDhaSai*; ग्रा --- वज्जर्ी स्यात्सङ्ग N; ग्राम □ त्संग° K; ग्राम □ W 4:38 अनारंभी अहिंसकः] *ŚiDhaSai*; त्वनारम्भी त्वहिंसकः NKW 4:38 आत्मध्यानरतो नित्यं] NKW; आत्मध्यानरतिर्नित्यं *ŚiDhaSai* 4:38 ब्राह्मच्यभावसमन्वितः] NW; ब्राह्मभाव-समन्वितः K; ब्रह्मभावसमन्वितः *ŚiDhaSai* 4:39 ब्रह्मणि स तु लीयते] NK; ब्रह्मणि स तु लीयते W; ब्रह्मण्येव तु लीयते *ŚiDhaSai*

यथोक्तकारी ब्रह्मात्मा ब्रह्मलोकं [6] स गच्छति ॥ 4:40 ॥

वेदधर्म्मो मया प्रोक्तः स्वर्गनैश्वेयसः परः ।

उत्तरेणैव वक्त्रेण व्याख्यातश्च समासतः ॥ 4:41 ॥

आध्यात्मिकं प्रवक्ष्यामि दक्षिणास्येन कीर्तितम् ।

सांख्यञ्चैव महाज्ञानं योगञ्चापि महाव्रते ॥ 4:42 ॥

प्रकृतिं पुरुषञ्चैव उभावेकत्र योजितौ ।

ॐ ॐ ॐ ॐ ॐ हेतुश्च यतस्सर्वं प्रवर्तते ॥ 4:43 ॥

--- [16^v] भूते तु रजःसत्त्वौ प्रजायते ।

एतत्त्रिगुणसंयुक्तं ततो बुद्धिश्च जायते ॥ 4:44 ॥

बुद्ध्यहंकारस्सम्भूतस्तन्मात्राणि ततो ऽभवन् ।

इन्द्रियाणि तथैवेह भूतस्तन्मात्रसम्भवः ॥ 4:45 ॥

अचेतनानि सर्वाणि पुरुषश्चेतनः स्मृतः ।

यावन्ममत्वं कुरुते [[तावद्बद्ध(द्वस्त्व)सौ पुमान्]] ॥ 4:46 ॥

प्रकृत्या सर्वकर्माणि स --- [-3-] --- सु[2]खी भवेत् ।

असंन्यासी तु बध्येत यावन्मायान्न विन्दति ॥ 4:47 ॥

सांख्यज्ञानम्याख्यातं योगज्ञानञ्च मे शृणु ।

सर्वद्वन्द्वसहो धीरस्सर्वदोषविवर्जितः ॥ 4:48 ॥

संसारोद्विग्नचित्तस्तु स योगी परिकीर्तितः ।

उत्तराभिमुखो भूत्वा बद्ध्वा योगासनन्ततः ॥ 4:49 ॥

4:40 ब्रह्मलोकं स गच्छति] conj.; ब्रह्म --- ॐ ति N; ब्रह्मणो ॥ तिम् K; ब्रह्मलोक
स गच्छति W; ब्रह्मलोकश्च गच्छति ŚiDhaSai 4:41 परः] NKW; पदम् ŚiDhaSai
4:43 प्रकृतिं] NW; प्रकृति K 4:43 हेतुश्च] NK; - - - - व W 4:44 तमो-
गुणाभिभूते] conj. Kandel; --- भूते N; ॥ भूते KW 4:44 एतत्त्रिगुणसंयुक्तं] conj.;
एतत्त्रिगु ॐ ॐ ॐ त्कं N; एतत्त्रिगुणसंयुक्तं K; एतत्त्रिगुण ॥ W 4:44 जायते] KW;
जाते- N 4:46 तवद्बद्ध(द्वस्त्व)सौ पुमान्] K; तवद्बद्ध ॐ त्वसौ पुमान् N; तव ॥
सो W 4:47 स---] NW; ॥ K 4:47 सुखी] em.; --- NKW 4:47 असंन्यासी]
K; असंन्यासी NW 4:47 मायान्न] NW; माया न K 4:48 योगज्ञानञ्च मे] NW;
योगज्ञानमथ K 4:49 योगासनन्ततः] NW; योगासन ततः K

स्वस्तिकं पद्मकं भद्रं त्वर्द्धचन्द्रम्प्रसारितम् ।
सापा[3] श्रयमञ्जलिकं योगपट्टं यथासुखम् ॥ 4:50 ॥

बद्धा योगासनं सम्यकृजुकायस्समाहितः ।
जिह्वान्तु तालुके न्यस्य दन्तैर्दन्तान्न संस्पृशेत् ॥ 4:51 ॥

शब्दे स्पर्शे च रूपे च रसे गन्धे च पञ्चसु ।
अवशङ्गेन्द्रियग्रामं सन्निरुन्ध्यात्प्रयत्नतः ॥ 4:52 ॥

प्रतिप्रतिनिरोधाच्च प्रत्याहारः प्रकीर्तितः ।
सर्वगमे --- [-3-] --- [4] तु ध्यानरूपमरूपकम् ॥ 4:53 ॥

रागद्वेषविनाशाय चिन्तयेद्धानमेव तु ।
प्राणायामम्प्रवक्ष्यामि त्रिष्प्रकारं समभ्यसेत् ॥ 4:54 ॥

विरेच्यापूर्य संरुद्धं कुम्भकम्परिकीर्तितम् ।
पूरयेच्च स्वकन्देहं यावदापूरितम्भवेत् ॥ 4:55 ॥

पूरकस्तु समाख्यातो प्राणायामो द्वितीयकः ।
निष्क्रामयति यो वायुं स्व[[देहा]] --- [-5-] --- ॥ 4:56 ॥

[5] स रेचकस्समाख्यातः प्राणायामस्तृतीयकः ।
अङ्गुष्ठाग्रे तु ध्यायीत वायुं सर्वगतञ्चलम् ॥ 4:57 ॥

वायुना पूरयेद्विश्वं कृष्णरेण्वाकुलेन तु ।

50 Cf. *Nayasūtra* 1:105:

आसनम्पद्मकं बद्धा स्वस्तिकम्भद्रचन्द्रकम् ।
सापाश्रयं योगपट्टमासीनञ्च यथासुखम् ॥

The same list is found in *Svacchandatantra* 7:290c-291b thus:

आसनं पद्मकं बद्ध्वा स्वस्तिकं भद्रमासनम् ॥
सापाश्रयमर्द्धचन्द्रं योगपट्टं यथासुखम् ।

4:50 सापाश्रयं] *em.*; --- श्रयं° NKW 4:52 अवशङ्गे°] N; अवसं चे° KW 4:53 निरोधाच्च] K; निरोद्धाच्च N; निरोधाच्चा W 4:53 सर्वगमे □ तु] K; सर्वग --- तु N; सर्वस □ न्त्र W 4:54 त्रिष्प्रकारं] NW; त्रिःप्रकारं K 4:56 समाख्यातो] NW; समाख्यातं K 4:56 द्वितीयकः] K; द्वितीय ॐ : N; द्वितीयकं W

एवमभ्यसमानस्तु वायुरूपः प्रवर्तते ॥ 4:58 ॥

ज्वलन्तश्चिन्तयेद्वह्निं दहन्तं सर्वतोदिशाम् ।
एवमभ्यसतस्तस्य वह्निरूपं प्रजायते ॥ 4:59 ॥

पृथ्वी कठिनरूपे ([[[[ण]]]]) शृणु देहे यथा स्थि[6]ता ।
ध्यातव्या सा समुद्रान्ता पीता निश्चललक्षणा ॥ 4:60 ॥

घण्टिकायां स्रवन्तन्तु वरुणश्चिन्तयेद्यदि ।
आपरूपः प्रजायेत धारणादग्धकित्विषः ॥ 4:61 ॥

आगमैस्तर्क्येत्तर्क्या योगविज्ञानकारणाम् ।
स्वपरिज्ञानमुत्पत्तौ अविषण्णस्तु लक्षयेत् ॥ 4:62 ॥

समाधौ संस्थितस्यास्य [[विचित्रदर्शना]] --- [-2-] --- ।
--- [-6-] --- [17^r] व्येत यावत्तन्मयतां गतः ॥ 4:63 ॥

शब्दं स्पर्शं च रूपञ्च रसं गन्धञ्च पञ्चमम् ।
सर्वाण्येतान्यजानाति यदा तन्मयताङ्गतः ॥ 4:64 ॥

ताडितञ्च न विन्देत चक्षुषा न च पश्यति ।
दिव्यदृष्टिः प्रजायेत यदा तन्मयताङ्गतः ॥ 4:65 ॥

सर्वविद्याः प्रवर्तन्ते सर्वम्प्रत् [[((य))]] क्षतो भवेत् ।
((सिद्धैश्च सह संभाषं यदा)) तन्मयताङ्गतः ॥ 4:66 ॥

60 Cf. *Nayasūtra* 2:23cd and *Svacchandatantra* 12:3ab:

पृथ्वी कठिनरूपेण शृणु देहे यथा स्थिता ।

4:59 सर्वतोदिशाम्] N; सर्वतोदिशम् KW 4:59 वह्निरूपं] *em.*; वह्निरूपः N^{pc}KW;
वह्निरूप N^{ac} 4:60 पृथ्वी] NW; पृथ्वी K 4:60 शृणु देहे यथा स्थिता] *em.*; --- ता
NK; स □ ता W 4:60 सा] *conj.*; स NKW 4:60 निश्चललक्षणा] NW; निश्चल-
लक्षणा K 4:61 आपरूपः] NW; अपारूपं K 4:62 तर्क्या योगविज्ञानकारणाम्] N;
तर्क्य योगविज्ञानकारणम् K; तर्क्या योगविज्ञानकारणाम् W 4:62 स्वपरिज्ञानमुत्पत्तौ]
N; सुपरिज्ञानमुत्पत्तौ K; स्वपरिज्ञानम् -त्तौ W 4:62 अविषण्णस्तु] N; अविषण्णस्तु
KW 4:63 विचित्रदर्शना] K; f --- र् --- N; f -f -त्रदर्शना W 4:63 व्येत] NW;
व्येत K 4:66 प्रवर्तन्ते] KW; प्रव २ न्ते N 4:66 तन्मयताङ्गतः] *conj.*; --- NKW

--- [-8-] --- स[2]र्वज्ञश्चैव जायते ।
अनेनैव शरीरेण स सृजेच्चैव संहरेत् ॥ 4:67 ॥

ईश्वरं ध्यायमानस्य सर्वमेतत्प्रवर्त्तते ।
ईश्वरम्पदमाप्नोति ब्रह्मध्यानाच्च तत्पदम् ॥ 4:68 ॥

विष्णुध्यानाद्विष्णुपदमन्येषामेव तत्पदम् ।
येन येन हि भावेन तत्तत्पदमवाप्नुयात् ॥ 4:69 ॥

अध्यात्मिकं समाख्यातमतिमार्गञ्च मे शृणु ।
भस्म((ना)) --- [-5-] --- [3] भस्मशायी जितेन्द्रियः ॥ 4:70 ॥

निर्मात्यधारी भिक्षाशी गुह्यस्थानम्परिव्रजेत् ।
दर्शनार्थन्तु ईशस्य पूजान्तत्रैव कल्पयेत् ॥ 4:71 ॥

लिङ्गस्यायतने वासो हुडुङ्कारस्तवैस्तथा ।
गीतनृत्यनमस्कारैर्ब्रह्मभिर्जपसंयुतः ॥ 4:72 ॥

एकवासो ह्यवासो वा दक्षिणामूर्तिमाश्रितः ।
सुशीर्णपतितैः पुष्पैर्देवदेवं समर्चं [(((येत्)))] ॥ 4:73 ॥

मूत्रामे[4]ध्यन्न पश्येत स्त्रीशूद्रान्नाभिभाषयेत् ।

70 Cf. *Pāśupatasūtra* 1:2: भस्मना त्रिषवणं स्नायीत । and 1:3: भस्मनि शयीत ।

71 Cf. *Pāśupatasūtra* 1:5: निर्मात्यम् ।

72 Cf. *Pāśupatasūtra* 1:7: आयतनवासी । and 1:8: हसितगीतनृत्यहुडुङ्कारनमस्कारज-
प्योपहारेणोपतिष्ठेत् । (read: °हुडुङ्कार° ।)

73 Cf. *Pāśupatasūtra* 1:10: एकवासाः । 1:11: अवासा वा । and 1:9: महादेवस्य
दक्षिणामूर्तेः । दक्षिणामूर्तिम् । (Bisschop 2006:5)

74 Cf. *Pāśupatasūtra* 1:12: मूत्रपुरीषं नावेक्षेत् । and 1:13: स्त्रीशूद्रं नाभिभाषेत् ।

4:67 सर्वज्ञ°] *em.*; --- वंज्ञ° NKW 4:67 सृजेच्चैव] *conj.*; सृजेच्चैव N; संसृजेच्चैव K;
ससृजेच्चैव W 4:69 विष्णुध्यानाद्] K; विष्णुध्यानाच्च NW (unmetrical) 4:72 हु-
डुङ्कार°] N; हुन्तुङ्कार° K; हुत्तुङ्कार° W 4:72 जपसंयुतः] NW; तपसंयुतः K
4:74 मूत्रामेध्यन्न] *conj.*; --- ध्यन्न NW; □ न K

प्राणायामञ्च दृष्ट्वा वै बहुरूपन्ततो जपेत् ॥ 4:74 ॥

अकालुष्येण भावेन जन्तुम्पश्येत सर्वतः ।

अमङ्गलम्मङ्गलञ्च अपसव्यं प्रदक्षिणम् ॥ 4:75 ॥

पितृपूजां देवपूजामुभे देवाय कल्पयेत् ।

अनन्यभक्तिना कार्यं तप उग्रम्महात्मना ॥ 4:76 ॥

शीतातपपरिक्लेशैर्जलमश्रू --- [-2-] --- [5] सिभिः ।

जपध्यानपरो नित्यं सर्वद्वन्द्वसहिष्णुता ॥ 4:77 ॥

जपनिष्ठैकान्तरतिर्व्यक्ताव्यक्तैकलिङ्गिनः ।

विपरीतानि कर्माणि कुर्वन्नलोकजुगुप्सितः ॥ 4:78 ॥

परिभूयमानश्चरेद्व्रतम्पाशुपतं महत् ।

तेभ्यो दुष्कृतमादत्ते सुकृतञ्चापकर्षते ॥ 4:79 ॥

स्पन्दमानस्तु विक्रोशेन्मण्डे कुण्डेति वा पुनः ।

74 Cf. *Pāśupatasūtra* 1:16: प्राणायामं कृत्वा । 1:14: यद्यवेक्षेद्यद्यभिभाषेत् । and 1:17: रौद्री गायत्रीं बहुरूपी वा जपेत् ।

75 Cf. *Pāśupatasūtra* 1:18: अकलुषमतेः ।

75 Cf. *Pāśupatasūtra* 2:7: अमङ्गलं चात्र मङ्गलं भवति । and 2:8: अपसव्यं च प्रदक्षिणम्

76 Cf. *Pāśupatasūtra* 2:9–11: तस्मादुभयथा यष्टव्यः । देववत्पितृवच्च । and उभयं तु रुद्रे देवाः पितरश्च ।

76 Cf. *Pāśupatasūtra* 2:20: नान्यभक्तिस्तु शङ्करे । and 2:16: अतितप्तं तपस्तथा ।

78 Cf. *Pāśupatasūtra* 3:2: व्यक्ताचारः । and 3:1: अव्यक्तलिङ्गी ।

78 Cf. *Pāśupatasūtra* 3:3–4: अवमतः । and सर्वभूतेषु ।

79 Cf. *Pāśupatasūtra* 3:5: परिभूयमानश्चरेत् ।

79 Cf. *Pāśupatasūtra* 3:8–9: पापं च तेभ्यो ददाति । and सुकृतं च तेषामादत्ते ।

80 Cf. *Pāśupatasūtra* 3:13–14: स्पन्देत वा । and मण्डेत वा ।

4:75 जन्तुम्] NW; जक्तन् K 4:75 अपसव्यं] NW; अवसव्यं K 4:76 पितृपूजां देव-
पूजाम्] K; पितृपूजां देवपूजा NW 4:77 जलमश्रू] N(?); जलम् □ KW 4:77 °स-
हिष्णुता] KW; °सहिष्णुता N 4:78 कुर्वन्नलोक°] K; कुर्वन्नलोके NW 4:79 °मानश्च-
रेद्] NW; °मानश्च चरेद् K 4:80 मण्डे कुण्डेति] conj.; मण्डोकुण्डेति NW; संढोकुण्डेति
K

विरुद्धचेष्टितं वाक्यं विरुद्ध[6] च्छाञ्जनं सदा ॥ 4:80 ॥

विरुद्धमण्डनङ्गात्रे सर्वदा समुपक्रमेत् ।

परिभूतः कृच्छ्रतपा सर्वलोकेषु निन्दितः ॥ 4:81 ॥

महातपा च भवते पूजालाभविवर्जितः ।

गूढव्रतोन्मत्तचेष्टी विलोमी लौकिके व्रते ॥ 4:82 ॥

जितेन्द्रियश्च दान्तश्च क्षमी कामविवर्जितः ।

गोधर्मा मृगधर्मा वा नैकान्नादः कदाचन ॥ 4:83 ॥

लवणं च --- [-4-] --- [17^v] च भिक्षायां पतितं सदा ।

न दुष्येत तदस्नाति सन्मार्गव्रतचारिणे ॥ 4:84 ॥

प्राणायामैर्धारणाभिरोङ्कारन्तु विचिन्तयेत् ।

शून्यागारगुहावासी नित्यमेव श्मशानगः ॥ 4:85 ॥

एवं यो वर्त्तते नित्यं दम्भलोभविवर्जितः ।

80 Cf. *Pāśupatasūtra* 3:16–17: अपितत्कुर्यात् । and अपितद्भाषेत् ।

81 Cf. *Pāśupatasūtra* 3:19: परिभूयमानो हि विद्वान्कृत्स्नतपा भवति ।

82 Cf. *Pāśupatasūtra* 4:2: गूढव्रतः । and 4:6: उन्मत्तवदेको विचरेत् लोके ।

83 Cf. *Pāśupatasūtra* 5:11: जितेन्द्रियः ।

83 Cf. *Pāśupatasūtra* 5:18: गोधर्मा मृगधर्मा वा ।

84 Cf. *Pāśupatasūtra* 5:14–16: भैक्ष्यम् । पात्रागतम् । and मांसमदुष्यं लवणेन वा ।

85 Cf. *Pāśupatasūtra* 5:25: हृदि कुर्वीत धारणाम् । and 5:24: ओङ्कारमभिध्यायीत ।

85 Cf. *Pāśupatasūtra* 5:9: शून्यागारगुहावासी ।

86 Cf. *Pāśupatasūtra* 1:19: चरतः ।

4:80 विरुद्धचेष्टितं (वाक्यं +विरुद्धं+)] K; विरुद्धचेष्टितं वा --- N; विरुद्धचेष्टितं वा-
क्यं □ W 4:81 समुपक्रमेत्] N^{pc}; समुपक्रमेत् N^{ac}; संप्रचक्रमेत् K; स --क्रमेत्
W 4:81 परिभूतः] K; परिभू N; परिभूत W 4:82 °चेष्टी] KW; °चेष्टी N
4:82 लौकिके] NW; लौकिके K 4:83 नैकान्नादः कदाचन] *em. Acharya*; नैकानादः
कदाचन: NKW 4:84 लवणं च] N; लवण K; लवण W 4:84 च भिक्षायां] NK;
स -भिक्षायां W 4:84 °चारिणे] NW; °चारिणः K

सर्वज्ञाता च भवते श्रवणन्दर्शनन्तथा ॥ 4:86 ॥

मननं शोधनं चैव विज्ञानं च यथेप्सितम् ।

((महा)) ॐ ॐ ॐ [2] चैवासौ रुद्रसायोज्यताम्ब्रजेत् ॥ 4:87 ॥

सिद्धस्तु न निवर्त्तत विप्लुतो नरकम्ब्रजेत् ।

अत्याश्रमव्रतं ख्यातं लोकातीतञ्च मे शृणु ॥ 4:88 ॥

आलब्धः पञ्चभिर्गुह्यैर्दीक्षितश्चैव सो भ्रमेत् ।

खट्वाङ्गी च कपाली च स जटी मुण्डमेव वा ॥ 4:89 ॥

वालयाज्ञोपवीती च शिरोमुण्डैश्च मण्डितः ।

कौपीनवासो भस्माङ्गी दिव्याभरणं [[भूषितः]] ॥ 4:90 ॥

[3] जगद्रुद्रमयम्भत्वा रुद्रभक्तो वृढव्रतः ।

सर्वादस्सर्वचेष्टश्च रुद्रध्यानपरायणः ॥ 4:91 ॥

रुद्रं मुक्त्वा न चान्यो ऽस्ति त्राता मे देवतम्परम् ।

विदित्वैकादशाध्वानं निर्विशङ्कः समाचरेत् ॥ 4:92 ॥

प्रथमे जालमेतत्तु द्वितीये मूर्तिसञ्ज्ञकम् ।

तृतीये पशुराख्यातम्पाशाश्चैव चतुर्थके ॥ 4:93 ॥

86 Cf. *Pāśupatasūtra* 1:22: सर्वज्ञता । and 1:21: दूरदर्शनश्रवणमननविज्ञानानि चास्य प्रवर्तन्ते ।

87 Cf. *Pāśupatasūtra* 1:24: कामरूपित्वम् ।

87 Cf. *Pāśupatasūtra* 5:26: ऋषिर्विप्रो महानेषः । and 5:33: लभते रुद्रसायुज्यम् ।

4:86 सर्वज्ञाता] NK; सर्व ॐ ता W 4:87 मननं शोधनं] K; मन ॐ --- धन N; मनं स - साधनं W 4:87 यथेप्सितम्] NW; य ॐ प्सितम् K 4:87 महा] W; --- NK 4:87 °सायोज्य°] NW; °सायुज्य° K 4:88 नरकम्ब्रजेत्] NW; नगरं ब्रजेत् K 4:88 ख्यातं] KW; ख्या ॐ N 4:89 आलब्धः पञ्चभिर्गुह्यैर्दीक्षितश्चैव सो भ्रमेत्] N; आलब्धं पञ्चभिर्गुह्यैर्दीक्षितश्चैव सो भ्रमेत् K; आलम्ब पञ्चभिर्गुह्यैर्दीक्षितश्चैव सो भ्रमेत् W 4:90 °पवीती] NK^{pc}W; पवीति K^{ac} 4:90 कौपीनवासो] NW; कौपीनवासा K 4:90 °भूषितः] K; --- N; भू ॐ W 4:92 देवतम्परम्] NW; देवतत्परः K 4:92 विदित्वैकादशा°] N; विदित्वैकादश° KW 4:93 जालमेतत्तु] N; जलमेतत्तु K; जालमेतन्तु W 4:93 °ख्यातम्पा°] NW; ख्यातः पा° K

पञ्चमे विग्रहः ख्यातः [4] अशुद्धास्ते प्रकीर्तिताः ।
अशुद्धमार्गो व्याख्यातः शुद्धमार्गश्च मे शृणु ॥ 4:94 ॥

योनिर्वागेश्वरी देवी प्रणवो यत्र जायते ।
तृतीयञ्चैव धातारं ध्यानञ्चैव चतुर्थकम् ॥ 4:95 ॥

तेजीशम्पञ्चमद्भ्यातं ध्रुवं षष्ठम्प्रकीर्तितम् ।
अवीच्यादि ध्रुवान्तश्च एतज्ज्ञात्वा विमुच्यते ॥ 4:96 ॥

क्रीडार्थसिद्धये चैव प्रक्रियाध्यानमाश्रितः ।
[5] शोध्य वै प्रक्रियाध्वानमथशब्देन दीक्षयेत् ॥ 4:97 ॥

अथशब्दनिपातेन दीक्षितश्चापशुर्भवेत् ।
क्रियावांश्च दुराचारो मुच्यते नात्र संशयः ।
लोकातीतं समाख्यातं किमन्यत्परिपृच्छसि ॥ 4:98 ॥

देव्युवाच ।
एकादशैते तत्त्वास्तु नाममात्रेण मे श्रुताः ।
पुनर्विस्तरशो ब्रूहि यथा वेत्ति महेश्वर ॥ 4:99 ॥

महेश्वर उवाच ।
[6] (((अ))) वीची कृमिनिचयो वैतरणी कूटशाल्मली ।
गिरिर्यमल उच्छ्वासो निरुच्छ्वासो ह्यथापरः ॥ 4:100 ॥

पूतिमान्सद्रवश्चैव त्रपुस्तप्तजतुस्तथा ।
पंकालयो ऽस्थिभङ्गश्च क्रकचच्छेदमेव च ॥ 4:101 ॥

4:94 ख्यातः] K; --- या ॐ --- N; ख्यात □ W 4:94 अशुद्धास्ते] em.; --- द्वास्ते NKW 4:96 तेजीशम्] NK^{pc}W; तैजसं K^{ac} 4:96 षष्ठम्] NK^{pc}(?)W; षट् च K^{ac} 4:97 क्रीडार्थसिद्धये] W§; क्रीडार्थं सिद्धये NK 4:97 शोध्य वै प्रक्रियाध्वानमथ°] conj. Acharya; वै प्रक्रियाध्वानमथ° NW; □ ध्वानमथ° K 4:99 तत्त्वास्तु] K; तत्ता ॐ NW 4:99 विस्तरशो] K; विस्तरंशो N; विस्तरसा W 4:99 महेश्वर] KW; महेश्वर N 4:100 महेश्वर उवाच] K; --- NW 4:100 कृमिनिचयो] N; कृमिनिचयो K; क्रिमिनिचयो W 4:100 कूटशाल्मली] NK; कुटशाल्मली W 4:100 निरुच्छ्वासो] K; निरुश्वासो NW 4:101 पूतिमान्स°] KW; पूतिमान्स° N 4:101 पङ्कलेपो] N; पंकालयो K; पङ्कलेपा W

मेदोऽसृक्पूयहृदश्च तीक्ष्णायस्तुण्डमेव च ।
अङ्गारराशिभुवनः शकुनिश्चाम्बरी [[षकः]] ॥ 4:102 ॥

--- [18^r] न्या ह्यसितालवनस्तथा ।
सूचीमुखः क्षुरधारः कालसूत्रो ऽथ पर्वतः ॥ 4:103 ॥

पद्मश्चैव समाख्यातो महापद्मस्तथैव च ।
अपाको सार उष्णश्च सञ्जीवनसुजीवनौ ॥ 4:104 ॥

शीततमोन्धतमसौ महारौरवरौरवौ ।
द्वात्रिंशदेते नरका मया देवि प्रकीर्तिताः ॥ 4:105 ॥

शताष्टा ((धिकसंयु))क्ताः --- [-5-] --- [2] संयुताः ।
चतालीसशतं ह्येतन्नरकाणाम्प्रकीर्तितम् ॥ 4:106 ॥

पातालानि प्रवक्ष्यामि निबोधय यशस्विनि ।
आदौ महातलन्नाम कृष्णभौमम्प्रकीर्तितम् ॥ 4:107 ॥

रसातलन्द्वातीयन्तु स्फाटिकन्तत्प्रकीर्तितम् ।
तलातलन्तृतीयन्तु रैत्यभौमम्प्रकीर्तितम् ॥ 4:108 ॥

ताम्रभौमन्तु नितलञ्चतुर्थन्तु निगद्यते ।
रौप्यभौ [3] मन्तु सुतलम्पञ्चमम्परिपद्यते ॥ 4:109 ॥

षष्ठं वितलसञ्ज्ञन्तु रत्नशङ्करसञ्चितम् ।
सप्तमन्नितलन्नाम सौवर्णन्तदुदाहृतम् ॥ 4:110 ॥

क्रमेण कथितास्सप्त पातालाधिपतीं शृणु ।

4:102 तीक्ष्णायस्तुण्डमेव] NW; □ यस्तुण्डमेव K 4:102 शकुनिश्चाम्बरीषकः] K;
शकुनिश्चाम्बरी □ N; सक्तनिश्चाश्चरीषकः W 4:103 [न्या] न्या N; □ K; ग □
W 4:104 अपाको सार उष्णश्च] N; अप्रा □ र उष्णश्च K; अद्याको --उष्णश्च W
4:105 महारौरवरौरवौ] NK; महारौरव - नवौ W 4:105 द्वात्रिंशदेते] K; द्वातृशदेते
N; द्वातृसदेते W 4:105 प्रकीर्तिताः] NW; प्रकीर्तिता K 4:106 शताष्टाधिकसंयुक्ताः]
conj.; शताष्टा f --- N; शताष्टाधिक □ K; शताष्टाधिकसंयु W 4:106 चतालीसशतं]
conj. Sanderson; सचतालं शतं NW; सचैतालं शतं K 4:109 रौप्यभौमन्तु] conj.
Sathyanarayanan; --- मन्तु NW; □ भौमं तु K 4:111 °धिपतीं] conj. Sanderson;
°धिपतिं NKW

नागाश्च गरुडाश्चैव तथा किम्पुरुषाण्डजाः ॥ 4:111 ॥

अग्निर्वायुश्च वरुणो ह्यसुरांपतयस्तथा ।

कथितास्तु निवासिन्यो भूलोक [(((मधुना शृ)))][4] णु ॥ 4:112 ॥

सप्तद्वीपसमुद्रान्तं वर्षवृक्षनगैर्युतम् ।

वनोपवनगूढञ्च नदीभिस्सागरैर्युतम् ॥ 4:113 ॥

ऋषिदेवगणाकीर्णं गन्धर्वाप्सरसेवितम् ।

धर्मार्थकाममोक्षन्तु सर्वमस्मिन्प्रतिष्ठितम् ॥ 4:114 ॥

भूलोकः कथितो ह्येष भुवर्लोकमतः परम् ।

स्वर्लोकन्तु ततोर्ध्वन्तु महर्लोकञ्जनं तपः ॥ 4:115 ॥

सत्यं चैव ततोर्ध्वं तु [[ब्रह्म]][5]लोकन्ततोपरि ।

विष्णोश्चैव निकेतन्तु शिवस्य तु पुरन्तथा ॥ 4:116 ॥

ब्रह्माण्ड एष विख्यातः कपाला [[[व)]]] रणैर्युतः ।

शतरुद्राश्च पञ्चाष्टौ देवयोन्यष्टकन्ततः ॥ 4:117 ॥

योगाष्टकञ्च सुशिवं गुरुपङ्क्तित्रयन्ततः ।

तत्त्वसर्गमतोर्ध्वन्तु कथ्यमानञ्च मे शृणु ॥ 4:118 ॥

प्रधानबुद्ध्यहङ्कारतन्मात्राणीन्द्रियाणि च ।

[6]भूतानि च तथा पञ्च मनश्चैवोभयात्मकम् ॥ 4:119 ॥

चतुर्विंशति तत्त्वा [[नि पु]] रुषः पञ्चविंशकः ।

पञ्चविंशकमेतत्तु षड्द्वैशिकसमुद्भवम् ॥ 4:120 ॥

4:111 °पुरुषाण्डजाः] conj.; °पुरुषान्डजाः N; °पुरुषान्तजा+:+ K^{ac}; °पुरुषाण्+:+ K^{pc}; °पुरुषातुजाः W 4:112 निवासिन्यो] NW; निवासिनो K 4:113 सप्तद्वीप°] NK^{pc}W; सप्तद्विप° K^{ac} 4:113 °वृक्ष°] K; °वृक्ष° NW 4:113 सागरैर्युतम्] N^{ac}KW; सागरैर्युतः N^{pc} 4:114 °प्सरसेवितम्] em. Sanderson; °प्सरस्सेवितम् NW (unmetrical); °प्सरसोवितम् K 4:116 सत्यं चैव ततोर्ध्वं तु] K; सत्यञ्चैव ततो --- N; सत्यं चैव ततोर्ध्वन्तु W 4:117 कपालावरणै°] K; कपाला ⊆ रणै° NW 4:117 देवयोन्यष्टकं] K; देवयोन्याष्टकं NW 4:119 °भयात्मकम्] N; भयात्मकः KW 4:120 चतुर्विंशति तत्त्वानि पुरुषः] K; चतुर्विंशति तत्त्व --- रुषः N; चतुर्विंशति तत्त्व -पुरुषः W 4:120 षड्द्वैशिक°] K; षड्द्वैषिक° N; षड्द्वैषिक° W

मातृजैः पितृजैश्चैव अन्नपानविवर्द्धितम् ।
गहनञ्च ततोर्ध्वन्तु विग्रहेशं ततोर्ध्वतः ॥ 4:121 ॥

शिवशङ्करम[18^v] साध्यं हरिरुद्रदशेशकम् ।
पञ्च शिष्यास्तथाचार्या महादेवत्रयन्ततः ॥ 4:122 ॥

गोपतेर्ग्रन्थिरूर्ध्वन्तु मूर्ध्नाभिभवपञ्चकम् ।
अनन्तश्चैव पाशाञ्च जालमेतत्प्रकीर्तितम् ॥ 4:123 ॥

कार्यं दुःखं तथा ज्ञानं साधनन्तत्त्वमेव च ।
षष्ठं साध्यं तथैश्वर्यं कारणञ्च तथाष्टमम् ॥ 4:124 ॥

[2] प्रोक्तं विषयमज्ञानं कारणोर्ध्वं च कथ्यते ।
अशुद्धाध्वा समाख्यातः शुद्धाध्वानञ्च मे शृणु ॥ 4:125 ॥

मुक्त ऋषिकुलेभ्यस्तु संसाराच्च दुरत्ययात् ।
योन्याच्चाप्यथ वागेश्यां जातः प्रणव उच्यते ॥ 4:126 ॥

121 Cf. *Guhyasūtra* 1:18–22:

गहनं विग्रहेशं च नियति --- भागयोः ।
शिवशंकरमसाध्यं हरिरुद्रं च कीर्तितम् ।
दशेशानास्तथा शिष्या गुरवः पञ्च एव च ।
महादेवत्रयं यच्च गोपतिर्ग्रन्थिसंस्थिताः ।
मूर्ध्नाभिभवपाशा हि तथा रिषिकुलं च यत् ।
योनिर्वागेश्वरी देवी प्रणवोद्धारमेव च ।
धातारं मदनेशञ्च भस्मेशेन समन्वितः ।
प्रमाणाष्टकविद्याष्टौ माया मायी च विद्ययोः ।
रूपं चतुर्विधं ज्ञेयं शक्तयस्तिस्त्रमेव च ।
ज्ञानशक्तिक्रियाशक्ति तेजीश निधनो ध्रुवम् ।

4:121 विग्रहेशं] N; विग्रहेशं KW 4:122 °दशेशकम्] *em. Sanderson*; °दशेषकम् NKW 4:122 °त्रयन्ततः] *conj. Sanderson*; °त्रय --- N; °त्रयं □ तः K; °त्रय -- : W 4:123 मूर्ध्ना°] NW; मूर्ध्ना° K 4:123 पाशाञ्च जाल°] *conj. Sanderson*; ॐ ॐ ॐ जाल° NW; □ जल° K 4:124 कार्यं] N; काय° K; कायं W 4:124 साधनन्त°] NW; सोधनं त° K 4:125 कारणोर्ध्वं] N; कारणेर्द्धं K; कारणोद्धी W 4:125 समाख्यातः] K; समाख्यातं NW 4:126 मुक्त] *conj. Sanderson*; --- NK; मु -- W 4:126 वागेश्यां] N; वागेश्यां KW

धातारन्दमनञ्चैव ईश्वरं ध्यानमेव च ।

भस्मीशञ्च समाख्यातं प्रमाणाष्टकमेव च ॥ 4:127 ॥

विद्याष्टकं च मूर्त्य [3] ष्ठौ तेजीशञ्च ध्रुवस्तथा ।

इति सङ्ख्याः समासेन शुद्धाध्वनः प्रकीर्तिताः ॥ 4:128 ॥

कपालव्रतमाश्रित्य ध्रुवं गच्छन्ति तत्पदम् ।

लोकातीतं समाख्यातं महापाशुपतं व्रतम् ॥ 4:129 ॥

प्रक्रियाचर्यसंयुक्तो ध्रुवं गच्छति तत्पदम् ।

विस्रुतो नरकं याति प्रक्रियाचर्यवर्जितः ॥ 4:130 ॥

अतिमार्गं समाख्यातं द्विःप्र [[कारं व (रा)]] [4] नने ।

पूर्वेणैव [[[तु]]] वक्त्रेण सरहस्यं प्रकीर्तितम् ।

अत ऊर्ध्वम्महादेवि किं वक्ष्ये परमेश्वरि ॥ 4:131 ॥

देव्युवाच ।

मन्त्रमार्गन्त्वया देव सूचितं तु वर्णितम् ।

संसारोच्छ्रितिकरणन्तमाचक्ष्व महेश्वर ॥ 4:132 ॥

एवमुक्तस्तु पार्वत्या सर्वपापहरो हरः ।

उवाच मधुरां वाणीम्मन्त्रतन्त्रार्थनिश्चिताम् ॥ 4:133 ॥

अधुना [5] [[तदतो]] विप्रास्संवादमुमया सह ।

ईश्वरस्य +तु+ देवस्य मन्त्रमार्गव्यवस्थितम् ॥ 4:134 ॥

पञ्चमेनैव वक्त्रेण ईशानेन द्विजोत्तमाः ।

4:127 दमनञ्चैव] NW; दमकं चैव K 4:128 विद्याष्टकं च मूर्त्यष्टौ] conj. Sanderson; विद्याष्टक --- ष्ठौ N; विद्याष्टकम् □ ष्ठौ K; विद्याष्टकं च □ ष्ठौ W 4:128 सङ्ख्याः] K^{pc}; सङ्ख्या NK^{ac}W 4:128 शुद्धाध्वनः] em.; शुद्धाध्वानः NK; सुद्धाध्वानः W 4:129 °श्रित्य] K; °शृत्य NW 4:129 महापाशुपतं] K; महापाशुतम् N; महापाशुतं W 4:130 प्रक्रियाचर्य°] N; प्रक्रियाचय° KW 4:131 द्विःप्रकारं वरानने] K; द्विप्र --- नने N; द्विप्रकार व -नरे W 4:131 पूर्वेणैव तु वक्त्रेण] K; पूर्वेणैव क्त्रेण NW 4:133 वाणीं] KW; णीं N (unmetrical) 4:134 तदतो] K; --- N; वदतो W 4:134 तु] NW; च K 4:134 मन्त्रमार्गव्यवस्थितम्] NW; मन्त्रमार्गव्यवस्थितः K

मन्त्राख्यं कथयिष्यामि देव्याया गदितम्पुरा ॥ 4:135 ॥

चतुःस्रोता मया पूर्वं श्रुता देव्याः प्रसादतः ।

ते सर्वे कथितास्तुभ्यं निस्सन्दिग्धा द्विजोत्तमाः ॥ 4:136 ॥

पञ्चमन्तु परं स्रोतं [[शि]] --- ।

[6] कथितं देवदेवेन किम्भूयः श्रोतुमिच्छथ ॥ 4:137 ॥ ° ॥

॥ ⊗ ॥ इति निश्वासमुखतत्त्वसंहितायां चतुर्थः पटलः ॥ ° ॥

श्लोकशतं सप्तत्रिंशोत्तरम् । चतुःस्रोताः श्लो 643 ॥ ⊗ ॥

4:135 मन्त्राख्यं] NW; मन्त्राख्यो K 4:135 गदितम्पुरा] NW; गदिता पुरा K 4:136 चतुःस्रोता] K; चतुस्रोता N; चतुश्रोता W 4:136 देव्याः] K; देव्या NW 4:137 स्रो-
तं] N; स्रोतस् K^{pc}; स्रोतो K^{ac}; श्रोत W 4:137 श्रोतुमिच्छथ] NW; श्रोतुमिच्छथः
K 4:137 चतुर्थः पटलः] NW; चतुर्थपटलः K 4:137 सप्तत्रिं°] conj.; सप्त = N;
सप्तविं° KW 4:137 चतुःस्रोताः] K; चतुस्रोताः N; चतुश्रोत्रा W

TRANSLATION

CHAPTER I

[Frame story: the five streams]

Ricīka said:

I went to the eastern direction for the sake of flowers and kindling.¹⁸⁴ An unprecedented marvel was seen. Having seen that [I became] full of curiosity.¹⁸⁵ (1)

[There were] eighty-eight thousand sages, whose semen flowed upwards,¹⁸⁶ [living in] the Naimiṣa forest [...].¹⁸⁷ (2)

[...] ¹⁸⁸ O Lord! please tell me, who am asking, all [about] this. (3)

O Lord you are expert in all scriptures and especially in the Vedas.¹⁸⁹ I ask you, O Mataṅga, because (*tena...yena*) you know. (4)

Mataṅga said:

Listen, my child: I will tell you everything briefly. Those [sages] residing in the Naimiṣa forest heard (*śrutam*) that [...] ¹⁹⁰ (5)

¹⁸⁴There is a euphonic glide *m* between the words *pūrva* and *āśā*. Here *samidhaili* is presumably to be understood as meaning ‘together with firewood’. Prof. Vasudeva suggests a possibility of conjecturing *samidhe* as in any case we need to understand it to be dative. He further points out that there are a handful of instances where *puṣpa* and *samidh* appear together, such as *Dīvyāvadāna* p. 43, lin. 6, *Kūrmapurāṇa* 2:12:24 etc.

¹⁸⁵Masculine pronoun *tam* is presumably meant for neuter *tat*.

¹⁸⁶The same line appears in *Brahmāṇḍapurāṇa* 1:7:180 and 1:21:170, *Mārkaṇḍeyapurāṇa* 49:79 and *Garuḍapurāṇa* 1:49:26. The same line reading *yatinām* and *muninām* instead of *ṛṣinām* appears in *Mahābhārata* 2:11:34 and *Skandapurāṇa* 114:14 respectively. Eighty-eight thousand *aṣṭāṣṭisahasrāṇi* appears to be a common cliché in the *Mahābhārata* (2:48:39, 2:11:34, 4:65:16, 12:34:17 etc.) and *Purāṇas* (*Bhāgavatapurāṇa* 8:1:22, *Brahmāṇḍapurāṇa* 1:21:164, *Viṣṇudharmottara* 64:22, *Viṣṇupurāṇa* 1:6:36, 2:8:92, *Vāmanapurāṇa* 27:59, *Skandapurāṇa* 114:14, *Agnipurāṇa* 376:32 etc.).

¹⁸⁷In comparison to other folios, the first folio of the manuscript is much damaged in the right-hand margin. The text lost in this line and the following line must be telling something about the sages of the Naimiṣa forest, probably their visit to the Devadāruvana. We know from the text a little further on (1:19–20) that these sages have gone to the forest of Devadāru for the purpose of initiation. Our guess is that the unprecedented marvel Ricīka saw and became curious about is the moving of the sages of the Naimiṣa forest to the Devadāru forest.

¹⁸⁸We are not able to conjecture here. We do not get to know the precise question that Ricīka asked to Mataṅga.

¹⁸⁹All of the our sources read *devānām* instead. We could even accept this reading. In this case our translation would be: O Lord you are expert in all scriptures and especially of gods.

¹⁹⁰The lost text after this point must have said, at least, what the sages heard. It is possible that they heard that the gods, including Brahmā and Viṣṇu are gathered in the Devadāru forest where Maheśvara stayed. We are, however, unable to reconstruct the lost text.

[...] ¹⁹¹ by those [sages] residing in the Naimiṣa forest in the very place Brahmā and Keśava were initiated. O Ricika! [Thus,] they were all full of curiosity [and] were extremely astonished. (6–7)

Those experts in all scriptures spoke to each other as follows. How could one obtain (*katham...prapadyeta*) an initiation outside (*muktvā*) the Vedic tradition (*vedoktam āgamam*)? For there is nothing else higher than the Veda. Yoga [...]. ¹⁹² (8–9)

How is it that Viṣṇu also, the knower of the Sāṅkhya and Yoga, ¹⁹³ was initiated? Having heard that (*taṁ*) ¹⁹⁴ all sages of stringent vows came [there]. (10)

Seen (*drṣtvā*) [to you] as you were approaching [there] (*tvayi-m-āyāntā*), ¹⁹⁵ they entered the forest of Devadāruvana (*devadāruvanam vanam*). They there, thinking that we shall see Brahmā, Viṣṇu and Maheśvara ¹⁹⁶ together (*samudāyena*) [and request them for] initiation (*dikṣā*) [...]. ¹⁹⁷ (11–12)

[...] Then they all, Brahmā, Viṣṇu and Maheśvara, however, [...] ¹⁹⁸ went [back] to their respective places ¹⁹⁹ after having given permission to Nandin [in the following way]. (12–13)

« You are the bestower of favour [not only] upon sages but also upon all living beings ²⁰⁰ and also (*tathā*) you were earlier endowed with authority [to bestow *dikṣā*?] by Devī. ²⁰¹ (14)

¹⁹¹ Three *pāda* of the verse are missing here. It is possible that the text lost here included ‘it was heard again,’ because immediately after the lacuna, we have ‘by the sages of the Naimiṣa forest,’ and also what was heard by them: ‘in that very place Brahmā and Keśava were initiated’. Once again we are not able to conjecture the text.

¹⁹² Twenty one syllables of text are missing here and so the last three *pādas* of this verse cannot be translated precisely. We, however, assume that the missing text, at least, is about a question of the initiation of Brahmā, as the immediately following line states a question about Viṣṇu’s initiation saying *katham viṣṇuś ca dikṣitaḥ* ‘How Viṣṇu also was initiated,’ alluding to the initiation of Brahmā. We know that both Brahmā and Viṣṇu were initiated in the Devadāruvana (1:7) and (1:16). As Viṣṇu is said to be the knower of the Sāṅkhya and Yoga, we somehow expect that Brahmā is recognized as the master of Veda.

¹⁹³ The *Guhyasūtra* 1:12cd also states that the Sāṅkhya and Yoga are related to Viṣṇu: *anviṣet sāṅkhyayogaṇi ca viṣṇudhyānaratas sadā*.

¹⁹⁴ Masculine accusative singular standing for neuter accusative singular.

¹⁹⁵ Here the letter *m* has probably been used in order to avoid hiatus, and although all manuscripts read *tvayimāyāntā* perhaps we need to understand *tvayi-m* as a locative functioning as an instrumental. Our interpretation is very tentative. The passage, after all, may be corrupt.

¹⁹⁶ We require *brahmāviṣṇumaheśvarāḥ* as a compound. Please note that *brahmā-* is often used in this text as a stem-form.

¹⁹⁷ The text breaks off after *dikṣā*. We assume that the lost text here could have mentioned that Śiva himself did not grant initiation to the sages, but he bestowed this authority to Nandikeśvara.

¹⁹⁸ Here we may be missing a past participle referring to the gods.

¹⁹⁹ The second of the two instances of *tu* seems intended only to pad out the metre (*pādapūraṇa*).

²⁰⁰ The second *pāda* is unmetrical, the fifth letter being long.

²⁰¹ According to the third chapter, *tantrāvatāra*, of the *Rauravāgama*, Devī teaches tantra to Nandikeśvara and he teaches it to Brāhmins. We are not sure what is referred to in this case. We have assumed here that this is an *aiśa* use of the genitive singular (*devyāyāḥ*) employed (m.c.) in the sense of the ablative: “authority has been handed down [to you] from the goddess”.

[[.... » ...]]²⁰² (15a–16b)

« Tell us all how (*yathā...tathā*) Brahmā and Viṣṇu were initiated, both of them (*te*)²⁰³ being knowers of knowledge about initiation in all scriptures.²⁰⁴ Please tell [us] all about it, O omniscient Nandikeśvara! » Thus they [[...]]²⁰⁵ (16c–17d)

Ricika said:

« How could Lord Nandikeśvara be the teacher of them [i.e. sages] ? How were they initiated into this system (*śāstre*), the true doctrine of Śiva (*śivasanmate*)? » (18)

Mataṅga said:

Now I will tell you, O best among Brahmins, how (*yathā...tathā*) they, desirous of initiation and knowledge,²⁰⁶ venerated (*stunvanti*) Nandi: please listen²⁰⁷ with one-pointed minds. (19)

In the beautiful Devadāru forest [[...]]²⁰⁸

O you of very great austerity! Devotee of Rudra! (*rudrāṁśa*),²⁰⁹ Omniscient because

²⁰²Six *pādas* are missing here. We have only the first letter *dī* of 15a. Most probably the complete word would be *dikṣā*, ‘initiation’. Could then the text be about the initiation of Nandikeśvara by Śiva as he is endowed with authority for *dikṣā* by Devī? Or the text may have said that Nandikeśvara is capable of granting initiation to the sages. However, at least in the last part of this lacuna, we expect change of interlocutors, because after the lacuna we find the sages requesting Nandikeśvara to clear their doubt.

²⁰³Here this masculine plural must either be taken in the sense of a masculine dual pronoun, or simply corrected to *tau*.

²⁰⁴This line could of course be interpreted differently. For instance, it might be assumed instead that they know both about all scriptures and about initiation and knowledge (assuming a *saṁāhāradvandva*, for this cf. *Svāyambhuvāsūtrasaṅgraha*, *Vidyāpāda* 1:1 and Sadyojyoti’s commentary on it.)

²⁰⁵We are not able to conjecture as almost two *pādas* are missing here.

²⁰⁶We take *dikṣājñānasya* as a *saṁāhāradvandva*.

²⁰⁷Here *śṛṇuṣvekamānādhunā* is *aīśa sandhi* for *śṛṇuṣvaikamānādhunā*.

²⁰⁸The text of *Guhyasūtra* 16:1a–2b (*devadāruvane ramye ṛṣayaḥ saṁśītaṅgataḥ | nandīśam upasaṅgamiya praṇipatya muhur muhuḥ | | ūcus te ṛṣayaḥ sarve stutvā nandiṁ śivātmajam |* . “In the beautiful Devadāru forest, having approached Nandin and bowing down again and again, [and] after praising Nandin, son of Śiva, the sages spoke thus”. seems to be fitting in this lacuna, but the damaged space of the manuscript does not allow us to put all the three lines there. We could fit these three lines in our lacuna by cutting them into two as: *devadāruvane ramye praṇipatya muhur muhuḥ | ūcus te ṛṣayaḥ sarve stutvā nandiṁ śivātmajam |* . We are not however sure about this conjecture and are hesitant to put it in the main text.

²⁰⁹The *Svacchandatantra* 8:3d–4b defines *rudrāṁśa* as follows:

... *rudrāṁśam ca nibodha me | |*
rudrabhaktāḥ suśīlaś ca śivaśāstrarataḥ sadā |

‘Now listen to me [about] *rudrāṁśa*. [The person called *rudrāṁśa* is] devoted to Rudra, well-disposed and always delighting in Śiva-scriptures.’

Cf. *Guhyasūtra* 1:11. Certainly *rudrāṁśa* could equally mean “part of Rudra” or “partial incarnation of Rudra” but Sanderson convincingly says, “In Śaiva terminology a compound formed of the name of a deity followed by the word *-aṁśaḥ* means a devotee of that deity, more precisely a person with a natural inclination (*aṁśaḥ*) towards that deity rather than another.” For more details see Sanderson 2003:354:16. Kṣemarāja commenting on *Svacchandatantra* 8:1ab defines *aṁśaka* as follows: *parasya bodhabhairavasya śaktibhiḥ brāhmyādhībhīr adhiṣṭhita*

of Śiva's power (*śivatejasā*)!²¹⁰ Sinless one! The dialogue between Devī and Śaṅkara,²¹¹ [which is] the means for destruction of worldly existence [and is] the supreme nectar among all knowledge was previously heard by you. It is taught only through initiation by Śiva, who removes what is inauspicious (*aśivahāriṇā*).²¹² (20–22)

Please (*prasādāt*)²¹³ act in such a way as to ensure that all the excellent sages [here] are liberated through your grace [...].²¹⁴ (23)

[...] To [you, who has] the form of [...].²¹⁵ Homage to you who holds a spear in your hand,²¹⁶ three-eyed, to you who were born from a sage (*rṣisambhave*),²¹⁷ to you whose body is afflicted by austerity! Please raise [us] up [out of *saṃsāra*] through your compassion (*prasādāt*). O Nandikeśvara, there can be no other protector except you. (24–25)

Nandikeśvara said:

All you sages, listen to that which is said to be five-fold: worldly (*laukikam*), Vedic (*vaidikam*), relating to the soul (*ādhyātmikam*), transcendent (*atimārgam*), and Mantra (*mantrākhyam*) [...].²¹⁸ (26a–27b)

brāhmadyās tathābhāvabhāsītā aṃśāḥ, tatas tadanugrāhyā api tadāṃśā ity ucyante | . Cf. also *Śivadharmasāstra* 4:9.

²¹⁰ Alternatively, we could take *śivatejasā* with what follows. In this case our translation would be: the dialogue between Devī and Śaṅkara was previously heard by you through the power of Śiva

²¹¹ *devyāśaṅkarasaṃvādam* is assumed to be an *aīśa* compound for *devīśaṅkarasaṃvādam*, but the word could be split taking *devyā* as an instrumental.

²¹² This may mean that the above-mentioned knowledge is somehow transmitted through a ritual initiation or that it is only through having received initiation that one is entitled to receive the knowledge.

²¹³ Instead of manuscript K's reading "*prasādāt*" we could retain the reading of N and W, *prasādā*, and treat it as a *aīśa* ablative without a final consonant.

²¹⁴ We are not able to conjecture 23d.

²¹⁵ 25d might for example have read *namaste śivarūpiṇe*; the translation would then be "veneration to you [who has] the form of Śiva". It is clear from the context that we are missing some epithet(s) of Nandin in 25c too.

²¹⁶ *śūlahastāya* might of course mean that he holds a trident.

²¹⁷ *rṣisambhave* might be an *aīśa* use of the locative for the dative, but it is a perfectly correct form of the dative singular, since the root *saṃbhu* also exists in the same meant as *saṃbhū*. Or it could simply be corrected, as suggested by Professor Alexis Sanderson, to a vocative, *rṣisambhava*. In that case our translation would be "O you who were born from a sage!". According to the *Skandapurāṇa* (20:4ff.), *Śatarudrasaṃhitā* (6:1ff.) of the *Śivapurāṇa*, *Haracaritacintāmaṇi* (4:32ff.) etc. Nandikeśvara is the son of the sage Śilāda.

²¹⁸ Perhaps we may conjecture something like *mantrākhyam tantrabhedam anekadhā*, for cf. *Śataratnasāṅgraha* p. 8 (this text is quoting from the *Kāmika*) *laukikaṃ vaidikaṃ caiva tathāādhyātmikam eva ca | atimārgaṃ ca mantrākhyam tantrabhedam anekadhā* | or "[...] *mantrākhyam tantram etad anekadhā*. Cf. also *Pūrvakāmika* 1:17c–18b: *laukikaṃ vaidikaṃ caiva tathāādhyātmikam eva ca | atimārgaṃ ca mantrākhyam tantram etad anekadhā*. Neither of these parallels provides a *pāda* that perfectly suits our context. Our text says that these five kinds of knowledge are revealed by five different faces of Śiva: the *laukika* from the west face, i.e. Sadyojāta (3:197), the *vaidika* from the north face, i.e. Vāmadeva (4:41), the *ādhyātmika* from the south face, i.e. Aghora (4:42), the *atimārga* from the east face, i.e. Tatpuruṣa (4:132), and the *mantramārga* from the upper face, i.e. Īśāna (4:136). Sanderson (2006:157) points out that the same kind of division is found in the *Mrgendra* the *Puṣkarapārameśvara*, the *Svacchandatantra* and the *Jayadrathayāmala*. See also commentary of Nārāyaṇakaṇṭha on *Mrgendrakriyāpāda*

All [the sages] were initiated by Nandin: some (*pare*) were joined to liberation (*nirvāṇe yojitāḥ*); others, being desirous of *vidyā*, were joined to *vidyā*.²¹⁹ Having initiated them according to rule he started to speak. (27c—28)

“I will teach, O best among Brahmins, just as Śiva, the destroyer of all suffering, when asked by the great goddess”. After prostrating before Śiva and making myself pure,²²⁰ (29)

One should bow one’s head to the god [who has] the crescent moon as his diadem, join one’s hands together and raise them to one’s forehead with devotion, and proclaim a hymn as follows.²²¹ (30)

Veneration to you together with your attendants, and together with your wife. Let there be veneration to you. O Sadāśiva let there be veneration to you! O greatest soul Śiva (*paramātmā*)²²² Veneration to you, Śiva (*śive*). »²²³ (31)

The earth supports people [so] people are understood to consist of earth. [Your²²⁴

8:76.

The first four divisions are treated in this section of the *Niśvāsa*, the *Niśvāsamukha*. They are the religious context out of which the Tantric religion of Mantramārga arose here. The fifth, the Mantramārga, is what is taught in the remainder of the *Niśvāsa*.

²¹⁹27c—28 must have been spoken by Mataṅga to Ricika. *Vidyā* here may be *vidyādikṣā*. Throughout the *Niśvāsa* corpus there are two basic types of initiation, one of which is called *nirvāṇadikṣā* and the other *vidyādikṣā*. Prof. Dominic Goodall has suggested (in the paper “*Vidyādikṣā and Muktidikṣā in Niśvāsa corpus*” delivered in the First International Workshop on Early Tantra on 19th September 2008) that the first is for liberation and the second for *sādhana*. One possible explanation of the name *vidyādikṣā* is that it grants entitlement to use mantra (*vidyā*) for the pursuit of *siddhis*. But this passage might be supposed to imply instead that the element *vidyā* refers to a level of the universe.

²²⁰Kṣemarāja, on *Svacchandatantrodyota* Vol.1, p. 26, takes *śuciḥ* ‘pure’ to mean *śuciḥ kṛtayatheṣṭasānāḥ* ‘who has taken adequate bath(s)’.

²²¹We assume that the *aṣṭamūrtistava* is a hanging passage here. See introduction p. aṣṭa:hanging.

²²²*paramātmā* is presumably an *aiśa* vocative for the dative.

²²³We assume that *śive* is an *aiśa* usage of the locative as a dative.

²²⁴Cf. *Prayogamañjarī* 1:19, *Tantrasamuccaya* 1:15 and *Īśānagurudevapaddhati* 26:56 *kṣitir vai dhāryate lokāṇ lokāḥ kṣitimayāḥ smṛtāḥ | sarvagaṃ kṣitirūpaṃ te kṣitimūrte namo ‘stu te*. Note that the *Prayogamañjarī*, *Tantrasamuccaya* and *Īśānagurudevapaddhati* have *kṣitirūpaṃ te* (‘your form as earth’) where our text has *kṣitirūpaṃ tu*. Here starts the description of the eight forms of Śiva. We often find these eight forms of god mentioned in *Purāṇas*, *tantras*, *Kāvya*s, inscriptions, etc. including the *Śatapathabrāhmaṇa* (6:1:3:9–17). Cf. *Līṅgapurāṇa* 41:29ff, *Vāyupurāṇa pūrvabhāga* 27:1ff, *Brahmaṇḍapurāṇa pūrvabhāga* 1:10:1ff, *Viṣṇupurāṇa* 1:8:1ff, *Śivapurāṇa uttarabhāga* of the *Vāyavyasamhitā* 3:18–19, *Kūrmapurāṇa* 1:10:23–26, *Rauravasūtrasaṅgraha upodghāta* verse 16 (it appears in the *Rauravāgama* vol. I, p.2, verse 16) *Prayogamañjarī* 1:18–28, *Tantrasamuccaya* 1:15–23, *Īśānagurudevapaddhati* 26:56–65, *Somaśambhupaddhati* 4:2:205–206, *Pūrvakāmika*, 66:102–103, *Suprabhedāgama*, 37:74–78, *Abhijñānaśākuntala* 1:1, Vallabhadeva’s commentary on *Raghuvamśa* 5:4 and *Kūrmapurāṇa* 41:32, *Śisupālavadha* 14:18, Bhera-ghat inscription (Epigraphia Indica Vol. II, no. 2, p. 10), Bakong Stele inscription of Indravarman I (Epigraphia Indica Vol. II, no. 35, p. 439), the inscription of Harsha stone (Epigraphia Indica Vol. II, no. 8, p. 120) the inscription of Bhaṭṭa Bhavadeva etc. (inscriptional records are quoted from Satyanarayanan 2007:401–403).

There are close parallel verses for 27c–35b, in the *Prayogamañjarī* (1:18–26) and *Tantrasamuccaya* (1:16–23), and *Īśānagurudevapaddhati* 26:56–63. It is remarkable that we find this parallel only in the Keralā Tantric tradition. Our sources for the *aṣṭamūrti* are unanimous in recording these eight forms of god except for some

] form as earth is all pervading: O you who have earth as your form!²²⁵ Let there be veneration to you. (32)

The water supports people [so] people are understood to consist of water. [Your] form as water is all pervading: O you who have water as your form! Let there be veneration to you. (33)

The wind supports people [so] people are understood to consist of wind. [Your] form as wind is all pervading: O you who have wind as your form! Let there be veneration to you. (34)

The fire supports people [so] people are understood to consist of fire. [Your] form as fire is all pervading: O you who have wind as your form! Let there be veneration to you. (35)

The soul performs oblations [so] people are understood to consist of oblation. [Your] form as oblation is all pervading: O you who have oblation as your form! Let there be veneration to you.²²⁶ (36)

Ether supports people [so] people are understood to consist of ether. [Your] form [as] ether is all pervading: O you who have ether as your form!²²⁷ Let there be veneration to you. (37)

The moon supports people [so] people are understood to consist of moon. [Your] form as a moon is all pervading: O you who have moon as your form! Let there be veneration to you. (38)

The sun supports people [so] people are understood to consist of sun. [Your] form as sun is all pervading: O you who have sun as your form! Let there be veneration to you. (39)

Eight form [[...]]²²⁸

variants of one of the names. These forms are: earth, water, wind, fire, oblation / *yajamāna* / *dīkṣita* / *atmā*, ether, moon and sun. The *Śatapathabrāhmaṇa* (6:1:3:9–17), perhaps the earliest source for these eight names of god, however, records the eight forms as: fire, water, wind, *oṣadhi*, *vidyut*, *parjanya*, moon and sun.

²²⁵Or perhaps ‘O form [of yours] as earth’?

²²⁶*yajña*, as one of the forms of Śiva, apart from our text, appears in the *Tantrasamuccaya* (1:18), the *Prayoga-mañjari* (1:21) and *Īśānagurudevapaddhati* (26:58).

A few more variants of this form of Śiva appear in our sources: most commonly *yajamāna* (see *Abhijñāna-śakuntalam* 1:1, *Līṅgapurāṇa* 41:32, Vallabhadeva’s commentary on *Kumārasambhava* 1:55, *Śiśupālavadha* 14:18, *Somasambhupaddhati* 4:2:205, Bhera-ghat inscription, (quoted from Satyanarayanan 2007:401) *Viṣṇupurāṇa* (1:8:7), the *Vāyupurāṇa pūrvabhāga* (27:19) and the *Brahmaṇḍapurāṇa pūrvabhāga* (1:10:20) use the term *dīkṣito brāhmaṇa* for *yajamāna*; *dīkṣita* (see Vallabhadeva’s commentary on *Raghuvamśa* 5:4 and *Kārmapurāṇa* 41:32, commentary on *Netratantra* 18:61, *Viṣṇupurāṇa* 1:8:7 etc.). See also Goodall and Isaacson 2003:263–264 on this point; *atman*, cf. *Rauravasūtrasaṅgraha*, *upodghāta*, verse 16, *uttarabhāga* of *Vāyavyasamhitā* 3:19 of the *Śivapurāṇa*, *Ajītāgama* 54:2, *Mahimnastava* 26 and various inscriptional records (see Satyanarayanan 2007:401 etc.)

²²⁷*pāda* 32c is hypermetrical and *mūrtiyākāśa* is an *aiśa* compound for *ākāśamūrti* (m.c.) unless we analyse, as suggested by Prof. Bhim Kandel, the compound as *mūrtiḥ ākāśam iva*.

²²⁸We are here missing twelve letters. It is likely from the context of the following line that the lost text would have mentioned something in praise of Śiva. The gap is too little to fit the eight correlating names of the eight forms of Śiva mentioned above (27c–35b) viz. earth, water etc., what we normally would expect have.

These eight, commonly called guardians of the forms (*mūrtipāl* or *mūrtiśvarāḥ*), are: Śarva/Sarva, Bhava,

By this true sentence please draw me out from worldly existence. (40)

Whoever is pure (*śuciḥ*) and recites (*paṭhet*) this hymn consisting of eight forms [of Śiva], [becoming] free from all sins, he will attain union²²⁹ with Śiva. (41)

Devī said:

You are the god [having] no beginning and end (*anādinidhano*), devoid of birth and destruction,²³⁰ imperishable, all pervading and having all forms. You are omniscient [and] the sole cause [of the whole universe]. (42)

[You are] the creator, maintainer and destroyer, the chief (*parameṣṭhi*)²³¹ and the supreme god. [[...]]²³² highest goal (*gatiḥ*). (43)

Having taken refuge in you, sages, gods and demons, snakes, Gandharvas, Yakṣas, Piśācas, *apsaras* and *rākṣasas* have all obtained accomplishment (*siddhi*).²³³ (44)

Having obtained a boon by your grace, they play after having reached the goal, which is liberation after which one is not reborn (*apunarbhavanirvāṇam*), from which, once one has reached it, one does not return [to this world].²³⁴ (45)

Indeed (*hi*), I watch the spinning, dreadful wheel of time, seeing people tormented by sorrows and extremely afflicted. (46)

Rudra, Paśupati, Iśāna, Ugra, Mahādeva and Bhīma. The *Śatapathabrāhmaṇa* exceptionally mentions Aśani in place of Bhīma and Sarva, with its etymology (see *Śatapathabrāhmaṇa* 6:1:11), in place of Śarva. Since our close parallels, the *Prayogamañjarī* (1:28), *Tantrasamuccaya* (1:15) and *Iśānagurudevapaddhati* (26:65), and virtually every source records the eight forms following the eight correlating names of Śiva, we would expect to find them here. It is noteworthy, however, that the correlation of these eight names of Śiva with his eight forms is not consistent, see Satyanarayanan 2007:401–402.

The *Liṅgapurāṇa* 2:13:1ff and *Viṣṇupurāṇa* 8:8ff give the eight names along with corresponding wives and sons, the *Iśānagurudevapaddhati* *uttarārdha* 12:40ff presents the iconography of these eight form of Śiva, and the *Śatapathabrāhmaṇa* (6:1:3:8–17), *Vāyupurāṇa pūrvabhāga*, 27:1ff = *Brahmaṇḍapurāṇa pūrvabhāga* 1:10:1ff and *Viṣṇupurāṇa* 1:8:1ff has a detailed account as to how Śiva became the *aṣṭamūrti* (note that *Kūrmapurāṇa* 1:10:23 too alludes the story). It is likely that this story goes back to the *Śatapathabrāhmaṇa* (6:1:3:8–17).

²²⁹ *sāyoyjyātām* is a common *aiśa* form, with Prakritic *guṇa*-grade of the vowel, for *sāyuyjyātām*.

²³⁰ The first *pāda* *anādinidhano devaḥ* is a common cliché. The first half of this verse seems to be somewhat similar to *Vākyapadīyam* 1:1ab: *anādinidhanam brahma śabdatattvam yad akṣaram*. We have assumed that the sense is that of *ajo 'kṣaro 'vyayah*, although the transmitted text is *ajam akṣaram avyayah*, where the *m* functions as a euphonic glide sound.

²³¹ The term *parameṣṭhi* generally is an epithet of Brahṁā, not of Śiva.

²³² Certainly the lost text speaks in praise of Śiva, but we are not able to conjecture what it would be.

²³³ The compound *piśācāpsararākṣasāḥ* involves an *aiśa* *sandhi* between *apsaras* and *rākṣasāḥ*.

²³⁴ “They play” (*kṛīḍante*) looks a rather curious expression. We think that the world refers to the “play” by the means of supernatural powers (*siddhi*) in which a practitioner would be able to assume minute form (*aṇimā*) and the like. This is made clear later in the text (2:20ab), where it states that they play by using the *aṇimā* and the rest: *īśvarasya prasādena kṛīḍante aṇimādibhiḥ*. Cf. also *Svacchandatantra* 7:225b. This, in the context of the *Niśvāsa*, bestowed by the *bhukti-* / *vidyā-dīkṣā*, an initiation that is for the enjoyment of supernatural powers. This leads to assume that *apunarbhavanirvāṇam* in the verse might be related with the *mukti-* / *nirvāṇa-dīkṣā*, an initiation leading up to the liberation, as it appears with the combination of play, which we think to be related with supernatural powers. It is the *Niśvāsatattvasaṃhita* that deals specifically with these two types of initiations. For details see Goodall and Isaacson 2011:124ff.

O god of gods! [...] ²³⁵ on account of your compassion for the world, how mortals may be released from birth, death, old age etc. and also from hunger, thirst, cold, heat, desire, anger, fear, ²³⁶ and separations from loved ones (*iṣṭānām*), [they who are] enveloped by all [kinds of] diseases. Helpless, destitute of refuge, O god, [they are] treacherous and deceitful, delighting in killing others and malevolent (*duṣṭāḥ*). O great god! Please protect them. (47–49)

O Lord of the gods! how and by which [specific] means will these malevolent ones, devoid of pure conduct be purified [...], ²³⁷ please tell me that method. (50)

Īśvara replied:

I have taught five streams [of knowledge] on account of my desire for the welfare of the world. I will explain (*pravakṣyāmi*) all of them, O beloved one! Please listen attentively. ²³⁸ (51)

And for the sake of heaven and liberation (*svargāpavargahetoḥ*), understand this (*tan*) ²³⁹ exactly. (52ab)

I shall teach [first] the worldly [stream] (*laukikam*), by which people attain heaven (*svargam*). (52cd)

Wells, ponds, houses, gardens [...] ²⁴⁰ [and] courtyards (*maṇḍapāḥ*), donations, pilgrimages, (*tīrtha*) fasting, religious observances and restraints, [eating] edibles and avoiding inedibles (*bhakṣābhakṣaparihāram*), ²⁴¹ Mantra recitation and sacrifice (*japahomam*), [committing suicide by] falling into water, fire or from a cliff, and abstaining from food, renouncing possessions (*vidyamānanivṛttiḥ*), ²⁴² honouring teachers and aged people, this is what I have taught as *laukika*. The four-*āśrama* system is called Vaidika, [...] ²⁴³ [...] ²⁴⁴ The world-transcenders are *mahāvratin*

and those who are called *mantra*[-path-follower]s are Śaivas. [Any] others than these

²³⁵Three letters are missing. They have to convey something like ‘please teach [me]’. It could be something like *vadasva*, *ācakṣva* or *brūhi me* etc.

²³⁶We take all these instrumentals in the meaning of ablative.

²³⁷*Ex conj.* The *Śivadharmasaṅgraha* (5:15) makes it clear that what we are missing is a word(s) or a compound that deals with sins. There are several ways we could conjecture. Prof. Diwakar Acharya, has suggested *sarvakilbiṣaiḥ*.

²³⁸Note an elision instead of ordinary *sandhi*, in *śṛṇuṣv’ avahitā*. One could, of course, consider adopting the reading of apograph K: *śṛṇuṣvāvahitā*.

²³⁹*tan* may refer to *hetu*, or perhaps should be *tān*, or be intended to mean ‘therefore’. There is a possibility that *tan* is meant for *tān*. In this case this refers to the five streams.

²⁴⁰A considerable text is missing here, consisting of 20 letters. The text must be about constructing a garden, cross-way and the like for a public good. For this see 2:25ff.

²⁴¹*bhakṣābhakṣaparihāram* is assumed to be an *aiśa* compound for the sake of the metre to mean: *bhakṣaṃ ca abhakṣaparihāram ca*.

²⁴²For this expression, cf. 3:58 below.

²⁴³The lost part of the text must have listed the Sāṃkhya and Yoga which constitute the *ādhyātmikas* in this corpus.

²⁴⁴We expect the term *atimārga* to occur here in 56a.

are situated on a wrong path. (53–56)

Devī asked:

O god! You have indicated the five streams but not described them, now you should (*arhasi*) teach (*vaktum*) them to me at length by your grace. (57)

[1. The Laukika stream]

Īśvara replied:

[Even] a bad, evil-minded (*duṣṭacetasah*) person,²⁴⁵ who makes a drinking-fountain,²⁴⁶ will shake off [...] ²⁴⁷ and rejoice with ancestors.²⁴⁸ (58)

One who creates a lotus pond, becoming free from blemishes, will go to heaven,²⁴⁹ together with seven generations [of his family] until his fame fades away.²⁵⁰ (59)

Whoever offers a house, having filled it with possessions,²⁵¹ to a Brahmin, for that person there will be a celestial golden house in heaven. (60)

If one makes a garden in a temple of the lord of lords (*devadevasya cālaye*),²⁵² then hear from me the reward of the merit that one gains from each different flower [offered from that garden(?)]. (61)

[The offering] of one flower [to the *liṅga*] is of the value of ten gold coins; a garland is equivalent to one lakh [of gold coins]; one crore, they say, [is obtained] from a hundred garlands; if one covers the *liṅga* [with flowers, then the reward is] infinite.²⁵³ (62)

Those who always act in this manner [viz. by making offerings of flowers] become my troops (*gaṇāḥ*), never to fall [from that state].²⁵⁴ they will not become mortals [again], even after a hundred crores of *kalpas*. (63)

²⁴⁵We understand this genitive singular *duṣṭacetasah* to be used as a masculine nominative singular *duṣṭa-cetaḥ*. This kind of use is quite common throughout *Niśvāsa* corpus. See *Niśvāsamukha*: 1:110, 1:124, 2:34; *Niśvāsaḡuhyā*: 1:10, 3:15, 3:80 etc.; *Niśvāsamūla*: 1:16; *Niśvāsanaya*: 2:58, 4:59 and *Niśvāsottara*: 5:23.

²⁴⁶It is not inconceivable that this means instead: 'who offers drinking water [to others]'; *utpānaṃ* is an *aiśa* usage (m.c.), with the sense of *udapānaṃ*, as is confirmed by the reading of the *Śivadharmasaṅgraha* (5:15).

²⁴⁷On the basis of the *Śivadharmasaṅgraha* (5:15), namely *pāpasamghātam*, we could conjecture something like *vidhūya pāpasamghaṃ* 'will shake off a multitude of sin'. Since we are not sure about how the order of the words were arranged in the lost portion, we did not put it into the text itself. The other likely conjecture could be *vidhūya svakaṃ pāpaṃ* 'will shake off his own sin'. We could have adopted the reading of the *Śivadharmasaṅgraha*, namely, *pāpasamghātam*, but that would have rendered the *pada* hypermetrical.

²⁴⁸Here begins the treatment of *laukika* religion, the first of the five *srotas*.

²⁴⁹Ex conj.

²⁵⁰For this idea, see *Mahābhārata* 5:35:4: *yāvat kīrtir manuṣyasya puṇyā lokeṣu gīyate | tāvat sa puruṣavyāghra svargaloke mahīyate |* . Here *naśyate* is an *aiśa* *ātmanepada* for *naśyati* (m.c.). It is conceivable, as has been suggested by Prof. Diwakar Acharya, that what is meant is that he remains in heaven until such time as the lotus-pond, the physical manifestation of his fame, is destroyed.

²⁵¹Alternatively, we could take *kṛtvā* as only intended to pad out the metre.

²⁵²*ca* is functioning as a hiatus breaker.

²⁵³Cf. below 1:123ff.

²⁵⁴Once again *ca* is functioning as a hiatus breaker.

This is what I heard from Hara, who was telling the goddess, and I have told it all to you (*tubhyaṃ*),²⁵⁵ namely that which is the fruit of covering the *liṅga* (*liṅgapūraṇe*).²⁵⁶ (64)

[1.1 Worship of the *liṅga*]

The sages spoke:²⁵⁷

The sages, fearful, oppressed by the fear of the world, ask: « How is god to be pleased?²⁵⁸ What is the fruit of worshipping him? What is the fruit of bathing him with milk, clarified butter, curds, and water?²⁵⁹ And what is the fruit of [offering] all kinds of flowers, fragrance, incense,²⁶⁰ cloths, ornaments, edibles, banners, mirrors, and awnings? Tell us the fruit of [offering] lamps and an umbrella, (*dīpacchatraphalam*)²⁶¹ cows, goats, sheep and buffalo (*go'jāvimahiṣṭū*),²⁶² offering of horses and elephants, the fruit of [offering] servants and maids; what is the fruit of cleansing and likewise besmearing? Tell [us] the fruit of singing and dancing, and the fruit [of playing] the lute and [other] musical instruments. Tell [us] the fruit of keeping vigil on the eighth and fourteenth days of the dark half of the month.²⁶³ What is the merit of fasting and taking refuge in the god of gods??²⁶⁴ Please tell us all this properly; we have approached you ».²⁶⁵ (65–70)

Nandīśa said:

If somebody endowed with devotion to Śiva cleanses [the *liṅga*], he will certainly get

²⁵⁵This dative singular *tubhyaṃ* is perhaps being used here (m.c.) in the sense of dative plural *yuṣmabhyah*.

²⁵⁶*Ex conj.* *liṅgapūraṇe* (cf. 1:57 below) is a proposition of Professor Sanderson, on the grounds that the merits of *liṅgapūjana* will be taught later, and that Nandin has just (1:62) taught the merit of *liṅgapūraṇe*.

²⁵⁷*ṛṣayaḥ ūcuḥ* is not strictly speaking necessary, and Dr. Diwakar Acharya suggests removing this phrase. It is possible, however, that it is original, even though its sense is repeated in the following verse.

²⁵⁸Note an *aiśa ātmanepada*.

²⁵⁹Note that K's reading, *pañcagavyena toyena* is a guess, and that the reading adopted from the *Śivadharmasaṅgraha* (5:22) is confirmed by W.

²⁶⁰*gandhadhūpa* is an *aiśa samahāradvandva*.

²⁶¹We understand *dīpacchatraphalam* to be used in the sense of *dīpacchatradānaphalam*.

²⁶²Presumably *go'jāvimahiṣṭū* stands for *gojāvimahiṣṭīnāṃ dānasya phalam*. The reading of the *Śivadharmasaṅgraha* (5:23) *gavādimahiṣṭu ca* is intended as an improvement on this.

²⁶³For this expression *kṛṣṇāṣṭamicaturdaśī*, see 1:80, 88 and 93 below, which is an *aiśa* compound for *kṛṣṇāṣṭamyāṃ kṛṣṇacaturdaśyāṃ*; for this grammatically correct form see *Guhyasūtra* 3:46, 14:33 and 14:103.

²⁶⁴This particular phrase *devadevāśritasya* gives a similar nuance to that of the *Pāśupatasūtra* 1:9 (*mahādevasya dakṣiṇāmūrtim*) 'on the southern side of the great god.' We come across the peculiar practice of the Pāśupatas distinctly one more time in the *Niśvāsamukha* (1:75 and 1:166). In both case it mentions of offering the HUDDUN sound to god, reflecting the *Pāśupatasūtra* 1:8. These pieces of evidence show that some of the particular practices of the Pāśuṣtas were shared with the lay Śaiva religion by the time the *Niśvāsamukha* was composed.

²⁶⁵*sma* here is presumably intended not as the particle, but rather as the 1st person plural present indicative verb-form: the *visarga* has been irregularly dropped for metrical reasons.

[the fruit of offering] a hundred pure golden coins (*niṣkāṇām*),²⁶⁶ and if besmears [it], he will obtain [the fruit of offering] a thousand of them. (71)

One who has not had Śaiva initiation (*śivadīkṣāvivarjitah*)²⁶⁷ should always worship god being attentive after having purified himself and anointed the Śiva temple [with clay mixed with cow-dung].²⁶⁸ (72)

If someone (*yah*) daily (*nityaśah*) worships with leaves, flowers, fruits, curds, milk, ghee and so forth, and with *pavitrās*,²⁶⁹ that have been rendered pure with devotion,²⁷⁰ clothes, edibles, parasols, banners, mirrors, awnings, bells, yak-tail whisks, garlands, ornaments, and water, with gold, jewels and garments, with fragrances, incense and unguents, with songs, instrumental music and dances, and with the sound *huḍḍuṇ*²⁷¹ and with eulogies,

²⁶⁶The syntax of the sentence is clumsy. *niṣka* can also mean a golden ornament for the neck or breast. This may then refer to the fruit of offering such ornaments.

²⁶⁷The same expression occurs once again in 1:165d. We are not absolutely clear which type of initiation it is referring to: the Mantramāgic Śiva initiation or the Atimārgic one. It may refer to Mantramāgic Śiva initiation as the *Niśvāsamukha* is the preface to the *Niśvāsātattvasaṃhitā* whose teaching is that of the Mantramāgra. On the other hand, in both instances the term *śivadīkṣāvivarjitah* is closely accompanied by the typical offering of the bellowing sound (*huḍḍuṇ*), one of the offerings recommended by the *Pāśupatasūtra* (1:8) of the Pāśupatas to Śiva. Thus, we cannot even deny the possibility of its being a reference to the Pāśupata-initiation. This passage here gives the impression that the teaching of the worldly (*laukika*) is for uninitiated lay people. This is further supported by 1:169ab: *evam yah pūjayed ajñah śivadīkṣāvivarjjitah* 'If someone who is unaware [of the rules] and has not received Śaiva initiation worships [the *liṅga*] in this fashion (*evam*)'. But the immediately following line tells us the teaching is not only meant for the uninitiated but also for initiated: *tasyedam phalam uddiṣṭam apavarggaya dīkṣite*! | 1:169cd 'for him these fruits have been taught (*uddiṣṭam*); in the case of an initiate, [the same worship] will contribute to liberation (*apavargaya*)'. This provides evidence that lay duties of Śaivas were carried out, perhaps in some cases, even by the initiated one too, or at least lay Śaiva religious duties were not only restricted to lay Śaiva people, but the initiated were also entitled to perform them, and for them the performed practice would be beneficial to the path of liberation.

²⁶⁸The underlying idea is that non-initiates are nevertheless fit for temple duties.

²⁶⁹*pavitra* can refer to a ring made of *kuśa*-grass which is worn on the fourth finger to sprinkle water, or ghee, the means of purification in rituals. Here it is possible that it refers to the cords that are laid on the *liṅga*, according to various *paddhatis*, in a ceremony of *pavitrāropana*: see, e.g., *Somaśambhupaddhati* volume 2, pp.3–193.

²⁷⁰Or perhaps this should be emend to *bhaktipūṭaś ca*, to qualify the worshipper.

²⁷¹We know from the *Pāśupatasūtra* (1:8) that this is one of the offerings that a Pāśupata is supposed to offer to Śiva. This occurrence here, among lay Śaiva teaching, is significant as it tells us that this particular practice of Pāśupatas was also a part of lay Śaivism at the time of composition of the *Niśvāsamukha*. The reading *huḍḍuṇ* is of *Śivadharmasaṅgraha* 5:31 (the oldest manuscript, A, of the *Śivadharmasaṅgraha* reads *huḍḍukāra*; another manuscript, C, reads *huṃḍuṃkāra*; the Nepalese edition of the text reads *huhuṃkāra* whereas our manuscript and both apographs have lost the text), and the particular word *huḍḍuṃkāra* is our emendation based on *Niśvāsamukha* 4:72:

liṅgasyāyatane vāso huḍḍuṃkārastavaiś tathā |
gītānṛtyanamaskāir brahmabhir japasaṃyutah

where the *Niśvāsamukha* has paraphrased the *Pāśupatasūtra* 1:8:

hasitagītānṛtyahuḍḍuṃkāranamaskārajapyopahāreṇopatiṣṭhet |

• °huḍḍuṃkāra°] *em.*; °huḍḍuṃkāra° Bisschop; °ḍuṃḍuṃkāra° Śāstrī

O you [who have] obtained exclusive devotion (*kevalāṃ bhaktim*) to the god whose origin is unknown [i.e. Śiva] (*aparijñātakāraṇe*),²⁷² listen²⁷³ to the fruit [obtained] by worshipping [the *liṅga*]. I will tell [you], everything [about it], thus:. (73–76)

One should bathe the *liṅga* with water mixed with fragrance; [by doing so] men will be freed from mental sin in one night,²⁷⁴ from bodily [sin] in ten nights, and from a capital sin²⁷⁵ in fifteen nights. In one month they attain heaven (*svargam*); in one year the state (*gatim*) of being a lord of *gaṇas*;²⁷⁶ in three years they attain the state of being ancestor-divinities (*pitṛtāṃ*); in five years, one may save one's [entire] family; in twelve years attain

Śāstri's edition of the *Pāśupatasūtra* and ad loc. Kauṇḍinya's *bhāṣya* (see *Pāśupatasūtra* 1:8 and commentary on it) read *ḍuṃḍuṃkāra*; Kauṇḍinya description of the word is—*huḍḍuṃkāro* (corr; *ḍuṃḍuṃkāro* ed.) *nāma ya eṣa jihvātālusamyogān niṣpadyate punyo vṛṣanādasadrśaḥ sah*. Whereas Kṣemarāja's description is (*Svacchandatantra* p. 99)—*bhaktivaivaśyēnoccaran āntaraḥ śabda huḍḍuṃkāraḥ* (corr; *huḍḍuṃkāraḥ* ed.).

Bisschop (2006:4–5) retains the reading of the *Pāśupatasūtra* as *huḍḍuṃkāra*. Since *Niśvāsamukha* 4:72, which is the paraphrase of the related *sūtra* 1:8, particularly has the reading *huḍḍuṃkāra*; and since *Svacchandatantra* 2:182 and Kṣemarāja's commentary ad loc. also have the reading *huḍḍuṃkāra*, I feel *huḍḍuṃkāra* is the original reading. (Although in the printed edition of *Svacchandatantra* 10:588 and ad loc. Kṣemarāja also has the reading *huḍḍuṃkāra*. Thus we are tempted to correct it to *huḍḍuṃkāra* since the old Nepalese manuscript of it, B28/18 fol. 106r, li. 6, reads *huḍḍuḥkāra*). Cf. also *Tīrthakāṇḍa* of *Kṛtyakalpataru*, p. 82 *huḍḍuṃkāranamaskāraiḥ* (corr; *huḍḍuḥkāra* Bisschop & Griffiths 2007:34, fn. 155; *huḍḍuṃkāra* ed.) *nṛtyagītais tathaiḥ ca* (corr: *huḍḍuṃkāra*. I have drawn this information from Bisschop & Griffiths 2007:34, fn. 155). Sanderson (2002:30, fn.32) has also claimed that the original reading should be: *huḍḍuṃkāra*.

Furthermore, there is another reading *huḍḍuḥkāra* which is also commonly attested in early sources. See *Niśvāsamukha* 1:166: *huḍḍuḥkārasya nṛtyasya mukhavādyātṭhāsayoḥ*. Cf. also *Ratnatīkā* p.18–19, where it occurs four times: *tadanu pūrvoktavidhinopaviśya śivaṃ dhyāyan eva huḍḍuḥkāraṃ kṛtvā namaskāraṃ kuryāt tadanu japam iti | atra japanamaskārau mānasāv eva, nṛtyaṃ kāyikam eva, hasitagītahuḍḍuḥkāra vācika eveti tatra dīrghocchvāsatrayaṃ* (corr.: *dīrghocchvāsa°* ed.) *yāvad dhasitaṃ, daṇḍakatirāvartanaṃ yāvad gītanṛtye gambhīrahuḍḍuḥkāratrayaṃ [...] tad evaṃ nirvartyopahāraṃ dhyāyan īśaṃ hasitagītanṛtyahuḍḍuḥkāranamaskārajapyaiḥ śaḍaṇḍagopahāraṃ bhagavan mahādeva, Sarvadarśanaśaṅgraha* p. 169 where it occurs twice: *tad uktaṃ sūtrakāreṇa—hasitagītanṛtyahuḍḍuḥkārajapyāśaḍaṇḍagopahāreṇopatiṣṭheteti [...] huḍḍuḥkāro nāma jihvātālusamyogān niṣpādyamānaḥ punyo vṛṣanādasadrśo nādaḥ*. These pieces of evidence suggest that there was another well attested orthography *huḍḍuḥkāra*. However, Bisschop (2006:4–5) argues that the vocalization HUḌUḌ (huḍḍuṃkāra) is original.

²⁷²Cf. *Kumārasambhava* 5:71 (*vapur virūpākṣam alakṣyajanmatā [...]*). We have taken *aparijñātakāraṇa* to mean whose cause of birth (i.e. the parents) is not known. We could also translate (*aparijñātakāraṇe*) to 'who do not know any instrumentality'. This, however, does not give much sense. Professor Isaacson suggests that we may understand *-kāraṇa* to mean *-karaṇa* '[proper] procedure'; if so, this orthography *-kāraṇa* is retained for metrical reasons. He also pointed out to me that reading *-karaṇa* does not completely solve the problem since what follows is also a procedure.

²⁷³Note that *śṛṇudhvam* is an *aīśa* use of *ātmanepada* imperative second person plural for *śṛṇuta*.

²⁷⁴*ekarātreṇa* means one day and night. Note that *ekāham* (1:83) is a synonym for this. This sentence is anacoluthic, beginning with a singular and ending with a plural subject.

²⁷⁵Presumably *mahāpāpa* means the same as *mahāpātaka*: see, e.g., *Manusmṛti* verse 55, p. 847: *brahmahatyā surāpānaṃ steyaṃ gurvaṅganāgamah | mahānti pātakāny āhuḥ śaṃsargaś cāpi taiḥ saha |*.

²⁷⁶For the expression *gāṇeśvārī gatih*, cf. *Revākhaṇḍa* of the *Vāyupurāṇa* (previously assigned to *Skandapurāṇa*) 23:8, 215:2 *Niśvāsamukha* 1:97, 81, 1:101 and *Śivadharmasāṅgraha* 5:34, 40, 42 and 61.

union with Īśvara;²⁷⁷ and after a lifetime²⁷⁸ they attain union with Śiva.²⁷⁹ (77–79)

One should bathe the *liṅga* with pure curds on the eighth and fourteenth day of the dark half of the month.²⁸⁰ [one who does so] will be freed from sins made in his lifetime, there is no doubt. If a man, [being] pure, bathes [the *liṅga*] daily for one month, he will get the [fruit of performing] sacrifice daily;²⁸¹ [and] when he departs from the body, he will attain the place of Śiva.²⁸² (80–81)

If someone bathes [the *liṅga*] for six months, he will become a supreme Gaṇa. By bathing [it] for one year his ancestors attain the place of Śiva (*śivālayam*); [by bathing it] for three years he will attain to union with Rudra; [by his bathing it for twelve years] his own lineage [will attain to union with Rudra]. (82a–83b)

If a man bathes the *liṅga* with ghee for one day, destroying all sins, he will obtain the fruit of performing an *aśvamedha* sacrifice. By [bathing it for] ten nights he goes to heaven (*svargagatiḥ*);²⁸³ for one month, the position of being a lord of *gaṇas* (*gāṇeśvarīm gatim*); and ancestors in hell will be lifted out, there is no doubt. (83c–85b)

If he bathes [the *liṅga*] daily with uninterrupted focus (*abhagnayogataḥ*) for six months, his ancestors too will necessarily (*nityam*) obtain the position of being a lord of *gaṇas*. By [bathing it for] two years,²⁸⁴ he will obtain (*gacchate*)²⁸⁵ union [with Śiva] together with his ancestors. (85c–86)

There is nothing higher than bathing [a *liṅga*] with ghee, [by which] he can draw out seven generations [of his family from hell].²⁸⁶ [His ancestors will become] three eyed, having trident in hand, bull-marked and moon-diademed.²⁸⁷ (87)

If one bathes the *liṅga* with milk on the eighth and fourteenth days of the dark half of

²⁷⁷ Īśvara is the lowest level of Śiva (just above *vidyā*) both in the *Niśvāsa* and in the theology of the developed Śaivasiddhānta.

²⁷⁸ *yāvajjīvam* alone as clause of a sentence is incomplete. We would expect something like *yāvajjīvam kṛte* where *sati* is understood.

²⁷⁹ *śivam vrajet* has been translated as though it were the same as *śivasāyujyatām vrajet*.

²⁸⁰ See footnote on verse 69 about *kṛṣṇāṣṭamīcaturdaśī*.

²⁸¹ *kratum āpnoti* presumably means *kratuphalam āpnoti*, but what kind of sacrifice is intended? Perhaps a Vedic *soma*-sacrifice?

²⁸² Once again, the exact nature of the reward is not clear.

²⁸³ 84c is a hypometrical *pāda*.

²⁸⁴ One might think that *dvīrabdena* is used here (m.c.) for *dvyabdena*. This, however, is grammatically correct. For this, see the Paninian *dvitricaturbhyah suc* 5:4:18.

²⁸⁵ Note an *aiśa* use of the *ātmanepada*.

²⁸⁶ The sentence is clumsy; there is no mention of the correlative pronoun, *sa*, for *ya*. Furthermore, there is an *aiśa* sandhi between *ya* and *uddharet*. Although these two grammatical problems (an *aiśa* sandhi and relative pronoun) have been edited out in *Śivadharmasaṅgraha* 5:43 by the reading *ghṛtasnānāt paran nāsti uddharet kulasaptakam*, the problem of understanding the line remains unsolved. We may therefore have to understand the line as follows: *ghṛtasnānāt param anyat snānam nāsti | yo ghṛtena liṅgaṁ snāyat sa kulasaptakam uddharet*.

²⁸⁷ Presumably this is the reward of *sārūpya*, but the phrase is incomplete or anacolouthic. Note again that the *Śivadharmasaṅgraha* (5:43–44) has improved the construction here mainly by supplying the finite verb *bhavanti*. The *Śivadharmasaṅgraha* (5:43c–44b) reads *trinetraḥ śūlahastāś ca vṛṣāṅkāś candraśekharāḥ | sarvajñāḥ sarvagā nityā bhavanti jagadīśvarāḥ*.

the month,²⁸⁸ he will be freed from the sin made in [his] lifetime; there is no doubt on this point. (88)

If one who possesses all kinds of sin bathes [the *liṅga* with milk] for one month,²⁸⁹ he will be freed from all those sins and obtain union with Śiva (*śivasāyojyatām*). (89)

If he bathes [the *liṅga* with milk] for six months, he will be the best of *gaṇas*. By bathing [it] for one year he will certainly lift out seven generations [of his family from hell]; by bathing [it] for three years [he will obtain] union with Rudra and † *uddhareṇa śivātmakam* †.²⁹⁰ (90a–91b)

If he bathes [it with milk] daily (*satatam*) for twelve years with devotion, he will carry a whole hundred crores of [members of his] family and beyond (*sāgram*)²⁹¹ out of hell. This is the fruit of bathing [the *liṅga*] with milk, [which] is higher than that of bathing it with ghee (*ghṛtasnānopari sthitam*).²⁹² (91c–92)

If a man bathes the *liṅga* with honey on the eighth and fourteenth days of the dark half of the month, he will obtain the fruit of having performed the *rājasūya* sacrifice. (93)

[By bathing it] daily for one year [he will become] a lord of Gaṇas [and?] obtain a fruit(?),²⁹³ by [bathing it for] five years he will obtain union [with Śiva], together with his forefathers. (94)

Somebody who [...] ²⁹⁴ bathes [the *liṅga*] daily with the five products of the cow, †his death does not occur†: he obtains the world of gods (*devalokam*). (95)

By [bathing it for] one year, being pure, he will obtain union with Śiva, and [by bathing it for] two years seven generations (*pitarah*) [of his family] are considered to be raised out

²⁸⁸See note on verse 69 for *kṛṣṇāṣṭamicaturdaśī*. The *Śivadharmasaṅgraha* (5:44) tries to make this compound regular by reading *kṛṣṇāṣṭamyām caturdaśyām*, but for metrical reasons the complete regularization is not possible in this place in the *Śivadharmasaṅgraha*.

²⁸⁹*Ex conj.* An alternative reading might be *māsenā*.

²⁹⁰Prof. Sanderson points out that *śivātmakam* is odd and that we might rather expect *śivam vrajet* or *śivātmam*. Prof. Diwakar Acharya, however, suggests *pañcabdena* or *ṣaḍabdena* in the place of *uddhareṇa*. The *Śivadharmasaṅgraha* (5:38–39) rephrases it (86–87) avoiding the problem as follows: *ṣaṇmāsaṁ snāpayed yas tu surāṇāṁ cottamo bhavet | abdasnānena pitaras tasya yānti surālayam | tryabdena rudrasāyujyam dvādaśābdaiḥ kulaiḥ svayam*. In the light of this reading of the *Śivadharmasaṅgraha* we may interpret the reading *uddhareṇa śivātmakam* thus: *uddhareṇa* meaning having raised [his ancestors from hells], and *śivātmakam* (assuming as professor Sanderson suggests, that is a corruption for *śivātmata*) meaning ‘[he obtains] the state of being Śiva’ [together with his ancestors].

²⁹¹92ab is paralleled by the *Niśvāsakārikā* (see our edition) and 92a is also paralleled by *Revākhaṇḍa* of the *Vāyupurāṇa* 172:79c.

²⁹²It is odd of this text that it registers bathing the *liṅga* by milk is higher than that of bathing it with ghee. Perhaps detecting this problem, the *Śivadharmasaṅgraha* does not render this particular section.

²⁹³We expect the usual sequence of one month, six months, one year, but in the *Śivadharmasaṅgraha* (5:45) too, no longer sequence occurs in this context. It is possible nonetheless that the text is corrupt and became so before it was used by the redactor of the *Śivadharmasaṅgraha*. There is a further difficulty here in that the expression *phalam āpnoti* appears to be left hanging without sufficient context. Probably in the course of transmission a scribe has by mistake copied *phalam āpnoti* from the preceding line, replacing the actual words fitting in the context.

²⁹⁴We could perhaps conjecture something like *kārayen narah*.

[of the hells]. (96)

If a man besmears the *liṅga* with fragrances that are sweet-smelling and divine,²⁹⁵ he will obtain the fruit of performing the *vājapeya* sacrifice, and if he besmears [it] with sandal paste mixed with camphor for ten nights he gets the fruit of an *aśvamedha*; [if he does so] for one month, he becomes a Gaṇa; [by doing so] for one year, he will achieve union with [Śiva] (97a–99b)

If someone gives [the rite of] besmearing the *liṅga* [with sandal paste mixed with camphor] daily with uninterrupted focus, all his ancestors will go to the supreme destiny (*gati*). (99c–100b)

He who burns²⁹⁶ *guggulu* once in the vicinity of the supreme god (*devadevasya*) [by the merit of giving that] incense, he will obtain the fruit of having performed an *Agniṣṭoma*. (100c–101b)

If someone burns incense of the best *guggulu* [in the presence of the supreme god] continuously for one month, he will obtain [the fruit] of a hundred sacrifices.²⁹⁷ (101c–102b)

If someone burns them for six months, he will become an excellent (*uttamaḥ*) Gaṇa. For him there is no possibility of being reborn (*sambhavaḥ*) in the mortal [world] (*martye*); he rejoices with [his] ancestors. (102c–103b)

If someone, having purified himself, burns [them] daily for one year, as a wise Śiva-devotee (*tena śivabhaktena dhīmatā*), he will lift out [his] own family [from hells]. (103c–104b)

If someone offers cloths, banners or awnings to the *liṅga*, he will obtain sovereignty (*paramaiśvarya*) and will be born in an excellent family. (104c–105b)

This will be the fruit of offering [them] once; by [offering them] twice or three times (*dviś tridhā*) he will have an excellent destiny (*gatiḥ*); [namely] the man will attain the moon-world (*somalokam*) without delay:²⁹⁸ there is no doubt on this point. (105c–106b)

By offering [them] hundreds [or] thousands of times, one will be born as a lord of Gaṇas (*gatiḥ gāṇeśvārī*), and by offering [them] one hundred thousand times, there is no doubt that, together with his ancestors, [he will obtain position of a lord of Gaṇas].²⁹⁹ (106c–107b)

If, having made a golden bell, someone offers [it] to Śiva,³⁰⁰ by the fruit of that merit [he] will be honoured in the world of Śiva. (107c–108b)

²⁹⁵ Is it conceivable that this instead means: 'If a man besmears the *liṅga* with [ordinary] fragrance and with divine fragrances ...'

²⁹⁶ *ātmanepada* remains for *parasmaipada*.

²⁹⁷ Obtaining the fruit of a hundred sacrifices presumably means that he becomes equal to Indra.

²⁹⁸ Prof. Yokochi thinks *somaloka* is odd here. She thinks that it could be *śivaloka* instead.

²⁹⁹ *śatasāhasra* and *lakṣa* should be equivalent and so we could, as suggested by Professor Sanderson, conjecture *daśasāhasradānena*. But because this awkwardness is also to be found in the *Śivadharmasaṅgraha* (5:61), we have assumed it to be authorial and have accordingly interpreted *śatasāhasra*- to mean 'hundreds or thousands'.

³⁰⁰ Here Śiva presumably means a Śiva-*liṅga*, in other words a Śiva-temple.

He who gives [a bell with] a good clapper (*sulolāṃ*)³⁰¹ as well as (*punaḥ*) well-sounding [bell] made of silver, copper, bell-metal, brass,³⁰² tin or clay to a Śiva-temple (*śivāgāre*), such a person will fully (*sarvaḥ*)³⁰³ abide in heaven. (108c–109)

Once that person falls from heaven (*svargalokāt*), he will be born a king. (110ab)

If someone offers (*dadet*)³⁰⁴ a white, red, yellow or black yak-tail fly-whisk having a golden handle, or [having] a silver, brazen or tin [handle], [he] will be honoured in the world of Rudra.³⁰⁵ (110c–111)

[When he has] fallen from the world of Rudra, he reaches (*upāgataḥ*)³⁰⁶ the world of Vāyu; [when he has] fallen from the world of Vāyu, he reaches the world of Agni; [and when he has] fallen from the world of Agni, he is born as a king on earth [and/or]³⁰⁷ a Brahmin, possessed of a kingdom, wise (*vidvān*) and profoundly learned. (112–113)

All this [sort of status] in this world comes about through the fruit of such merit. (114ab)

If someone offers a girdle and waist-cord on the head of the *liṅga*, [he] will be the lord of the earth bounded by the four seas. (114c–115b)

Someone who offers a crown, an ear-ring (*kuṇḍalaṃ*) and a multicoloured turban (*citrappaṭṭam*) [to the *liṅga*, that] giver of body ornaments will [also] enjoy the entire earth.³⁰⁸ (115c–116a)

[If someone offers] a turban onto the [metal] covering [decorated] with a face (*mukha-kośe*) [of the *liṅga*],³⁰⁹ he will [become] a regional king; by offering multicoloured [turbans]

³⁰¹ It is conceivable that the adjective *sulolāṃ* is intended to mean well-swinging.

³⁰² *Ex conj.* For a comparable hierarchical list of metals, see *Guhyasūtra* 1:59.

³⁰³ The precise force of the word *sarvaḥ* here is doubtful.

³⁰⁴ *dadet* is an *aīśa* optative third person singular for *dadyāt*.

³⁰⁵ In verse 106a, the word *hemadaṇḍan* is assumed to be a *bahuvrīhi* compound, which means that *raupyaṃ*, *raityaṃ* and *trāpuṣaṃ* stand for *raupyadaṇḍam*, etc. The word *īdṛśaṃ cāmaraṃ datvā* seems only to pad out the meter.

³⁰⁶ Past participle used for present.

³⁰⁷ It is not clear whether he becomes both a king and a Brahmin or whether he may become either one of the two.

³⁰⁸ *pradāyinaḥ* has the appearance of a plural adjective, but is intended as a masculine nominative singular. See our note on the word *duṣṭacetasaḥ* in the verse 58b above.

³⁰⁹ The sentence is elliptical and the present translation is simply our guess. It is not yet clear in which place 116d should be construed. The *Śivadharmasaṅgraha* (5:64) modifies the text, perhaps losing the original sense, by reading *yaṣṭā prādeśiko nṛpaḥ*. We find the occurrence of the *mukhakośa* in Bāṇa's *Harṣacarita* pp. 151–152 thus: *kailāśakūṭadhavalaiḥ kanakapatralatālanīkṛtavīṣṇakoṭībhīr mahāpramāṇaiḥ saṃdhyābalivṛṣaiḥ sauvarṇaiś ca snapanakalaśair arghabhājanaiś ca dhūpapātraiś ca puṣpapāṭṭaiś ca maṇiyaṣṭipradīpaiś ca brahmasūtraiś ca mahārhamāṇikyakhandaḥacitaiś ca mukhakoṣaiḥ paritoṣam asya manasi cakruḥ*. The translation of Cowell and Thomas, p. 85, has a footnote (fn. 3) that reads: 'It is difficult to see what this word means'. The commentary of Saṅkara glosses *mukhakoṣaiḥ*, *mukhayuktāḥ kośā ye liṅgapari diyante* 'Those coverings, consisting of faces [of god], that one puts on the top of a *liṅga*'. Cf. also *Kubjikāmatatantra* 17:83–84 *lalāṭakaṇṭhavaḥśasthaṃ guhyāṅghrau ratnapañcakam | ślokaśvādāśabhir malā pādāḍau cūlikāvadhīm | brahmasūtrojjvalā devyāḥ skandhobhau tadgrahānvitau | pañcabījair mukhakoṣaṃ pañcauṇṣkārāiḥ khilāṃ nyaset*.

Mukhakośa is also known as *mukhaliṅgaśa*. For this, see C. 38, inscription No. 2 of Golzio

2004:35: *śrīsatyavarmmacūtasatyavarmma* | *daivasvabhāvapravikīrṇakīrttiḥ* | *bhāsvatmukhaṃ śrīmukhalinga-kośam* | *prāsthāpayat sadgūṇakarmmaśuddhya*), and sometimes just as *kośa*. Bagchi (1930:102) commenting on the word *kośa* in the inscriptional verse *tasyaiva sthāpitaṃ tena dvayaṃ kośaṃ carasthīram* | *samukhaṃ carakośaṃ hi śāke śaśiyamādrige* | says “*kośa* here, as in many other cases in these [Campa] inscriptions, should be taken in the sense of *liṅga-kośa*”). Cf. also Nepalese 10th century inscription *kṛtvā caturmukhaṃ kośaṃ sauvarṇaṃ ratnamaṇḍitam* (Bhattacharya:1966:6, fn. 7, quoting C. Bendall 1886:85).

Bagchi (1930:102), on the strength of the Champa inscription, says “these *kośas* were often golden and decorated with costly gems” (cf. also Guy 2009:139). Since we are also told in Bāṇa’s description (see above) and the Nepalese inscription (see above) that *kośa* is decorated with precious gems, we may not be mistaken in saying that decorating in such a way is a common custom. Guy (2009:138) says,

A number of examples of *liṅgakośa* have been recovered in recent years, most notably from the Mý Son area of Quảng Nam province. A series of Sanskrit inscriptions in Champa, dating from the sixth to ninth centuries, are the first to make explicit reference to the commissioning and installation of golden *liṅga*-covering. They are described four- or five faced in form. To date, the *liṅga-kośa* recovered appear to belong to single-faced assemblages (*ekamukhalinga*).

Bagchi (1930:102), however, also mentions that in Champa inscriptions there are two references to six-faced *liṅga* coverings. He mentions an occurrence of an *ṛddhvakośa* which he thinks is a detachable one. It is clear from the Champa inscriptional verse quoted by Bhattacharya 1966:7, *asyaiva sthāpitaṃ tena dvayaṃ kośaṃ carasthīram* | *samukhaṃ carakośaṃ hi śāke śaśiyamādrige*, that there are two types of *kośas*: moveable and immovable. Bhattacharya points out that this verse also prevents us from thinking that all *kośas* necessarily consist of face. Guy (2009:139) notes that the moveable *kośa* was provided with one or several faces. On the strength of this we may say that there are two types of covering of the *liṅga*, with face(s) or without face(s). In the case of six faced *kośa*, Bhattacharya says,

This custom recalls a well-known philosophical conception. In Śāṃkhya and Vedānta, in fact, the word *liṅga* (= *liṅgaśarīra* = *sūkṣmaśarīra*) means the “subtle body, enclosed in the “sheath” (*kośa*) of the “gross body” (*sthūlaśarīra*). This word, moreover has given rise to various speculations, and it is interesting to note that a certain etymology of the word was current in Śaiva as well as in Śāṃkhya circles: *layanāṃ liṅgam* (here he gives reference to this phrase from the *Liṅgapurāṇa*, *Suprabhedāgama* and the rest). We can, therefore, safely assert that the Śaivas, when they invented the custom of enclosing the *liṅga* in a sheath, had in mind this philosophical conception—Śiva was conceived as a person with his *liṅga* (-*śarīra*) enclosed in the *kośa* of this “gross body” (Bhattacharya 1966:7) [...] Finally, in the enunciations of dates contained in the epigraphy of Champa and Kambuja, the word *kośa* is sometimes used in the numeric sense of six (see his footnote 34). This is well attested in India itself (see his footnote 35); so it should not surprise us. [...] According to a physiological theory, adopted by Śāṃkhya and Vedānta, the “gross body” (*sthūlaśarīra*), i. e. the *annamayakośa*, itself composed of six elements, called *kośa*. These are: skin (or, according to another tradition, hair), blood, flesh, tendons (or, according to another tradition, fat), bones, and marrow. The first three, it is said, derive from the mother, and the last three from the father (see also his footnote 35; Bhattacharya 1966:12–13)

From Bagchi, Bhattacharya and Guy we understand that there are plenty of examples of *kośa* or *liṅga-kośa* found in Champa and Kambuja inscriptions. The occurrence of *Niśvāsamukha*, *Harṣacarita*, Nepalese inscription and record of Vijayanagar King Kṛṣṇadevarāja’s gift to the presiding deity of Virupākṣa temple, Hampi (Guy 2009:140) shows that the practice of offering *kośa* to *liṅga* was in fact in current in India.

On the strength of these pieces of evidence we can say without doubt that there are two types of covering of the *liṅga*; with face(s) and without faces; *mukhakośa* in particular is an outer covering consisting of face(s) of god that is put on the *liṅga* for decorative purposes. Guy (2009:138) and Bagchi (1930:102) both observe the fact that the offering of the outer covering to *liṅga* is considered as the highest gift to the deity. Bagchi

he will partake of wonderful kinds of unrivalled enjoyments. (116b–117b)

If someone again and again offers gems, ornaments and adornments, he will obtain the indestructible, eternal and imperishable state of being a leader of Gaṇas. (117c–118b)

If one worships Śiva by offering a *muktimanḍapa*³¹⁰ with devotion, there is no rebirth

(1930:102) further says, “the cult objects, installed during the performance of *liṅga-pūjās* were a major feature of Śaivite temple worship in Champa.”

³¹⁰This may be, as its name suggests, a pavilion that is somehow related with liberation. This appears here as an offering to the *liṅga*. We are not absolutely clear as to how it should be offered. Is the pavilion to be constructed over the *liṅga*? Or should the pavilion be constructed conventionally in the southern side of the temple as an offering to Śiva? The evidence of *Śivadharmasāstra* (5:174c–175b) seems to suggest that it is something to be made / offered over / unto the *liṅga*:

śivasyopari yo dadyāt sarvaratnopaśobhitam | 5:174 | |
manḍapaṃ mauktikaṃ śrīmān tasya puṇyaphalaṃ śṛṇu |

‘Listen to the fruit for him, who, a fortunate person, offers a liberating pavilion (*muktimanḍapa*) decorated with all precious jewels on the top of the *liṅga* (*śivasyopari*).’

Later sources mention that *muktimanḍapa* is a place where dying people would receive the liberating initiation (*tārakadīkṣā*) from Śiva. We find a *muktimanḍapa* in the Paśupati temple, Kathmandu, as well as in the Jagannātha temple of Puri, Orissa. In the latter the *muktimanḍapa* is located in the southern side of the temple. Mohapatra 2005:1 writes,

A splendid *yajña* was performed in the Jagannātha temple, which is testified by the existence of *muktimanḍapa* or the platform for salvation in the southern side of the main temple. It [the *manḍapa*] has sixteen black granite pillars meant for Brāhmin of Sasan village established by Hindu king with various privileges and facilities and free land grant, i.e., Niscara.

There is a *muktimanḍapa* in the vicinity of the Kuśaleśvara temple in Keonjhar, Orissa. (The American Institute of Indian Studies (http://dsal.uchicago.edu/images/aiis/aiis_search.html?depth=Get+Details&id=88836, “consulted in January 2011”) has recorded a photograph of this *muktimanḍapa*.) The *Devibhāgavata* speaks of four types of *manḍapas*, one of which is the *muktimanḍapa*.³¹¹ The text (12:12:8–10b:) further states:

śṛṅgāramanḍape devyo gāyanti vividhaiḥ svaraiḥ |
sabhāsado devavaśa madhye śrījagadambikā |
muktimanḍapamadhye tu mocayaty anīṣaṃ śivāḥ |
jñānopadeśaṃ kurute tṛtīye nṛpa manḍape |
caturthamanḍape caiva jagadrakṣāvicintanam |

The text does not tell us where these pavilions are to be situated, only what are they meant for. It says that in the *muktimanḍapa* Śaiva people get liberation.

Bhasmajābālopaniṣat 2:28 states that in the southern side [of a temple in Kāśī], there is a place called the *mukti-sthāna* which is called *muktimanḍapa* where Śiva teaches the liberating mantra. Its description is as follows: *dakṣiṇāyāṃ diśi muktisthānaṃ tan muktimanḍapasamjñitam | tatrānekagaṇāḥ pālakaḥ sāyudhāḥ pāpaghātakaḥ | tatra ṛṣayaḥ śaṇibhavaḥ pāsupatā mahāśaivā vedāvataṃsaṃ śaivaṃ pañcākṣaraṃ japantas tārakaṃ sapraṇavaṃ modamānās tiṣṭhanti | tatraikā ratnavedikā | tatraham āsinaḥ kaśyapaḥ tyaktakunapāñ chaivān anīya svasyārike samniveśya bhasita-rudrakṣabhūṣitān upasṛṣya mā bhūd eteṣāṃ janma mṛtiś ceti tārakaṃ śaivaṃ manum upadiśāmi.*

Cf. also *Śrīpraśnasamhitā* 23:192. This indicates that it is also known as a place in the late mediaeval time where paṇḍits assemble, hold discussion over religious matter and make judgements. See O’Hanlon (2011:265–266). Note that there is a reference to a *muktimanḍala* in a tantric context in *Mūlasūtra* 4:1ff., and this should not be confused with the *muktimanḍapa*. The *muktimanḍapa* is a pavilion and the *muktimanḍala* is a diagram used in the performance of *dīkṣā*.

for him; he will become an excellent Gaṇa. (118c–119b)

If someone daily performs [the rite of] plastering [using] yellow pigment (*rocana*)³¹² and saffron (*kuṅkumam*) on the top of the *liṅga*, he will become a Vidyādhara. (119c–120b)

By besmearing [the *liṅga*] with camphor and *agaru* for twelve years, people in [this] world who are intently devoted to Śiva become Gaṇas, and by offering bracelets and arm-bands [for twelve years], they obtain [whatever] supremacy [is] desired by their minds (*manomataṃ*). (120c–121)

If someone offers gems [...] to Śiva.³¹³ (122ab)

[The gift of] even a scentless flower [to Śiva] is of the value of ten gold coins [in heaven?]; a garland is equivalent to one lakh [of gold coins]; if one covers the *liṅga* [with flowers, then the reward is] infinite. (122c–123b)

O best of Brahmins! I have taught the process [of worshipping the *liṅga*] with scentless flowers; listen also to the fruit of [worshipping the *liṅga*] with beautiful [flowers,] divinely fragrant and the like (*divyagandhādyaiḥ*). (123c–124b)

By offering one [fragrant] flower one will not be reborn in misfortune for eighty crores of *kalpas*:³¹⁴ that is the fruit of worshipping the *liṅga* [with one flower]. (124c–125b)

This great fruit is taught when the *liṅga* is worshipped without [specific] desire;³¹⁵ listen also to the fruit of worshipping the *liṅga* with a [specific] desire. (125c–126b)

Śaṃkara smells all of the four families of flowers: *Agati Grandiflora* (*buka*), oleander (*karavīrasya*), milkweed (*arkasya*) and thorn-apple (*unmattakasya*).³¹⁶ (126c–127b)

[If one worships the *liṅga*] with *Agati Grandiflora* (*buka*), god bestows boons; [if one worships it] with oleander (*karavīra*), [god] bestows wealth; [if one worships it] with milkweed [god] pursues that which is beneficial [for the worshipper] (*priyam anvicchan*); and [if one worships] with thorn-apple (*dhuttūrakeṇa*),³¹⁷ [god bestows] liberation. (127c–128b)

If someone worships the excellent *liṅga* by offering blue water lilies, he becomes a *yogī*. [If he worships the *liṅga*] with a lotus (*padmam*), however, [he obtains] a kingdom and [if he worships the *liṅga*] with white lotuses, he [becomes] an emperor (*cakriṇaḥ*).³¹⁸ (128c–129b)

³¹²This translation assumes that what is meant is *gorocana*.

³¹³The reading of *Śivadharmasaṅgraha* 5:69 *ratnadānāni divyāni* fills the gap, but its reading is clearly not original since N reads ...*kan tu* and K and W read *ratnadā...kan tu*. As Prof. Diwakar Acharya suggests, we could conjecture *ratnadāmakam ekaṃ tu*; cf. *keśaradāmakaiḥ* (1:30b). In this case our translation would be: ‘if someone offers a garland of jewels.’ At least a half verse is probably missing after 122ab; for, before the section on flowers begins in 122cd we expect the reward of offering gems to Śiva.

³¹⁴Here this apparently nominative plural *aśītikalpakoṭayaḥ* is perhaps intended to be an accusative of duration.

³¹⁵In the light of what follows, it seems less likely that this means ‘not deliberately’.

³¹⁶Verses 1:126c–127f have a parallel in *Skandapurāṇa* 28:31abcd. For this, see p. skanda:mukha, above.

³¹⁷*dhuttūra*, *unmattaka* and *dhuttūra* are commonly used as synonyms of each other. Surprisingly *dhuttūra* is not recorded in our dictionaries, but this orthography is common in Bauddha and Śaiva tantras.

³¹⁸We understand *cakriṇaḥ* to be used as a masculine nominative singular *cakravartī*. See footnote on *duṣṭa-cetasah* in the verse 54 above. Another possibility would be to assume that *cakriṇaḥ* means *cakriṇaḥ padam*. In that case our translation would be “he will achieve the position of Viṣṇu”. But this seems unlikely.

[Worshipping the *liṅga*] with the *campaka* flowers [one obtains] all kinds of enjoyments; [worshipping the *liṅga*] with *pumṇāga* and *nāgakeśara* flowers, [he] obtains desired enjoyments; similarly (*tathā*) [worshipping the *liṅga*] with *kesara* garlands (*kesaradāmakaiḥ*)³¹⁹ (129c–130b)

If someone worships the supreme god with solanum and *agasti* flowers (*brhatyāgasti-puṣpakaiḥ*)³²⁰ [or] attentively with *siddhaka*?, [he] obtains mastery of Mantras.³²¹ (130c–131b)

Whoever worships [Śiva] with fragrant flowers obtains all desired objects: (131cd)

[Worshipping the *liṅga*] with musk roses(?) (*kubjakaiḥ*) one obtains great benefit and *vāruṇī*³²² [is said to be used for worshipping the *liṅga*] for good fortune. (132ab)

If someone is desirous for a daughter, he should worship the supreme god with *Jasminum grandiflorum*(?) (*jātibhiḥ*); he will obtain a beautiful (*uttamā*) daughter in six months: there is no doubt on this point. (132c–133b)

If someone worships the supreme god with *mallikā* flowers³²³ for the sake of knowledge, [he] obtains ultimate knowledge, which destroys the fear of worldly existence. (133c–134b)

In the case of the wish for a son, he should worship [the *liṅga*], after becoming purified, with *kunda* flowers; he will obtain many wealthy and long-lived sons.³²⁴ (134c–135b)

By worshipping [the *liṅga*] with *kuśa* flowers one obtains [good] health,³²⁵ union with beloved ones (*priyasaṅgamam*) [comes about from worshipping the *liṅga*] with *aśoka* [flowers]; [if one worships the *liṅga*] with *karṇikāra* flowers one obtains wealth; for the sake of subjugation [of others] the *dronapuṣpikā* [should be used for worshipping the *liṅga*]. (135c–136b)

One should daily (*satatam*) worship the *liṅga* with *kadamba* [flower], remaining firm in one's observances (*niyataavrataḥ*) for the sake of controlling one's enemies, one should give [a *kadamba* flower] daily (*nityam eva*). (136c–137b)

The diseases will be destroyed of one who worships [the *liṅga*] with *Musta* grass (*ari-*

³¹⁹It is not clear whether 125b should be construed with what precedes or with what follows it.

³²⁰This is an instance of vowel-lengthening in the middle of a compound: cf. *Niśvāsaguhya*: 1:27c, 7:125c; *Niśvāsamukha*: 1:178a etc.

³²¹The syntax is uncertain here. *Śivadharmasaṅgraha* has obviated the difficulty by changing the word *samāhitaḥ* to *tathaiva hi*.

³²²It is not very clear as to what exactly *vāruṇī* is. From our context we can simply say that it must be some fragrant flower. So we have guessed that it may be a kind of lotus flower, assuming that it is so called because it is 'born from water' (*varuṇād utpannā*). Apte has recorded *vāruṇī* as a kind of *dūrva* grass, but this would not fit in our context.

³²³The instrumental *mallikaiḥ* is an irregular instrumental plural for *mallikābhiḥ*.

³²⁴Note that 135ab which exists only in *Śivadharmasaṅgraha* is not smooth: we have assumed that *dhanavantam* and *cirāyuṣam*, which are formally masculine accusative singulars, qualify *bahuputravam*, and yet describe the sons themselves.

³²⁵It is possible that this refers to the broom-like flowers of *darbha* grass, but it is also possible, according to Monier-Williams, that *kuśapuṣpa* refers to 'a kind of oak-apple'.

mustakailḥ).³²⁶ (137d)

One who is bound will be freed from bondage [by worshipping the *liṅga*] with the flower of Vitex Negundo (*sinduvārasya*).³²⁷ (138ab)

[Flowers of] *Alangium* (*aṅkoṭakālḥ*) and [any] others [flowers] that are known to be scentless and black—such flowers (*tān puṣpān*)³²⁸ one should offer (*kalpayet*) to the god of gods to destroy [one's] enemies. (138c–139b)

Yellow flowers [are understood to be used to worship the *liṅga*] for the sake of nourishment (*puṣṭyarthē*) and victory. If someone offers [them to the *liṅga*] daily, he will obtain all desired objects. (139c–140b)

One should use (*prakalpayet*) fragrant and water-born³²⁹ [flowers] for subjugation. Blue and red flowers always cause attraction.³³⁰ (140c–141b)

Wood-apple (*bilva*) is the bestower of all desired objects, [as well as] the remover of poverty; there is nothing higher than wood-apple (*bilva*) leaves, by which Śaṅkara is pleased. (141c–142b)

Damanaka³³¹ [will be] for victory [for one] who worships with it; if someone worships the supreme god with it, he conquers all his enemies, if he worships the one who has the bull for his banner.³³² [142c–143b]

[The offering of] *maruṣa* [bestows] all kinds of pleasures, and *jambuta*³³³ is a bestower of all desired objects. (143cd)

[One should use] Clerodendrum phlomoides (*tilakaḥ*) [to worship the *liṅga*] for obtaining wealth; and for obtaining cows [one should use] *amkulī*.³³⁴

³²⁶The reading is insecure here.

³²⁷This whole line is only transmitted in the *Śivadharmasaṅgraha*; it is therefore possible that the line might not be exactly the same as it was in N. It is difficult to see how one can do this worship while being held captive.

³²⁸*tān puṣpān* is an *aiśa* masculine accusative plural for neuter accusative plural.

³²⁹*saugandhikadya jalajālḥ* is an *aiśa* masculine plural used instead of the neuter plural, which can equally be translated as “water-born fragrant [flowers]”.

³³⁰*Ex conj.* Note, however, that *Śivadharmasaṅgraha* reads instead *tāni vaśyakarāṇi tu*. This seems inappropriate since we already have subjugation described immediately above.

³³¹The *Śivadharmasaṅgraha* (5:98) reads *damanakam* here and we have adopted this against the testimony of our manuscripts, which give *madanakam*, first on the grounds that the thorn-apple has already been mentioned and, secondly, that the name *damanaka* (“that which tames”) is more appropriate to our context here where victory over others is the subject. Accidental metathesis must have produced our reading. Pandanus Database of Plants (<http://iu.ff.cuni.cz/pandanus/database>, “consulted in March 2013”) gives the latin name of *damana* as *Artemisia vulgaris* L., and the English names as Indian wormwood, Fleabane, Mugwort. This database gives the Hindi names of it, *Nāgdonā*, *Davanā*, *daunā*; the Bengali name *Nāgadānā*; Tamil names, *Mācipattiri*, *Makkippū*, *Tirunāmacceṭi*. The botanical information as the database records it is as follows: An aromatic shrub, 1-2m. high, yellow or dark red small flowers, grows throughout India in hills up to 2400m elevation.

³³²Note that 142c–143b contains meaningless repetition which the *Śivadharmasaṅgraha* (5:98) has tried to improve by altering 142cd thus: *vijayārthe damanakam yojayen niyamasthitaḥ*.

³³³We in fact expect *jambukaḥ*, but both N and *Śivadharmasaṅgraha* agree on this reading. Another interpretation might be to take *jambutaḥ* as an ablative of *jambu*, but that gives a loose construction with *kāmadah*.

³³⁴Exceptionally N writes *ā* here with a hook attached beneath *a* which is normally used for *u-mātrā*. This feature is common in Licchavi inscriptions and still appears in early Nepalese manuscript such as the manuscripts

Tabernaemontana (*tagarah*), [if someone uses it for worshipping the *liṅga*, is understood to be] a bestower of good fortune; *kiṃkirāṭa*³³⁵ bestows desired objects, good health and wealth,³³⁶ and panic-seed (*priyaṅguh*), [bestows anything] desired. (144a–145b)

[When one uses] Vatica robusta (*sālah*) [for worshipping the *liṅga*, it] causes pleasure and [when he uses] Flame of the Forest (*kiṃśukah*) it increases [his] life-span.³³⁷ (145cd)

To obtain elephants, horses, and cattle, one should worship Hara with Wrightia antidyenterica (*kuṭajena*). (146ab)

Camphor and Damaka³³⁸ (*karpūradamakau*) are to be used [to worship the *liṅga*] for the destruction of enemies; [his] enemies will quickly be destroyed by worshipping the god of gods [in this manner]. (146c–147b)

*śyāmā*³³⁹ always bestows good health; so too does the China Rose Hibiscus (*javāpuṣpaḥ*).³⁴⁰ (147cd)

[It is taught that one should use] *kerāñjaka*³⁴¹ flowers to subjugate [others]: [someone who wants to subjugate others] should daily (*nityam*) worship the *liṅga* with [them]. (148ab)

Jasminum Auriculatum (*yūthikā*) is enjoined for worship of the supreme god for the purpose of causing dissension.³⁴² (148cd)

[The flower of] Pandanus fascicularis (*ketakī*) is for destroying enemies. If someone is angry [and wishes to destroy his enemies], he should worship the *liṅga* with [*ketakī* flowers].³⁴³ (149ab)

O goddess! This *vyāghra* [flower] (*Pongamia glabra*) is proclaimed (*prakīrtitaḥ*) to be the bestower of all desired objects [when one uses it in worshipping the *liṅga*]; likewise

of the *Skandapurāṇa*. Instead of *amkulī*, the *Śivadharmasaṅgraha* (5:99) reads *vaṃkulī*, which is not recorded in our dictionaries. Does this *amkulī* have to do with *aṅkola* / *aṅkoṭa*?

³³⁵We find only one parallel for this word and that is in the *Mañjuśrīyamūlakaḥ*, on p. 679 of chapter fifty-five. It is possible that it is the same plant as *kiṃkirāla*, which Monier Williams identifies with *varvūra* ‘Acacia Arabica.’

³³⁶Note that there is in fact no verb governing *ārogyam* and *dhanam* and we have supposed that they are to be understood as things bestowed by using *kiṃkirāṭa*.

³³⁷We have understood *āyurvārdhanaḥ* as an *aiśa* usage (m.c.) intended to mean the same as *āyurvārdhakaḥ*. Note that the *Śivadharmasaṅgraha* (5:101) has rephrased the sentence to obviate this awkwardness and has instead: *kiṃśukād āyur āpnuyāt*.

³³⁸We find no name recorded for *damaka* in our dictionaries.

³³⁹Monier Williams records various possible identifications (*gundrā*, *priyaṅgu*, *sārivā*) for this plant and we are not sure which to adopt. If *śyāmā* is meant for *śyāmaka* or *śyāmāka* Pandanus Database of Plants gives its names as follows: Latin, *Panicum sumatrense* Roth; English, Little millet; Hindi, *Savan*, *Kumku*, *Kuṭkī* and Tamil, *Cāmai*.

³⁴⁰Once again, we have an *aiśa* masculine for neuter.

³⁴¹Note that *kerāñjaka* is not recorded in our dictionaries; *Śivadharmasaṅgraha* 5:103 reads *kurañṭaka* instead, which Monier Williams records as meaning ‘yellow amaranth’ or ‘a yellow kind of Barleria’.

³⁴²Note that 148cd is not quite smooth because of the locative *parameśvare*, literally: ‘with respect to the supreme god’. In *Śivadharmasaṅgraha* 5:104 the text has been rephrased to obviate the problem: *vidveśe yūthikā yojyā devadeve maheśvare*.

³⁴³Note that 149ab has a clumsy structure; but in this case *Śivadharmasaṅgraha* has no variant.

*jyotsnākārī*³⁴⁴ [when so used also] always bestows desired objects. (149c–150b)

One should worship god with *vāsaka* flowers: [by doing so one's] strength (*balam*) and life-span (*āyuh*) will be increased. (150cd)

Jhaṇṭikā flowers³⁴⁵ always bestow happiness, so *tathā* [do] *apsara*³⁴⁶ and *campaka* (*Miche- lia Campaka*)³⁴⁷ [flowers when they are used for worshipping god]. (151ab)

*Ḍimbākṣī*³⁴⁸ as well as *Aśvakarṇa*³⁴⁹ [are to be used for worshipping god] for the annihilation of diseases. (151cd)

Sesbania Aegyptiaca (*Jayantī*) is [to be used] for victory (*jayakāmāya*) and [also] white *girikarṇikā*,³⁵⁰ for [causing] hatred [among people] and driving them away (*vidveṣocātānārthāya*) one should worship with Neem flowers (*nimbapuṣpāḥ*).³⁵¹ (152)

*Bhaṭī*³⁵² and also *madayanti*³⁵³ are taught [to be used to worship god] for the act of attraction; *Rṣipuṣpa* and *Rudrajaṭā*, annihilate misfortunes (*nāśayeta upadravān*).³⁵⁴ Similarly *śaṇapuṣpī* as well as *kokilākṣā*.³⁵⁵ (153a–154b)

³⁴⁴We have found no identification for this plant; there is however a plant called *jyotiṣmati* which may be a synonym for *jyotsnākārī*. Pandanus Database records the Latin name for *jyotiṣmati* (alternatively called *pītaitālā*), *Celastrus paniculatus* Willd; the English, climbing staff plant; the Tamil, *Valuḷuvai*; Hindi, *Mālkaṅgānī* and *Mālkuṅkī*.

³⁴⁵Monier Williams does not record this word, but it is possible that it is a variant form of *jhaṇṭikā*, which one manuscript of the *Śivadharmasaṅgraha* transmits here (5:106), and which Monier Williams identifies as *Barleria cristata*, also known as the 'Philippine violet'. It is also possible that *jhaṇṭikā* is simply a copying mistake for *jhiṇṭikā*.

³⁴⁶Note that our dictionaries do not record the flower called *apsara*.

³⁴⁷Note that *apsaracampakam* is an *aiśa samāhāradvandva* compound.

³⁴⁸No plant of this name is known to me, and the form has been accepted on the authority of the *Śivadharmasaṅgraha* (5:107). Prof. Diwakar Acharya on semantic ground observes a possibility of it being corrupted from *ḍiṭṭhākṣī*, although this form is also not recorded in lexicons.

³⁴⁹Monier Williams identifies this as *Vatica Robusta*, which has already been referred to above under the name *śāla* (1:140).

³⁵⁰Pandanus Database gives *aparājita* as a synonym of *girikarṇikā*. The database gives this plant's Latin name as *Clitoria ternatea* L.; English, Clitoria, Butterfly pea; Tamil, *Kaṇṇikkoṭi* and *Kirikarṇi*; Hindi, *Aparājīt*. Botanical information on the plant according to the Database is as follows: "a perennial twining herb with terete stems and branches, growing throughout India in hedges and thickets, leaves compound, imparipinnate, blue or white flowers, fruits nearly straight, flattened pods, sharply beaked, seeds 6 - 10, yellowish brown."

³⁵¹The syntax here seems problematic: no pronoun answers the relative pronoun. Here the *Śivadharmasaṅgraha* (5:108) offers no improved version.

³⁵²Note that our dictionaries do not record *bhaṭī*, but it is possible that it is a variant form of *bhaṭā*, which Monier Williams identifies as *Coloquintida*. Here the *Śivadharmasaṅgraha* (5:108) instead reads *bhaṇḍī*, which Monier Williams identifies as *Rubia Munjista*. I assume that the *m* after *bhaṭī* is intended as a hiatus-breaker; note that the *Śivadharmasaṅgraha* (5:108) has inserted a *ca* to deal with the problem.

³⁵³According to Monier Williams, this is Arabian jasmine, in other words *Jasminum sambac*. Note that *yā bhavet* has no particular role in the sentence.

³⁵⁴Here the *Śivadharmasaṅgraha* (5:109) has normalized the syntax of 153cd by reading *rṣipuṣpī rudrajaṭī hanti sarvān upadravān*.

³⁵⁵*śaṇapuṣpī* is identified by Monier Williams as *Crotolaria Verrucosa*. Note that *kokilākṣā* may be an *aiśa* feminine for masculine ('corrected' in the text of *Śivadharmasaṅgraha* 5:109). This plant is also called *kokilanayana*, in defining which Monier Williams records the following possible identifications: *Capparis spinosa*, *Asteracantha*

All white [flowers are to be used to worship god] for peace (*śāntyārthe*) and all yellow [flowers are to be used to worship god] for nourishment (*pauṣṭike*). [154cd]

Blue and red flowers,³⁵⁶ when used in worship, are [respectively] for controlling and for attracting (*vaśyākarṣaṇe*).³⁵⁷ In this way one may accomplish everything with these [flowers of various colours]. (155)

One should also offer (*kalpayet*) black flowers to the supreme god for malevolent acts. (156ab)

If someone daily offers (*dadyāt*) leaves, flowers, fruit, water, grass and milk (*payaḥ*) to Śaṅkara,³⁵⁸ he will not have a bad destiny (*durgatim*). (156c–157b)

That person, too, reaches the supreme goal (*parāṇ gatim*) of whose tree the leaves, flowers and fruits are offered to Śiva (*mahādevāya*). (157c–158b)

A milkweed (*arka*) is a hundred times better than oleander (*karavīrāt*); a wood-apple (*bilva*), in the same manner [is a hundred times better than a milkweed (*arka*)]; an Agati Grandiflora (*buka*) is a thousand times better than wood-apple (*bilva*); a thorn-apple [flower] (*dhuttūrakāḥ*) is [yet a thousand] better than Agati Grandiflora (*buka*). Having thus worshipped the Lord of gods [with flowers], one should [next] also offer food. (158c–159)

By offering grains [as a] food-offering (*annanaivedyadānena*) one obtains imperishable happiness. Similarly by offering chewable foods (*bhakṣadānāt*) one approaches (*anuprāptiḥ*) the realm of the gods (*devalokam*). (160)

The offerer of chewable food as offering (*bhakṣyanaivedyadāyakaḥ*) obtains well-being and prosperity (*śivam aiśvaryam*).³⁵⁹ (161ab)

If someone daily (*sadā*) offers rice-pudding together with ghee [as] the principle food-offering (*naivedyam*) to Śambhu, he will quickly obtain the state of being a leader of Gaṇas; [if he offers them daily for] twelve years [he will obtain the state of being a leader of Gaṇas] together with his family.³⁶⁰ (161c–162b)

If someone makes [offerings] made out of dainty (*khaṇḍakhādyakṛtam*),³⁶¹ he will obtain an excellent destiny (*gatim*).³⁶² (162cd)

longifolia and *Barleria longifolia*.

³⁵⁶Note the use of *aiśa* masculine plurals for neuter plurals.

³⁵⁷*Ex conj.* We assume that the transmitted *m* was a hiatus-breaker inserted in the course of transmission, but it may in fact have been authorial. The *Śivadharmasaṅgraha* (5:110) appears to have rearranged the text here for clarity, but in doing so it has modified slightly the correspondences: there (5:110) red flowers are for attracting and dark flowers are for malevolent rites (*abhicāra*). The categories of *vaśya* and *ākarṣaṇa* are therefore not there distinguished, and the following half-line of our text is dropped.

³⁵⁸Here, as in many other places in this work, the locative is used as a dative. The *Śivadharmasaṅgraha* (5:111), however, has refined the text by reading *śambhave* instead of *śaṅkare*.

³⁵⁹*Ex conj.* This conjecture is a tentative one.

³⁶⁰Note that the *Śivadharmasaṅgraha* (5:122) reads *dvādaśābdāt* instead of *dvādaśābdam*. It appears to be intended as a clarificatory improvement.

³⁶¹Perhaps the expression refers to lumps of raw sugar cane (*khaṇḍa*) offered as a dainty snack. We are unsure of how to take *kṛtam* at the end of the compound (or *-kṛtān* in the reading of *Śivadharmasaṅgraha* 5:124).

³⁶²The *Śivadharmasaṅgraha* (5:124) has made the text smoother by reading *dattvā* instead of *dadyāt*.

By offering chewable and unchewable foods (*bhakṣyabhojyāni*)³⁶³ one may indeed (*vai*) obtain all desired objects; by offering rice-gruel (*yavāgūn*), porridge (*kṛsarām*)³⁶⁴ and cakes (*pūpān*), one partakes of happiness (*sukhabhāg bhavet*). (163)

Having offered [to god] rice-gruel (*maṇḍakām*), *susumālān*,³⁶⁵ pastries and sweets (*śaṣkulyāmodakāni*),³⁶⁶ [and] other fruits and roots, and whatever is lickable or suckable, one obtains all kinds of pleasures. [He will obtain] infinite pleasures if [he offers] a song and music (*gītavādite*). (164a–165b)

This is the fruit of [offering these things] once; [now] hear from me [the fruit] of playing the lute³⁶⁷ [in front of god]. (165cd)

If he plays (*kṛtvā*)³⁶⁸ [in front of god], the lute player (*tantrivādyasya vādakaḥ*) attains the state of being a Gaṇa. (166ab)

If someone makes (*kurvāṇaḥ*) *huḍuk* sounds (*huḍukkārasya*),³⁶⁹ dances, makes music with [his] mouth and laughs loudly (*mukhavādyasyāṭṭahāsayoh*)³⁷⁰ [as an offering to god]

³⁶³Our text records four divisions of food: *bhakṣya*, *bhojya*, *lehya* and *coṣya*. The last two are recorded in the following verse, 160. The *Śivadharmasaṅgraha* (5:124–26) also mentions this division of food. For the same division, cf. also *Skandapurāṇa* 162:45, *Rāmāyaṇa* 2:85:17 etc. Madhusūdana Sarasvatī on the commentary of *Bhagavadgītā* 15:14 defines the four divisions of food as follows: *prāṇibhir bhuktam annam caturvidham bhakṣam bhojyam lehyam coṣyam ceti | tatra yad dantair avakhādyāvakhādyā bhakṣyate 'apūpādi tad bhakṣyam carvyam iti cocyate | yat tu jihvayā vilodya nigṛhyate sūpaudanādi tad bhojyam | yat tu jihvayāṇi nikṣipyā rasasvādēna nigṛhyate kimca dravibhūtaguḍarasalāsikharinyādi tal lehyam | yat tu dantair niṣpīdyā rasāṁśam nigṛhyāvaśiṣṭam tyajyate yathekṣudandādi tac coṣyam iti bhedaḥ*. Cf. also the commentary of Nīlakaṇṭha, Śrīdhara on the same verse of *Bhagavadgītā*. However, *Rāmāyaṇa* 2:44:15, *Īśvarasaṁhitā* 5:12 and 13:36, *Jayakhyasaṁhitā* 13:171, *Nāradaśaṁhitā* 2:117, *Pārameśvarasaṁhitā* 6:384 etc. mention the four divisions of food as *bhakṣya*, *bhojya*, *peya* and *lehya*. On other occasions we come across only three divisions of food, *bhakṣya*, *bhojya* and *pāna* or *peya*, cf. *Mahābhārata* 3:242:22, 3:265:15, 12:172:27, *Viṣṇudharmottara* 2:54:5, *Pāmdasaṁhitā* 11:5, 25:120 etc. We also come across five divisions of food, *bhakṣya*, *bhojya*, *lehya*, *coṣya* and *peya*, cf. *Mahābhārata* 12:184:16, *Brahmaṇḍapurāṇa* 2:16:49, *Brahmapurāṇa* 215:36, *Nāradaśaṁhitā* 1:43:117, *Viṣṇudharmottara* 1:209:89, *Nāradaśaṁhitā* 19:70, *Sarvajñānottara* 5:60, *Pañcārthabhāṣya* p. 24, *Jayasīṁhakaḥpadrūma* p. 51 etc.

The *Pārameśvarasaṁhitā* (18:386–387) gives an example of these five divisions of food as follows: *bhakṣyaṇy apūpapūrvāṇi bhojyāni ca phalāni ca | lehyāni madhupūrvāṇi coṣyāṇy āmrādikāṇy api | peyāni kṣīrapūrvāṇi anupānān-vitāni ca*. Cf. also *Jayasīṁhakaḥpadrūma* p. 51.

Rājanighaṇṭu 20:72 mentions eight kinds of food as follows: *bhojyam peyam tathā coṣyam lehyam khādyam ca carvaṇam | niṣpeyam caiva bhakṣyam syād annam aṣṭavidham smṛtam*. Besides all these divisions, we most commonly find two divisions of food, *bhakṣya* and *bhojya*, often mentioned in the *Mahābhārata*, *Rāmāyaṇa*, *Purāṇas*, and in *Tantras* etc.

³⁶⁴We take this to be an accusative plural. Monier-Williams defines it as ‘a dish consisting of sesamum and grain’.

³⁶⁵It is clear from the context that *susumāla* is a kind of food, but we don’t know what it is exactly. Note that our dictionaries do not record the word. Or it might be a corruption of something else.

³⁶⁶I assume this to be an *aiśa* compound, the first member of which would normally be *śaṣkult* (cf. the form of the word *Devyaṁata*).

³⁶⁷We have understood *tantrivādyasya* to mean *tantrivādītasya*.

³⁶⁸We have understood *kṛtvā* to mean *vādanam kṛtvā*.

³⁶⁹The reading of *huḍuk* remains uncertain. See our note 271 on p. 205.

³⁷⁰This verse echoes *Pāsupatasūtra* 1:8. The precise meaning of the *mukhavādyā* remains uncertain. We may understand *mukhavādyā* as a wind instrument such as *śaṅkha*, *bherī* etc. as opposed to *karavādyā* “that which

three times a day, he will become an excellent Gaṇa. (166c–167b)

Those who always remember the oddly-eyed (*virūpākṣam*) once, twice or three times [a day], they are to be known as lords of Gaṇas. (167c–168b)

Pilgrimage to sixty thousand sites or [even] sixty crore [sites] will not be worth even one-sixteenth part of worshipping the *liṅga* once. (168c–169b)

If someone who is ignorant [of the rules] and has not received Śaiva initiation (*śivadīkṣā-vivarjitaḥ*) worships [the *liṅga*] in this fashion (*evam*), for him these fruits have been taught (*uddiṣṭam*); in the case of an initiate, [the same worship bestows] liberation (*apavargāya*).³⁷¹ (169cdef)

O Brahmins! This is what I heard from Hara, who was telling the goddess, and I have recounted it to you, the truth that the Lord has taught.³⁷² (170)

[1.2 The *Liṅgodbhava* myth]

The sages spoke:

What is the significance (*mahātmya*) of the *liṅga* here, which you have highly extolled

is played by hands”; *Nayasūtra* 2:41 makes it clear that there is a such a division:

tantrivādyavicitrāṇi karavādyāni yāni ca |
*mukhavādyāni ramyāṇi kṣāṭhāyuktāni caiva hi |*⁴¹

According to Kṣemarāja, referring to the commentary on *Svacchandatantra* 2:182, *mukhavādyā* is a synonym of *huḍḍuṅkāra*: *bhaktivaivaśyonmiṣannādāmarśamayo dhvanir mukhavādyāparaparyāyo huḍḍuṅkārah*; this does not however mean that *mukhavādyā* should always be taken to mean *huḍḍuṅkāra*. *Śivadharmasaṅgraha* 5:129: *huḍḍuṅkāradikaṃ nityaṃ mukhavādyāṭṭahāsatām | trikālāṇ caiva kurvāṇaḥ sa bhaved uttamo gaṇaḥ*. ‘He who does *huḍḍuṅkāra*, dance, mouth-music (*mukhavādyā*) and loud laughter three times a day will attain the state of Gaṇa’. Here *mukhavādyā* is definitely different from *huḍḍuṅkāra*. Cf. also *Nārada-purāṇa* *uttarakhaṇḍa* 49:14 *huḍḍuṅkāranamaskārair* (corr: *ḍuamḍukāranamaskār* ed.) *nṛtyagītais tathaiva ca | mukhavādyair anekaiśca stotrair mantrais tathaiva ca |*, *Tirthavivekanakāṇḍa* 8th part, p. 82 *kṣīreṇa madhunā caiva toyena saha sarpiṣā | tarpayanti paraṃ liṅgaṃ arcayanti devaṃ śubham | huḍḍuṅkāranamaskārair* (corr: *huḍḍuṅkāra* ed.) *nṛtyagītais tathaiva ca | mukhavādyair anekaiś ca stotramantrais tathaiva ca*.

There are some occurrences of *mukhavādyā* which can be interpreted in either way, since there are no commentaries that would help us to understand precisely. Cf. *Śivadharmasāstra* 5:8 *snānakāle trisandhyāṃ ca yah kuryād geyavādinaḥ | nṛtyaṃ vā mukhavādyāṃ vā tasya puṇyaphalaṃ śṛnu |* ‘Hear the meritorious fruit of he who performs singing, playing instruments, dance, or *mukhavādyā*’. Cf. also *Śivadharmasāstra* 9:42–43 *bhūmidānasya yat puṇyaṃ kanyādānasya yat phalaṃ | mukhavādyena tat puṇyaṃ ubhayaṃ labhate naraḥ | tad eva puṇyaṃ gītasya nṛtyasya ca viśeṣataḥ | tad eva jayaśabdasya tad eva tālakadhvaneḥ |* where *mukhavādyā* is given more importance even than an offering of land or of a virgin girl; *Kriyākālaguṇottara* quoted in the *Netrat Tantra* vol. 2, p. 157 *devagrāhgrhitasya etad bhavati lakṣaṇam | gāyate nṛtyate hr̥ṣṭo mukhavādyāṃ karoti ca |*, *Tirthavivekanakāṇḍa* 8th part p. 64 *gandhadhūpanamaskārair mukhavādyaiś ca sarvaśaḥ | yo mām arcayate tatra tasya tuṣyāmy ahaṃ sadā |* Bisschop & Griffiths (2007:34, fn. 155) mention that in *Carakasamhitā*, *Cikitsāsthāna* 9:20 *mukhavādyā* is included among the characteristics of one who is possessed by a Gandharva.

³⁷¹The *Śivadharmasaṅgraha* (5:133) makes the syntax smoother by reading *tasyedaṃ phalaṃ uddiṣṭam nirvāṇaṃ dīkṣitasya tu*.

³⁷²The remainder of the text has a different character, and it is possible that it was added at a later stage.

(*atīvarṇitam*)?³⁷³ Tell [us] the fruit if someone makes [one]. [And also tell us the fruit] if someone makes [one] every day.³⁷⁴ (171)

Nandikeśvara spoke:

There was (*bhavet*)³⁷⁵ a dispute which (*yat*)³⁷⁶ took place (*pūrvavṛttam*) between Brahmā and Viṣṇu [in which each claimed]: « I am the Cause [of all] ». Fiery energy rose up in the water.³⁷⁷ (172)

In the midst of the fiery energy there stood a *liṅga* of the size of the thumb's [topmost] joint (*parvāṅguṣṭhapramāṇataḥ*).³⁷⁸ Both of them were astonished at this (*tatra*). What is this wonder that has happened? (173)

Then they both started watching the *liṅga* grow, thinking “it is a wonder”, they both went up and down: Viṣṇu went down from there (*tataḥ*)³⁷⁹ and Brahmā went up from there. And not finding (*paśyantau*) the end of it, both of them became weary. (174–175)

And then having returned back again, [both of them] praised³⁸⁰ Hara with a hymn. (176ab)

Then, the supreme god, being pleased, in order to bestow boons on both of them (*varan dattvā ubhāvapi*)³⁸¹ took the form of a man standing [before them] (*puruṣarūpī sthito bhūtvā*)³⁸² [and said]: « I will give whatever you desire. » (176c–177b) Brahmā said (*va-*

³⁷³It is possible that the scribe of N in fact intended to write the more conventional word *abhīvarṇitam*, in which case we might translate simply ‘which you have described’. But given that *Śivadharmasaṅgraha* 5:135 (*kiṃ liṅgasya hi mahātmyaṃ tvayā yad iti varṇitam*) has modified the text here, it is perhaps more likely that a slightly odd usage in the *Niśvāsamukha* lay before the redactor.

³⁷⁴The Sanskrit is elliptical here and some other understanding of the scenario could be imagined.

³⁷⁵We have understood *bhavet* to mean *abhavat*. Here starts the *Liṅgodbhava* myth, for details see Kafle, 2013.

³⁷⁶This hanging relative pronoun is particularly problematic in this awkward sentence. Note that the *Śivadharmasaṅgraha* (5:136) has rephrased this introduction to the story to make it clearer.

³⁷⁷We suppose that *kāraṇakartā* is so intended, rather than a *tatpuruṣa* or *dvandva*.

³⁷⁸Once again, the *Śivadharmasaṅgraha* (5:137) has tightened up the phrasing here, in this case by replacing it with a *bahuvrīhi*.

³⁷⁹This is the suggestion of Dr. Kahrs: one went down the *liṅga*, the other up. Otherwise we would have to interpret the repeated *tataḥ* to mean simply “then”.

³⁸⁰*tuṣṭuve* is an *aiśa* use of the *ātmanepada* perfect third person singular instead of the required dual. Note that the *Śivadharmasaṅgraha* (5:140) has corrected this as required.

³⁸¹The word order suggests, as we have translated it, that *dattvā* (or perhaps *dattvai* before *sandhi*) may be intended as an infinitive. In that case, we could either have an *aiśa* hiatus within a *pāda*, with *dattvā* irregularly used as an infinitive, or a regular *sandhi* reduction of *dattvai*, in an archaic use of a Vedic infinitive. The syntax of the whole sentence is in any case clumsy and once again the *Śivadharmasaṅgraha* (5:140) has rephrased it to “improve” the text.

³⁸²The *Śivadharmasaṅgraha* (5:141) alters the wording of our text (*svarūpaṃ divyam āsthāya sarvaloka-namaskṛtam*) to develop Śiva's anthropomorphism. Chapter 81 of the *Brahmayāmala* records the theomorphic form of Śiva, whereas the myth found in chapter 3 of the *Śivadharmasastra* mentions neither Śiva's theomorphic form nor his anthropomorphic one. Phyllis Granoff (2006), in her article *Śiva and his Gaṇas: Techniques of Narrative distancing in Purāṇic Stories* ingeniously shows that in early versions of certain Śaiva myths Śiva is not directly involved in the action; he employs instead one of his *gaṇas* or of his weapons to do his work for him. But in the later version of the same story Śiva is involved in the main action. We may observe the

dati): « O you of excellent observances! You yourself be [my] son ».³⁸³

« So be it, » replied god.³⁸⁴

But you will not be worshipped,³⁸⁵ since (*yasmād dhi*), O twice born, the boon you desire is inappropriate (*anānūrūpam*).³⁸⁶ (177c–178)

O Viṣṇu! I certainly will bestow a boon that you desire, tell me! For (*hi*) my speech is not false. Ask me (*vadasva me*) now whatever you desire. (179)

Viṣṇu asked:

O god! If you are pleased and want to give me a boon, I will be your devotee and favourite to you (*tvaṭpriyaḥ*):³⁸⁷ there is no doubt on this point. (180)

Īśvara replied:

So be it! May good be with you! All the creatures belong to Rudra and Nārāyaṇa (*rudranārāyaṇī prajā*).³⁸⁸ There is no difference between the two of them, between Keśava and Hara. (181)

For (*hi*), this very *liṅga*³⁸⁹ was installed by Brahmā and Viṣṇu,³⁹⁰ together with the gods including Indra, the Asuras, Yakṣas, Urugas, Rākṣasas, Siddhas, Vidyādhara, Bhūtas, Apsaras, Urugas,³⁹¹ Pisācas, Grahas, Nakṣatras and the best of the sages (*munisattamaiḥ*). (182–183)

Having worshipped the boon-bestowing god and obtained [their desired] boons, they were delighted. ‘I have taught (*uktaḥ*)³⁹² that the *liṅga* bestows all desired wishes, O stainless ones!’³⁹³ (184)

same kind of development in the case of the *Liṅgodbhava* myth. I have argued (Kafle, 2013) that the myth found in the *Śivadharmasāstra* may be the earliest since it preserves the primitive idea peculiar to early Śaiva myths. Since our text mentions the anthropomorphic form of Śiva, its version of the myth is one step further developed from the one found in the *Śivadharmasāstra*.

³⁸³For Brahmā’s desire to have Śiva as his son see *Skandapurāṇa* 4:5.

³⁸⁴*Ex conj.* *Niśvāsamukha* 1:178ab is close to the reading of *Śivadharmasaṅgraha* (5:144), the portion *evama* being alone visible in the manuscript N. We have conjectured *evam astv abravīd devaḥ*, thus following *Śivadharmasaṅgraha* as closely as possible.

³⁸⁵Does this perhaps refer to the paucity of temples dedicated to Brahmā?

³⁸⁶We assume that the second syllable is lengthened to obviate a metrical fault (the second and third syllable of a *pāda* cannot both be short).

³⁸⁷Of course this could equally mean “fond of you”.

³⁸⁸The same idea is presented in a different context in *Vāyupurāṇa* 20:21 and *Kūrmapurāṇa* 1:14:90.

³⁸⁹Note that the masculine pronoun *eṣa* is used in apposition here with a neuter noun. It is not made quite clear why the fact that this *liṅga* is established by Brahmā and Viṣṇu should be connected with there being creatures belonging to Hara and Keśava.

³⁹⁰*brahmaviṣṇunā* is an *aiśa samāhāradvandva* compound (m.c).

³⁹¹One or the other of these *urugas* is only to pad out the metre.

³⁹²Once again, a masculine is put in apposition with a neuter noun. The *Śivadharmasaṅgraha* (5:155) has dealt with the problem here by treating *liṅga* in every respect as a masculine noun.

³⁹³This plural vocative suggested by the *Śivadharmasaṅgraha* (5:155) seems to be right, since, here it is Nandikeśvara speaking to sages, not Śiva to Devī.

With minds frightened by the pain of the ocean that is worldly existence, Brahmā, Viṣṇu, Mahendra, snakes, the sages and Yakṣas, together with Vidyādharaś [are] devoted to worshipping the *liṅga*. Desirous of boons, they worship [the *liṅga*] daily (*aharahaḥ*),³⁹⁴ joining their hands together and raising them to [their] foreheads. How is prosperity possible for those mortals who do not worship (*namanti*) the unborn [god] in this form (*īdṛśam*) ? (185)

Thus is the first chapter, about worldly duty / religion in the *Niśvāsamukhatattvasaṃhitā*. verses 187.

³⁹⁴ Note that our text reads *raharahaḥ* instead of *aharahaḥ* to avoid hiatus with the previous word.

CHAPTER II

[1.3 Temporary *liṅga*s]

Sages asked:

What is the fruit of making a *liṅga*? [What is the fruit of] installing it? And what is the fruit that accrues to someone who makes one every day?³⁹⁵ (1)

Nandi replied: Those children who make a *liṅga* with dust while playing will definitely obtain an unrivalled kingdom without enemies.³⁹⁶ (2)

If someone daily makes a [*liṅga*], without knowing this [relevant] rule,³⁹⁷ relying [just] on devotion, listen also to the fruit [that accrues] to him. (3)

Having made [any *liṅga* without knowing the precise rule], if someone worships Śiva, [he will obtain] wealth, [various] enjoyments and sovereignty; a worshipper of the *liṅga* always enjoys great fortune. (4)

If one worships a thousand of them, one should know (*vidyāt*) that he will not see hell (*nirayam*);³⁹⁸ having enjoyed [various] irreproachable enjoyments he will obtain the world of Rudra. (5)

If someone makes [and worships a *liṅga*] one hundred thousand times, [the *liṅga*] will become aflame for him one [time(?)]; having seen [that] flaming *liṅga*, he [becomes] an accomplished one (*siddhaḥ*), [and being an accomplished one, he] obtains the state of god. (6)

[Worshipping the *liṅga*] one million times, he will obtain the state of being Indra; [worshipping the *liṅga*] two million times (*viṃśabhiḥ*)³⁹⁹ it is [to be] understood that he will obtain the state of Brahma; worshipping [the *liṅga*] three million times⁴⁰⁰ [he will attain] the

³⁹⁵ Note that the syntax is irregular: no correlative pronoun picks up the *yat* of the first half-line.

³⁹⁶ This very closely is paralleled by *Śivadharmasāstra* 3:77c–78b. For this see our discussion in the introduction p. 55.

³⁹⁷ The words *vidhim etat* ‘this rule’ expect some rule to have been mentioned in the text, but do not have any rules mentioned so far. Thus this may have happened due to borrowing. It could be the case that the rule may have been mentioned the source of the *Niśvāsamukha* in the preceding passage which has not been borrowed and the incautious borrowing gave rise to this awkwardness in our text. Note that the *Śivadharmasāgraha* has entirely rephrased this half-line to avoid these awkwardnesses. The syntax is irregular here: an instrumental participle agreeing with the nominative subject and a neuter pronoun agreeing with a masculine accusative noun.

³⁹⁸ Among the hells (*narakas*) listed in this chapter, the *śilavarṣa* is not known from any other source, except the *Śivadharmasāgraha*. The *medahrada* is also not found anywhere else, if *mahahrada* of the *Śivadharmottara* is not a corruption for it.

³⁹⁹ *viṃśabhiḥ* is an *aiśa* shortening for *viṃśatibhiḥ*.

⁴⁰⁰ *triṃśabhiḥ* is an *aiśa* shortening for *triṃśadbhiḥ*.

state of Viṣṇu and [worshipping the *liṅga*] four million times,⁴⁰¹ he will attain the state of Rudra. (7)

Having cleansed [the ground] with the five products of the cow, one should make a *liṅga* of clay⁴⁰² If someone makes a *liṅga* of cooked rice (*anna*), he will obtain desired fruits. (8)

Having worshipped a *liṅga* made of jaggery, one obtains the greatest prosperity; one will be the master of a hundred virgins and the ruler of all vassal kingdoms. (9)

And [if a] woman [makes a *liṅga* out of jaggery and worships it], she, being above all [women⁴⁰³ and always] surrounded by thousands (*sahasreṇa*) of women on all sides, will obtain incomparable good fortune. (10)

If a man or a woman (*naranārī vā*)⁴⁰⁴ worships a *liṅga* of jaggery daily (*nityaśaḥ*), they will rejoice in children and grandchildren; they will also enjoy happiness greatly (*atyantam*). (11)

If someone daily worships a *liṅga* having made [it] of refined sugar (*sita*), he will obtain all desired objects within six months; there is no doubt on this point. (12)

[If someone worships] a *liṅga* made of unclarified butter, he will obtain [any] desired fruit;⁴⁰⁵ [by worshipping it] for six months with his self controlled,⁴⁰⁶ goes to the world of Śiva. (13)

If someone daily makes and worships a *liṅga* made of leaves, he will obtain great power and always enjoy [it] remaining in good health.⁴⁰⁷ (14)

One obtains sovereignty on earth by worshipping a *liṅga* made of flowers; without rival one enjoys [sovereignty] and gives [it to others as well?]. (15)

If someone worships a *liṅga* [made of] salt, he will obtain the greatest fortune; and if he [worships it] daily, he will obtain eternal and unbroken lordship. (16)

⁴⁰¹We have guessed that *caturguṇaiḥ* is intended to mean “multiplied by forty” even though it properly means “multiplied by four”.

⁴⁰²We understand this causative *kārayet* in the sense of *karoti*. The statement of Verse 8ab remains incomplete. To be precise, the reward of the recommended act remains untold. Even the *Śivadharmasaṅgraha* retains this problem as it is.

⁴⁰³Although we have not adopted W’s *sarvāsām*, we assume that *sarveśām* was intended as a feminine genitive plural.

⁴⁰⁴*naranārī vā* may be taken as an *aiśa dvandva* compound followed by *vā* connecting its elements or, alternatively, *nara* may be taken as a uninflected nominative singular for metrical reasons.

⁴⁰⁵Note a hiatus within a *pāda*. The *Śivadharmasaṅgraha* (6:13) has added semantically meaningless *ca*, that is it reads *cepsitam* instead of *īpsitam* to obviate the problem.

⁴⁰⁶We have accepted the reading of K and *Śivadharmasaṅgraha* against the reading of the original manuscript N and apograph W, *yuktyātmā*. A similar situation appears in the *Nayasūtra* (4:80): *dhyāyate yas tu yuktyātmā māsamekaṃ suyantritaḥ | prākṛtā jāyate siddhir dvimāseṇa tu pauraṣī |* Here too, the old manuscript N and apograph W read *muktyātmā*, which does not fit in the context, and other sources read *yuktyātmā*, which is fitting. It is also noteworthy that in the *Niśvāsa*-corpus the expression *yuktyātmā* appears frequently, but *muktyātmā* is found nowhere except in these two cases.

⁴⁰⁷An *aiśa* form for *niruk*, treated as an *a*-stem. This is a reoccurring phenomenon, see for example, 2:91 and 3:89.

If someone makes⁴⁰⁸ [and worships] earthen *liṅgas* made from a mould (*saccakena*)⁴⁰⁹ a thousand times, he will certainly (*hi*) obtain the desired fruits. By worshipping [it] ten thousand times, he will obtain the state of Gaṇa, and by worshipping [it] one hundred thousand times, he will obtain (*gacchati*) union with [Śiva] in his own body (*svaśarīreṇa*) and will never come back [to worldly existence] again. (17–18)

Having worshipped these [*liṅgas*], gods together with demons and men [become] endowed with all their desires and [they become] freed from pleasure and pain. By the grace of god they play with [the eight yogic powers, namely] *aṇiman* (the supernatural capability to become minute) and so forth.⁴¹⁰ (19a–20b)

[1.4 Donations]

Those who make a Śiva temple furnished with marked bricks⁴¹¹ will dwell in heaven until (*yāvāt... tāvat*) fourteen Indras [finish their term of office].⁴¹² (20c–21b)

[Having] made [*liṅgas*] of gems, precious stones, corals, crystals, emeralds,⁴¹³ glass, gold, silver, copper, bell-metal, brass, iron, lead and tin, and having then (*punaś ca*) worshipped them, after enjoying pleasures one will attain union with Śiva (*śivaṃ vrajet*).⁴¹⁴ (21c–23b)

There is no rebirth for him who installs the *liṅga* on earth; but, if he installs [it] in the middle of a temple, he [becomes equal to] Śiva: there is no doubt on this point. (23c–24b)

He who plants ten mango trees will never see dreadful hells; if someone creates a garden, he will enjoy [everything] in heaven as Indra does. (24c–25b)

⁴⁰⁸ Causative is meant for simplex.

⁴⁰⁹ Profs. Harunaga Isaacson and Diwakar Acharya point out to us that *saccaka* is meant for *sañcaka* ‘a mound’. We feel no necessity for an emendation from *saccaka* to *sañcaka* since this orthography appears, apart from our text, in the *Śivadharmasaṅgraha* (6:17) and in *Ādikarmapradīpa* (e-text provided by Prof. Isaacson), where the word appears three times.

⁴¹⁰ The *Śivadharmasaṅgraha* (6:40) reads *prakṛṭḍamṭy aṇimāḍibhiḥ* instead of *krīḍante aṇimāḍibhiḥ* to obviate an *aiśa* use of the *ātmanepada* and *aiśa* hiatus within a *pāda*.

⁴¹¹ From the context it appears to us that *aṣṭeṣṭaka* means ‘marked bricks’, but we are not sure what the bricks were marked with: Śiva’s names, a *liṅga*, or other emblems of Śiva. A statement parallel to this is found in the *Śivadharmasāstra* (4:25):

aṣṭeṣṭakāsamāyuktam yaḥ prakuryāc chivālayam |
vidhūya pāpasamghātam so ‘pi gacchec chivālayam |

• *aṣṭeṣṭakāsamāyuktam* I BC; *aṣṭoṣṭa kalamāyuktam* E_N

See also *Agnipurāṇa* 41:15ab *kumbhān na cālayet teṣu nyased aṣṭeṣṭakāḥ kramāt*, 41:34a–35b *krte tu kiṃ punas tasya prāsāde vidhinaiva tu | aṣṭeṣṭakāsamāyuktam yaḥ kuryyād devatālayam | na tasya phalasampattir vaktum śakyeta kenacit |* and 327:19ab *aṣṭeṣṭakasurāgarākārī svargam avāpnuyāt; Vāyavyasamhitā* of the *Śivapurāṇa* 34:53 *aṣṭeṣṭakābhiḥ prāsādam kṛtvā liṅgam ca mṛṇmayam | tatrāvāhya mahādevaṃ sāmbari sāgaṇam avyayam*.

⁴¹² This must refer to the time of fourteen Manvantaras, each ruled by one Indra.

⁴¹³ Inflected nominative singular *sphaṭir* meant for a *prātipadika*, meaning *sphaṭika*.

⁴¹⁴ Note that 22ab is restored from the *Śivadharmasaṅgraha* (6:42). We assume that this reading is plausible since N reads *kācāhema ... tāmraśyāni ...*, but K and W has no text transcribed at all.

Those people who plant (*kurvanti*) trees,⁴¹⁵ such as the fig-tree and others, on a road, they will reach to the house of Yama (*yamasādanam*) accompanied by cool shadows.⁴¹⁶ For those there will not be [those] dreadful [possible] sorrows of the world of Yama. This is the virtuous act of planting trees [on the way, which] I have told to you (*te*).⁴¹⁷ (25c–27b)

Those who install Viṣṇu, having had a temple constructed [for him], will go to the world of Viṣṇu and rejoice with Him. (27c–28b)

If someone worships⁴¹⁸ [whomsoever among] Brahmā, Skanda, Rudrāṇī, Gaṇeśa, the mothers (*mātaram*),⁴¹⁹ sun, fire, Indra (*śatakratum*), the Yakṣas,⁴²⁰ Vāyu, Dharma or Varuṇa (*jaleśvaram*) with highest devotion, having installed them in a beautiful temple, he becomes immortal and [achieves] the world of that [particular deity]. (28c–30b)

If someone makes a bridge (*saṅkramam*) on a way which is hard to cross (*asaṅkramapathe*), he will go comfortably [down] the path of Yama (*dharmarājapathe*). He will cross (*santaret*) by a bridge the river Vaitaraṇī, with its steaming water (*uṣṇatoyām*),⁴²¹ loudly roaring and difficult to traverse because of its deep eddies. (30c–32b)

If someone makes a causeway (*setubandham*) on a terrible muddy path, he will go easily to the city of Yama (*dharmarājapure*), which is so difficult to attain.⁴²² (32c–33b)

One who makes the path of a water-channel to flow freely (*nālmārgaprayāyinaḥ*)⁴²³ passes through the terrible hells, [namely] Paṅkalepa and that of Taptatrapu and Taptajatu (*taptatrapujatuś ca yaḥ*). (33c–34b)

If someone makes (*kāriṇaḥ*)⁴²⁴ a hut [for an ascetic], an abode (*āvasathasya*), or a pavilion (*maṇḍapasya*), after first going [for judgement] to the city of Yama (*dharmarājapuram gatvā*), [there will be a] golden house [for him] in heaven; there will be no fear of him [falling

⁴¹⁵We have understood *vrkṣāṃ* as an accusative plural, as in other cases we find the ending *āṃ* for *ān*. Note that *Śivadharmasaṅgraha* (6:46) has corrected it to *vrkṣān*.

⁴¹⁶The *Śivadharmasaṅgraha* (6:46) reads *na te yānti*, which might at first glance appear smoother but in fact makes little sense, since it is then impossible to construe *chāyabhiḥ śtālabhiś ca* with their action, since that action does not take place.

⁴¹⁷Dative singular *te* remains for plural *vaḥ*.

⁴¹⁸Note an irregular elision of the final *t* of the optative.

⁴¹⁹We understand *mātaram* as categorical singular and take it to mean any of the seven or eight mothers. The seven mothers in general are: Brāhmī, Māheśvarī, Kaumārī, Vaiṣṇavī/Yāmī, Vārāhī, Aindrī/Indrāṇī/Māhendrī, Cāmuṇḍā; an eighth, added later, is most commonly Mahālakṣmī. For further details, see Hatley 2007: specifically pp. 33, 44 and 67.

⁴²⁰As in the case of *mātaram*, we take *yakṣam* as categorical singular. It is possible, however, that Kubera is meant, cf. the translation of verse 3:70ff. below.

⁴²¹The letter *m* preceding this adjective is presumably intended as a hiatus-breaker.

⁴²²Note the unnecessary use of two pronouns. The *Śivadharmasaṅgraha* (6:53) has rephrased 33ab, reading *dharmarājapure mārge durgame sa sukham vrajet*; ‘he will go at ease on the way [which is] difficult to cross (*durgame*) to the city of Yama (*dharmarājapure*).’ In the *Śivadharmasaṅgraha*’s reading sentence structure is improved and non-standard *sandhi* is avoided.

⁴²³We suppose that this is the sense (cf. *Śivadharmasaṅgraha* 6:54), and we suppose that it may be arrived at by taking *°prayāyinaḥ* as a nominative singular and as having causative sense.

⁴²⁴This can be interpreted as genitive singular or, alternatively, as nominative plural of singular. See *nālmārgaprayāyinaḥ* in 2:34b.

down] into the [hells called] Taptāṅgāra and Śīlavarṣa (*taptāṅgāraśīlavarṣe*).⁴²⁵ (34c–35d)

I have told you all the fruit of [making] a hut, an abode or a pavilion; now listen to the fruit of giving donations (*dānasya*). (36)

Whoever is a donator of food (*annadātā yo hi*), that man (*asau narah*) will not have a bad rebirth (*durgatim*): he will obtain the world of Brahmā (*brahmalokagato bhavet*)⁴²⁶ [and will enjoy] imperishable pleasure. There is no possibility of his being [re]born in the mortal world until Brahmā [himself] is destroyed (*naśyati*). (37a–38b)

If someone gives a place for supplying water to thirst-afflicted passers-by (*pathike jane*) in the hot season (*grīṣme*), his thirst will be quenched in the house of the dead (*pretabhavane*); devoid of thirst and [every possible] pair of extremes [such as hot and cold, pleasure and pain and so forth].⁴²⁷ (38c–39b)

If someone offers sesame and water (*tilodakān*)⁴²⁸ to the gods and ancestors (*devān pitṛṇ samuddiśya*),⁴²⁹ [his] ancestors will be satisfied [and] they will be freed (*varjitāḥ*) from the three [following] hells: these men will not sink (*nimajjanti*) in [the hells that are] the pond[s] Pūya, Asṛk and Meda.⁴³⁰ [Thus] his ancestors will be liberated by the fruit of offering sesame and water (*tilodakaphalena*). (39c–41b)

If someone gives the skin of a black buck filled with sesame seeds, having hooves decorated with silver, horns [decorated] with gold, its body dressed with cloths (*sacailāṅgam*) and having a brazen milk-pail (*kānsadoham*),⁴³¹ this giver of a cow of sesame seeds,⁴³² will obtain indestructible worlds. And when that person falls [from those worlds] at the end of the Yuga (*yugānte*), he will be born in a respectable family (*vipule kule*). (41c–43b)

People who, devoted to their ancestors, regularly (*nityam*) perform *śrāddha* [rites], their ancestors as well as (*ca*) they [themselves]⁴³³ will certainly be content in the house of Yama (*yamālaye*), and the hell [called] Kumbhīpāka will not be for them;⁴³⁴ moreover (*ca*), those

⁴²⁵We find no record of *śīlavarṣa* as a hell except in our text and the *Śivadharmasaṅgraha*.

⁴²⁶The *Śivadharmasaṅgraha* (6:57) has tried to make the sentence smoother by replacing *bhavet* (which seems uncomfortably like a non-Sanskritic auxiliary verb) with *narah*.

⁴²⁷Note that 38c–39b is anacoluthic: we start with a singular subject and finish with a plural one.

⁴²⁸Note that the *Śivadharmasaṅgraha* (6:65) reads *tilodakam*.

⁴²⁹Even though it may seem strange that sesame and water would be offered to gods as well, we have taken it in this sense on the strength of the parallel expression *devān pitṛṇ samuddiśya* or *pitṛṇ devān samuddiśya* in 2:52c and 2:53a, where the gods and ancestors clearly form two separate groups.

⁴³⁰These three hells appear together again in *Niśvāsamukha* 4:102 and in a slightly modified form in *Guhya-sūtra* 4:38–39.

⁴³¹Literally: “whose milk-pail is of bronze”. *kānsa-* should perhaps be emended to *kāṁśya-*, but cf. 2:58 below. This qualification (elsewhere expressed by adjectives such as *sakāṁśyapātra*) is standard in gifts of cows to Brahmins, such as that described in *Yājñavalkyasmṛti* 1:204ff.

⁴³²For references to other passages mentioning the gift of a “sesame-seed cow” (*tiladhenu*) made by filling a black-buck-skin with sesame seeds, see Kane’s *History of Dharmaśāstra*, Vol. II, Part 2, pp. 880f. Cf. also *Śivopaniṣat* 6:70.

⁴³³Note that our adopted text actually has *sa ca tṛpto yamālaye*, which is anacoluthic, but it is conceivable that the singular is “wrongly” used here in order to obviate a possible confusion: if he had said *te ca tṛptāḥ*, a reader might have supposed that the ancestors were again being referred to.

⁴³⁴We take *taśya* to refer to the ancestors as well as the agent of the rite.

people who perform the [rites] of *śrāddha* (*śrāddhakārayitā*)⁴³⁵ will go to the world of the ancestors. (43c–45b)

For one who daily (*nityam*) offers a lamp to gods and ancestors there will not be the hells [called] *Tāmisra* and *Andhatāmisra*.⁴³⁶ His eyes will become bright and [his] power of sight will [never be] destroyed. (45c–46)

If somebody donates a virtuous [cow with] hoofs decorated with silver, horns [decorated] with gold, [with] a copper milk-pail (*kāṁsyadohanīm*), neck decorated with cloths again and again, his abode (*vāsaḥ*) will be either in the world of cows or in heaven. A cow donator lives (*vasate*) free from all [possible] pair of opposites (*sarvadvandvavinirmuktaḥ*). (47–48)

If someone gives a calving cow, which has two beautiful faces (*vaktrobhayasusamsthītām*),⁴³⁷ this [bears the same] fruit as giving land, [and this cow donator] will go to heaven.⁴³⁸ (49)

If someone gives bulls (*anaḍvāhāni*)⁴³⁹ regularly (*nityaśaḥ*) to the best of the twice born (*dvijottame*), by the fruit of that merit [he] will be honoured in heaven (*svargaloke*). (50)

If someone even with great sins (*bahupātakikaḥ*)⁴⁴⁰ offers a golden haired goat daily (*nityaśaḥ*), he will obtain the world of fire (*agnilokam*).⁴⁴¹ (51)

If someone gives a white, red, yellow or a black woollen garment [to a Brahmin]⁴⁴² in the name of the gods or [his] ancestors, he will go to the world of the moon. (52)

If someone gives a buffalo to a Brahmin⁴⁴³ in the name of the gods or [his] ancestors, by the fruit of that merit he will be honoured in the world of Viṣṇu. (53)

One should offer (*prayaccheta*) a white, black or bee-coloured [viz. mottled?] (*bhramarākr̥tim*) and well-mannered buffalo (*sudhenu*)⁴⁴⁴ to the gods or to the best of the twice

⁴³⁵Note the irregular use of the nominative singular or an agent noun as though it were a plural.

⁴³⁶The dual subject is here (irregularly) restated as a plural (*narakaḥ*), presumably in order to be able to avoid using a dual verb-form.

⁴³⁷This presumably means that the calving cow is given away right at the moment when the calf face appears. The expression *vaktrobhayasusamsthītām* is not very common. However, see *Śivadharmasaṅgraha* 10:220ab: *dadyād ubhayamukhīm gām śivāyatīvaśobhanām*. *Yājñavalkyasmṛti* 1:206ab *savatsāromatulyāni yugāny ubhayatomukhīm* further supports our idea. The same expression *ubhayatomukhīm* appears in a similar context in *Skandapurāṇa* 111:93 and *Naradapurāṇa pūrvakhaṇḍa* 13:87 and *Viṣṇusmṛti* 88:4.

⁴³⁸Note that the *Śivadharmasaṅgraha* (6:118) reads *hy etat svargalokābhikāṁkṣiṇām* instead of *hy etat svargalokañ ca gacchati*.

⁴³⁹Note that the *Śivadharmasaṅgraha* (6:106) reads *anaḍvāho* 'pi- instead of *anaḍvāhāni*.

⁴⁴⁰I take *bahupātakikaḥ* in the sense of *mahāpātakī*.

⁴⁴¹Note that the *Śivadharmasaṅgraha* (6:123) reads 'pi san instead of 'pi yaḥ to obviate the problem of having two pronouns.

⁴⁴²For this suppletion, see the next verse.

⁴⁴³Note an irregular optative and the use of the locative in the sense of the dative.

⁴⁴⁴Verses 2:54–2:55 are redundant since the procedure of offering *dhenu* – a cow or a buffalo – has already been mentioned. Here we may have translated *sudhenu* as 'cow' but this translation would not fit with 55a, where we do have clear mention of a buffalo. If we were to translate *sudhenu* as 'cow' then *mahiṣīm*, in 55a would remain problematic. In this case, we expect, in 55a, some word denoting a cow, not a buffalo; either we understand *mahiṣī* to mean a cow or we need to replace it by an accusative noun denoting a cow. Note that

born. By offering this kind of buffalo (*mahiṣīm*) he will be honoured in the world of Śiva. Once he falls from the world of Śiva, he will be reborn as a king. (54–55)

If someone gives land tilled with a plough, sown with seed (*sabījām*) and grain-garlanded (*sasyamālinīm*),⁴⁴⁵ he will remain like the sun as long as the sun-created worlds [exist].⁴⁴⁶ (56)

By giving land one goes to heaven; by giving gems one goes to the world (*puram*) of the sun. He who donates cloth [goes] to the world of the moon and he who donates silver (*tāradaḥ*) [goes] to the world of Viṣṇu (*vaiṣṇave pure*).⁴⁴⁷ (57)

And those who donate sesame seeds and gold will go to the world of Rudra; by giving brass, copper and coral one goes to the world of Indra (*vasoḥ puram*). (58)

‘No matter (*yāny api*)⁴⁴⁸ what kinds of pearls, gems or necklaces one gives, one goes to [the world of] the moon (*somapuram*);⁴⁴⁹ [and also] for [having offered] an oblation of sesame seeds: there is no doubt on this point. (59)

If someone daily gives treacle, milk, curds or ghee, he goes to the Yakṣa-world (*yakṣa-lokapuram*).⁴⁵⁰ So too by giving honey. (60)

By giving sandalwood, Agallochum, camphor, *kallokakaḥ*, cloves and other fragrant things, a man will attain the state of being a Gandharva. (61)

If someone offers unsolicited a [virgin] girl⁴⁵¹ having first adorned [her],⁴⁵² that man will obtain heaven. So does a donator of grains (*dhānyapradāyakaḥ*). (62)

Those who daily offer grains [such as] *Phaseolus radiatus*, *Phaseolus mungo* (*māṣa-*

the *Śivadharmasaṅgraha* does not have these problematic verses.

⁴⁴⁵Cf. *Mahābhārata* 13:61:28ab: *halakṛṣṭāṇi mahīm dattvā sabījāṇi saphalām api*.

⁴⁴⁶The syntax of the sentence is clumsy, not only because it starts with a singular subject and ends with a plural one, but also because there seems to be no reason why the worlds created/illuminated by the sun should be in the accusative. The intended meaning may have been: as long as the light of the Sun remains. We are not, however, sure how to draw out this meaning. Minimally, we need to understand that *aloka* has been reduced to *loka*, perhaps, for metrical reasons. Perhaps the complete interpretation here should be re-examined.

⁴⁴⁷The syntax of the sentence is clumsy. Note an *aiśa* use of dative singular for genitive singular and the word *pura* being used in the sense of *loka*.

⁴⁴⁸We understood *yāny api* in the sense of *yāni kanyā api* ‘any’.

⁴⁴⁹The *Śivadharmasaṅgraha* (6:126) reads *śakrapuram* ‘the world of Indra’ instead of *somapuram*, but this does not seem quite right since it reads *śakrapuram* below (71).

⁴⁵⁰Here we expect either *yakṣalokam* or *yakṣapuram*, but not both in the same place. Does this refer to the world of Kubera?

⁴⁵¹The *Śivadharmasaṅgraha* (6:129) reads *tv ayācitām* instead of *ayācitām* to obviate an *aiśa* hiatus within a *pāda*. A similar verse appears in the southern recension of *Sivadharmasāstra* 12:47c-49b (T. 32, p. 146). This passage states that the girl should be offered to a Brhmin but does not, however, refer to the context. We are not sure whether or not this offering should be made for the marriage or not: *kanyām alaṃkṛtām dadyād alaṃ jīvanasaṃyutām | | dvijāya vedaviduṣe kanyādānam tad ucyate | śivabhaktāya viprāya dattvā kanyām sv alaṃkṛtām | | kulatrayaṇi samuddhṛtya svargaṇi prāpnoti niścalam |*. The offering of a virgin girl mentioned in our text here may refer to the marriage ritual where a father gives his daughter to the groom (cf. *Mahābhārata* (appendix) 13:15:3339ff.)

⁴⁵²Note an irregular *ktvā* for *lyap*.

mudgādikāṃ)⁴⁵³ and others will obtain heaven [after death], as well as those who offer protection (*abhayapradāḥ*)⁴⁵⁴ [to living beings]. (63)

[Those who] offer a woman (*striyam*) possessed of beauty and youth and adorned with cloths and ornaments will obtain the state of being a *Vidyādhara*. (64)

Those men who continually (*satatam*) provide *dāpayet* a feast of lovemaking (*ratisatram*) among beautiful women (*varanārīṣu*)⁴⁵⁵ will rejoice in heaven among companies (*saṃgheṣu*) of celestial nymphs.⁴⁵⁶ (65)

Those who yearly offer (*pratīvarṣapradāyinaḥ*)⁴⁵⁷ a cane-seat or a couch (*vetrāsanaṃ ca śayyāṃ ca*),⁴⁵⁸ will rejoice in the Yakṣa-world with thousands of Yakṣiṇīs. (66)

If someone gives fuel to Brahmins at the arrival of the cold season, he will become rich, handsome (*rūpasampannaḥ*) and possessed of good fortune (*subhagaḥ*).⁴⁵⁹ (67)

Those people who daily offer⁴⁶⁰ shelter, straw (*trṇam*), a couch, a blanket, food (*prāvarānnaṃ*)⁴⁶¹ and fire will go to heaven (*svargagāmināḥ*) (68)

For those who regularly offer songs, musical instruments and vehicles to the gods, they will be [re]born to have great enjoyments, [they will regularly be] awakened by songs and instrumental music (*gītavāditrabodhitāḥ*). (69)

If someone offers a horse possessed of beauty and youth⁴⁶² and adorned with golden [ornaments] to Brahmins, he will obtain the heaven of the sun (*bradhṇasyāpnoti viṣṭapam*).⁴⁶³ (70)

By giving a caparisoned (*śārīsaṃyogasaṃyuktam*) elephant with a golden garland one

⁴⁵³ Note that *māṣamudgādikāṃ* is intended as an accusative plural, which is what we find in the *Śivadharmasaṅgraha* (6:130).

⁴⁵⁴ Note that the *Śivadharmasaṅgraha* (6:130) reads *hy abhayapradāḥ* just to avoid a hiatus within a *pāda*.

⁴⁵⁵ The syntax is clumsy here. Firstly, the plural subject has a singular verb (*dāpayet*). Secondly, the relative pronoun is missing. Next, the locative is used in the sense of instrumental. All these problems have been displaced in the *Śivadharmasaṅgraha* (6:132) by reading: *ratisatran ca yo dadyād varābhiḥ pramadājanaiḥ | kāmadevapuraṃ yāti jāto 'naṅgasamo bhavet |* |.

⁴⁵⁶ The *Śivadharmasaṅgraha* (6:132) has rephrased 56cd quite differently by reading *kāmadevapuraṃ yāti jāto 'naṅgasamo bhavet* which means that the giver will obtain the world of Kāmadeva and, once born there, he will become equal to Kāmadeva.

⁴⁵⁷ Note that the *Śivadharmasaṅgraha* (6:133) has polished Sanskrit *pratīvarṣapradāyinaḥ* by reading *pratyabdan yaḥ prayacchati* at the same time making the plural agent singular.

⁴⁵⁸ We could equally translate *vetrāsanaṃ ca śayyāṃ ca* as 'a cane-seat or a cane-couch' or as 'a cane-seat and a couch / cane-couch'.

⁴⁵⁹ Note that the *Śivadharmasaṅgraha* (6:134) reads *dīptāgniḥ subhago bhavet* 'will become [like] a blazing fire [and] possessed of good fortune' instead of *jāyate subhagas tathā*. We have understood *dīptāgniḥ* 'blazing fire' to mean *dīptāgniprabhaḥ* 'like a blazing fire'.

⁴⁶⁰ Note that the *Śivadharmasaṅgraha* (6:135) rephrased *prayacchante* to *prayacchanti* in order to normalize the Sanskrit.

⁴⁶¹ To avoid this awkward compound the *Śivadharmasaṅgraha* (6:135) reads *puṇyāgniṃ śuddhamānasāḥ* instead of *prāvarānnaṃ hutāśanam*.

⁴⁶² It is conceivable that we should read instead, with the *Śivadharmasaṅgraha* (6:137), *jave yauvanasampannam*, where we could perhaps take *jave* as though it were an instrumental: 'possessed of youth and speed'.

⁴⁶³ We find the phrase *bradhṇasyāpnoti viṣṭapam* in *Manusmṛiti* 9:137, but in a different context.

goes to the world of Indra (*śakrapuram*); once one falls from there one will be reborn (*jāyati*)⁴⁶⁴ as a king (*bhogavān*). (71)

By offering an umbrella (*ātapatrapradānena*) this man (*asau naraḥ*) will be⁴⁶⁵ endowed with good fortune (*śrīmān*). He will not be afflicted by the heat [on his way] to the world of Yama.⁴⁶⁶ (72)

If someone offers a pair of shoes, he will be freed⁴⁶⁷ from all sin, [and] he will have a beautiful horse⁴⁶⁸ on the way to [the world of] Yama. (73)

Also, for one who offers a pair of shoes there will be no torture caused by terrible thorns and the pains of heated sand [on the way to Yama's world].⁴⁶⁹ (74)

If someone offers an elephant-chariot⁴⁷⁰ to a virtuous (*guṇānvite*)⁴⁷¹ Brahmin, by the merit of that fruit he will be honoured in heaven; he will not fall from heaven until the gods together with Indra (*yāvad devāḥ savāsavaḥ*)⁴⁷² [themselves fall down]; and once he falls from there⁴⁷³ he will be reborn as a pious king. (75–76)

By offering a divine horse-[drawn] chariot together with many accoutrements one obtains the world of the sun; [once one gets there] he will rejoice with him. He will remain like the sun as long as the sun-created worlds [exist]; and once he falls from there will be reborn as a rich [person]. (77–78)

By offering a bullock-cart⁴⁷⁴ together with all accoutrements, a man will obtain heaven together with male and female servants.⁴⁷⁵ Once he falls from there, he will then (*bhūtyaḥ*) invariably (*sadā*) be reborn as a rich person. (79a–80b)

⁴⁶⁴Note an *aiśa parasmaipada*. The *Śivadharmasaṅgraha* (6:154) reads *bhavati* instead of *jāyati* to obviate the grammatical problem.

⁴⁶⁵Once again, to avoid an *aiśa parasmaipada* problem the *Śivadharmasaṅgraha* (6:154) reads *jāyeta mānavaḥ* instead of *jāyaty asau naraḥ*.

⁴⁶⁶Cf. verse 26 above. In this case, however, the *Śivadharmasaṅgraha* (6:154c–155b) has not distorted the meaning.

⁴⁶⁷The *Śivadharmasaṅgraha* (6:155) has rephrased the text as *sa tu mucyeta* in order to avoid the irregular form *mucyati*.

⁴⁶⁸Note an *aiśa parasmaipada* for *ātmanepada*; to obviate the problem the *Śivadharmasaṅgraha* (6:156) has rephrased the text to read *jāyate śobhano hayaḥ* (instead of *aśvo jāyati śobhanaḥ*).

⁴⁶⁹The *Śivadharmasaṅgraha* (6:157) reads *hi dadyād upānahau* instead of *dadāti upānahau* to avoid an *aiśa* hiatus within a *pāda*.

⁴⁷⁰The *Śivadharmasaṅgraha* (6:157) has rephrased *gajarathan tu yo dadyād* to read *dadyād rājarathan yas tu*. But this might in part be a secondary corruption, for *rā* and *ga* look similar in old Newari script.

⁴⁷¹The locative adjective is used here to qualify a noun in the dative.

⁴⁷²Note that this whole line has been adopted from the *Śivadharmasaṅgraha* (6:158). We assume it to be a plausible reading since W also reads *tāvan na cyavate* [...].

⁴⁷³Here we have adopted the reading of the *Śivadharmasaṅgraha* (6:159) *tataś caiva* instead of K's reading *svargalokāt* since the last letter in W is clearly *va*, and K tends to repair the text imaginatively (whereas W simply copies what he believes he sees).

⁴⁷⁴*Ex conj.* We assume that the *Śivadharmasaṅgraha* (6:161) has banalised the text by choosing a more common word.

⁴⁷⁵*Ex conj.*: this is largely drawn from the *Śivadharmasaṅgraha* (6:161), for this portion of text is lost in our manuscripts.

If someone wakes up early in the morning and [daily] gives⁴⁷⁶ a mouthful of grass (*grāsaṃ*) to cows while reciting the mantra [that follows below], (*mantreṇaiva samāyuktam*), he will be destined to go to heaven (*svargagāmī ca bhavate*);⁴⁷⁷ once he falls [from there, he will be reborn as] a rich person: his birth [will take place] in a family rich in cattle and he will [himself] be rich in cattle. (80c–82b)

“O Surabhi (*surabhī*), world-maintainer, born from the churning of nectar,⁴⁷⁸ please accept this mouthful of grass. This is my excellent observance.”

Just as one gives a mouthful of grass to cows, in the same manner one may give to a bull (*saurabheye*). The same fruit is seen (*dr̥ṣṭam*), but the mantra⁴⁷⁹ [to be used] is different in each case (*prthak prthak*). (83c–84b)

“These (*ete*) [bulls] sustain the entire world and give food for living beings: may they be pleased to accept [this] clump of grass. This is my excellent observance.⁴⁸⁰” (84c–85b)

If some one daily offers [a clump of grass] to another man’s cow, adopting this difficult observance, they [viz. the cows?] will protect him from danger and disease; if someone touches (*sparśane*)⁴⁸¹ [them], they (the cows) will remove his sins. (85a–86b)

If someone lets a bull free⁴⁸² at the arrival of an auspicious time (*pūṇyakāle tu saṃprāpte*),⁴⁸³ he will go to the world of Rudra, providing the bull is a black one. If, however, he cannot obtain a black one⁴⁸⁴ he will obtain heaven together with his ancestors; once he falls from there will be reborn (*jāyati*)⁴⁸⁵ as a king (*bhogavān*). (86c–88b)

⁴⁷⁶The *Śivadharmasaṅgraha* (6:95) has rephrased 80ab to read *gavāṃ grāsaṃ daridreṇa kartavyaṃ prātar eva hi* instead of *gavāṃ grāsaṃ tu yo dadyāt prātar utthāya mānavaḥ*. This gives the extra element *daridreṇa* ‘by a pauper’, but it means also the loss of *prātar utthāya*, which implies that the gift is to be made on a daily basis.

⁴⁷⁷The *ca* appears to be meaningless and the *ātmanepada* is irregular; the latter oddity has been corrected in the reading of the *Śivadharmasaṅgraha* (6:96): *svargagāmī ca bhavati*.

⁴⁷⁸We have understood the nominative singulars to be intended as vocative singulars. The verse appears in the *Somaśambhupaddhati* (1:6:5), the *Kriyākramadyotikā* (§ 67, p.134) and the *Jñānaratnāvalī* (R 14898, p.144) in the following form: *amṛtamathanotpanne surabhe lokadhāriṇī | imaṃ grāsaṃ grhāṇa tvam idaṃ me vratam uttamam*. The *Śivadharmasaṅgraha* (6:98) corrects 82a *amṛtamathanotpannā* to *utpannāmṛtamathane*, but it does not correct 82b, perhaps for metrical reasons.

⁴⁷⁹The word *mantra* is rarely used in the neuter. The *Śivadharmasaṅgraha* (6:99) reads *mantraḥ* instead of *mantram*.

⁴⁸⁰This is presumably the mantra to be used when offering grass to a bull.

⁴⁸¹The *Śivadharmasaṅgraha* (6:101) reads *darśane* instead of *sparśane*. The syntax is clumsy and the interpretation of the whole unit is uncertain. Perhaps, since the cow is not one’s own, the action is considered altruistic, for one gains no milk or other products from another man’s cow.

⁴⁸²According to Kane (*History of Dharmaśāstra*, Vol. IV, pp. 539ff.) the bull should preferably be black and have auspicious signs: having intact limbs and so forth. Letting a bull free is prescribed on two occasions; one is on the full moon day of Kārttika or Āśvina, and an other is the 11th (according to *Garudapurāṇa*) or 12th (according to *Bhaviṣyapurāṇa*) day after death.

⁴⁸³Here, the auspicious time means the full moon day of Kārttika or Āśvina, see Kane’s *History of Dharmaśāstra*, Vol. IV, pp. 539f.

⁴⁸⁴The *Śivadharmasaṅgraha* (6:104) reads *alābhe nīlaśaṇḍasya* to obviate the hiatus.

⁴⁸⁵An *aiśa parasmaipada* has been used here for metrical reasons. The *Śivadharmasaṅgraha* (6:104) corrects *jāyati* to *bhavati*.

By offering the fruit of *Feronia Elephantum* (*kapittham*), pomegranate, mango, rose-apple (*jambum*), wood-apple (*bilvam*), bread-fruit (*panasam*), sweet lime (*mātulūṅgam*), coconut, together with banana (*samocakam*), *Clypea Hernandifolia*, *Emblica Officinalis* Gaertn, orange (*prācīnāmālanāraṅgam*), grape and dates (*kharjūram eva ca*)⁴⁸⁶ and other nectar-like fruits (*anyāmṛtaphalā ye*)⁴⁸⁷ one will be fortunate, have many sons and be endowed with beauty, and [then again] be reborn a very fortunate man.⁴⁸⁸ (88c–90d)

One who offers fruits will be [reborn] with all limbs intact (*sampūrṇāṅgaḥ*) and will be healthy. And one who offers teeth-cleaning sticks (*dantadhāvanadātā*) will obtain a beautiful wife.⁴⁸⁹ (91)

By offering fragrant betel and flowers one will become a pandit and one who offers fragrant substances (*gandhapradāyakaḥ*)⁴⁹⁰ will have fragrant breath (*saugandhāsyaḥ*) and eloquence. (92)

By offering a sacred thread and a cushion made of *kuśa*-grass one will be born among Brahmins.⁴⁹¹ (93ab)

By offering swords, discuses, [and] weapons, [such as] spears, darts and hatchets (*śaktikuntaparaśvadhān*) one will have no fear of the terrible [hell called] *Asipatravana* (fierce jungle of sword blades). (93c–94b)

By offering unworked iron (*asaṃskṛtasya lohasya*) one will have no fear of bondage and by offering iron fashioned into utensils (*ghaṭitopaskaram*),⁴⁹² there will be no fear from weapons [for him,] and there will never be the hell [called] *Lohakāra*.⁴⁹³ (94c–95d)

Offering cups made of clay or a water jar is the best [type of] offering to ascetics; by giving [these] one will obtain pleasures. (96)

⁴⁸⁶Note an *aiśa samāhāradvandva* compound.

⁴⁸⁷We assume that the intended meaning here is that of *anyāni cāmṛtarasāṇi phalāni yāni*. The *Śivadharmasaṅgraha* (6:163–6:164) has rearranged these two verses, adding more fruits than we have in our text and it has obviated the grammatical problem by reading *anyāni ca phalāny evam*.

⁴⁸⁸There is an awkward repetition here of *subhaga*, which the *Śivadharmasaṅgraha* (6:164) has avoided by reading *sukhabhāg* instead of *subhaga*.

⁴⁸⁹*Śivadharmasāstra* 12:72 also relates the offering of teeth-cleaning sticks to women. The recipient in the *Śivadharmasāstra*, however, is a Śivayogin: *dantadhāvanam uddiṣṭaṃ nivedya śivayogine | divyastrībhogasaṃyuktaṃ divi rāmyaṃ puraṃ labhet |*. It is to be noted that our text does not speak of a recipient.

The *Śivadharmasaṅgraha* (6:166) reads *bhāryā bhavati śobhanā* instead of *bhāryāṃ labhati śobhanāṃ*, presumably just to obviate an *aiśa parasmaipada*, but with the unintended result that the *pāda* could then be taken to mean ‘will become a beautiful wife’.

⁴⁹⁰We have assumed here that this last word is a postponed repetition of the original subject, but one could instead take each verse-half as a separate statement with a separate gift and a separate reward.

⁴⁹¹Literally this means ‘in Brahmin wombs’.

⁴⁹²This *bahuvrīhi* perhaps more literally means ‘out of which utensils have been fashioned’.

⁴⁹³*lohakāraś ca* is our conjecture on the strength of N’s reading [...]*kāraś ca*, where K reads *śastrakāraś ca*, W reads *lohakāra sa* and the *Śivadharmasaṅgraha* (6:170) reads *lohipakaś ca*. As mentioned above, this is not a hell that typically features in Śaiva lists (e.g. in the other *sūtras* of the *Niśvāsa* or in *Parākhyā* 5), but both occur in *dharmaśāstra* literature: just after *asipatravana*, *Manusmṛti* 4:90 speaks of a hell called *lohādāraka*, *lohacāraka*, *lohāṅgaraka* or *lohakāraka*, etc. depending on which manuscripts are followed (see Olivelle 2005:934). The same hell appears in *Viṣṇusmṛti* 43:22 and perhaps, arguably, in *Parākhyā* 5:23.

[The offering of] a golden, silver, copper, iron or tin (*āyasatrāpuṣam*) vessel⁴⁹⁴ will be an indestructible offering,⁴⁹⁵ and [the donor] will have a long life. (97)

If someone offers male or female slaves⁴⁹⁶ to the gods or to Brahmins,⁴⁹⁷ he will be highly fortunate, surrounded by many dependants. (98)

By offering rock-salt coming from Sindh (*sindhūttham*) one becomes handsome and highly fortunate.⁴⁹⁸ (99ab)

By offering piper longum (*pipalīm*), ginger, pepper and dry ginger (*viśvabheṣajam*), one obtains good health, and also by [offering] remedies to the sick (*ātūre*).⁴⁹⁹ (99c–100b)

By restoring health to a sick person one becomes healthy and [acquires] long life (*dirgham āyusaṃ*).⁵⁰⁰ (100cd)

[By giving] sweet, sour, pungent, bitter, astringent, salty [things] he becomes a connoisseur of the flavours of all pleasures (*sarvakṛīḍārasabhijño*) and a Pandit. (101)

By offering oil one obtains supreme power (*tejaḥ*);⁵⁰¹ by offering sugar and treacle one will be long lived; by offering thickened curd⁵⁰² or buttermilk, one becomes rich in cows if one [also] worships cows. (102)

By offering pearl [or] nacreous shells⁵⁰³ one will have many sons. (103ab)

If someone offers cowrie shells, and a stainless [and] bright mirror, he will become handsome, rich and beloved among women. (103c–104b)

If someone daily offers⁵⁰⁴ nourishment, expressions of compassion (*hantatim*)⁵⁰⁵ or

⁴⁹⁴Note that almost the whole line 97ab is reconstructed from the *Śivadharmasaṅgraha* (6:171), but in place of the word *-trāpuṣam*, which is the reading of our manuscripts, the *Śivadharmasaṅgraha* (6:171) reads *-sīsakam*.

⁴⁹⁵Presumably it is not the object given that is indestructible, but rather the moral retributive force of the act of giving, which is presumably only indestructible in the sense that it cannot be destroyed without giving its fruit.

⁴⁹⁶Note the *aiśa* optative. The *Śivadharmasaṅgraha* (6:172) has obviated this awkwardness by reading *dadāti yaḥ* instead of *ca yo dadet*.

⁴⁹⁷*devatābhyo devatātibhyo* is reconstructed from the *Śivadharmasaṅgraha* (6:172).

⁴⁹⁸Presumably this refers to a kind of salt, that is typically but not necessarily found in Sindh. The offering of salt (*lavaṇa*) is implicitly paired here with the acquisition of *lāvanya*, “loveliness”.

⁴⁹⁹It is an *aiśa* locative use for dative, to which no *sandhi* has been applied.

⁵⁰⁰The *aiśa* use of *āyusaṃ* in the sense of *āyuh*, which one could take to be a nominative (“[there will be] long life [for him]”) or an accusative for which the verb must be supplied. The redactor of the *Śivadharmasaṅgraha* (6:175) has obviated the problem by rewriting the line.

⁵⁰¹Note that the *Śivadharmasaṅgraha* (6:176) reads *tailāt prāṇā ghytāt tejaḥ* ‘by offering oil one obtains the breath of life [and] by offering ghee one obtains power’ instead of *tailāt sarvādrikam tejaḥ*.

⁵⁰²This translates *marjjitā*, which might be an error for *māṛjitā*, which is in turn listed among milk-products in the *Amarakośa* (sometimes given in the variant form *māṛjika*) 2:9:44.

⁵⁰³We have assumed that *śaṅkhaśuktini* is irregularly treated as neuter and that it is intended not as a *dvandva*, but rather as a single unit, meaning “shells covered with mother of pearl”. One could, of course, take it as a *dvandva*, but there seem to be other usages of the collocation where a *dvandva* analysis is unlikely or impossible, e.g. *Jayākhyā* 26:64 and *Īśvarasaṃhitā* 2:26.

⁵⁰⁴Note the *aiśa* optative. Note that the *Śivadharmasaṅgraha* (6:179) reads *kṣipet* instead of *dadet* to obviate the problem.

⁵⁰⁵We have understood the otherwise unparalleled expression *hantatim* to be intended to mean *hantoktim* on

alms (*bhikṣāṃ*), he will become rich; if he does not, he will have a bad rebirth.⁵⁰⁶ (104c–105b)

This is the injunction of making offerings [that has been] taught. Hear from me also (*ca*) the [injunction] of extreme offering (*atidāna*).⁵⁰⁷ (105d)

One should always offer food and water; [but as for the offering of] cloths, bed, refuge (*vastraśayyāpratiśrayam*), cows, gold and land — what else among virtuous acts can be greater than this. (106)

Likewise (*tathā*) the offering of knowledge is excellent,⁵⁰⁸ but the most excellent is protection of life: if someone protects a living being,⁵⁰⁹ that very [protector] (*sa ca*) is understood to be the best [sort of] giver. (107)

Among all kinds of offerings the gift of the absence of fear to living beings [is the best]. Whoever gives that is verily (*hi*) a ‘Giver’; others are beguiled by desire. Therefore one should protect all [living beings] when the life of living beings is at risk (*jīvītātyaye*); he who [does] so is a [true] giver, he is a [true] ascetic (*tapasvī*) and will attain the supreme goal.⁵¹⁰ (108–109)

I have taught the injunction of extreme offering (*atidānavidhiḥ*) for the benefit of the people. If someone makes offerings every day, hear from me [the fruit of] that offering too.⁵¹¹ (110)

If someone offers (*yo dadāti*) teeth-cleaning sticks, betel leaves (*dantadhāvanatāmbūlam*), garlands, incense, ointment (*vilepanam*), yellow orpiment, collyrium, cloths,⁵¹² decora-

the basis of comparison with the *Śivadharmasaṅgraha* (6:179), which reads *hantakāraṃ*.

⁵⁰⁶Here the *Śivadharmasaṅgraha* (6:179) has an anacoluthic sentence (beginning in the plural and ending with a singular), and hiatus.

⁵⁰⁷The underlining meaning of the extreme offering (*atidāna*) according to our text (2:109) is the protection of life. In the *Pāsupata* context, on the basis of Kauṇḍinya’s understanding of *Pāsupatasūtra* 2:15 *atidattam atīṣṭam*, the extreme offering refers to offering oneself to god (see Kauṇḍinya’s on *Pāsupatasūtra* 2:15). According to *Vasiṣṭhadharmasūtra* 29:19 the extreme offerings are the offering of cows, land and knowledge. Thus, the term *atidāna* refers to different concepts in different traditions.

⁵⁰⁸The offering of knowledge includes three kinds of notions: “the gifts of book, the gift of icons and the impartation of teachings” (De Simini 2013:1). Most probably *vidyādāna* here refers to the offering of books in the form of manuscripts. Florinda De Simini wrote her doctoral thesis on *vidyādāna*. Thus, the reader is referred here to De Simini 2013 for full treatment of this subject.

⁵⁰⁹The *Niśvāsamukha* has an *ātmanepada* for *parasmaipada* for metrical reasons, while the *Śivadharmasaṅgraha* (6:182) reads *jīvaṃ rakṣati yo nityaṃ sa* instead of *jīvaṃ rakṣayate yo hi sa ca* to obviate the problem.

⁵¹⁰It stands to reason that the protector of living beings in most of the cases is the king. In some instances, however, an ordinary person could also be the agent. Whoever the agent might be, it is clear that protecting life is the best offering according according to our text.

⁵¹¹Here perhaps starts the section on temple donation. We assume that *dine dine* implies some daily ritual. If the interpretation is right, most likely the capable agent of the following daily offering is the king, which involves the riding of a horse or an elephant and the offering of vehicles together with other expensive objects (2:112).

We have understood *dānaṃ tañ ca* ‘that offering too’ to mean *taddānaphalaṃ ca* ‘the fruit of that offering too’. The *Śivadharmasaṅgraha* (6:185) has rephrased *yo dadyād dānaṃ tañ ca* to read *yad dānaṃ tac cāpi hi*, in order to remove anacoluthon.

⁵¹²Note that 111c *rocanañjanavastrāṇi* is reconstructed from the *Śivadharmasaṅgraha* (6:186).

tion with wonderful ornaments (*divyālaṅkāraṃaṇḍanam*), the riding of a horse or elephant (*gajāśvārohaṇam*), vehicles, unguents and massage (*abhyāṅgodvartanam*), bathing with divine perfumes, anointing with sandal paste, Agallochum, saffron (*candanāgarukūṅkumaiḥ*) mixed with camphor, incense together with flowers, gifts of sweets and beverages, a comfortable couch in the night (*sukhaśayyāniśṭavān*),⁵¹³ he will enjoy the pleasure of amorous enjoyment with most excellent women.⁵¹⁴ (111–114b)

If someone does not offer [the above] and [yet] desires it [viz. the pleasure of amorous enjoyment], he will be extremely grieved. (114cd)

Devi asked: Who is the best recipient [to offer something to], by giving (*datte*) to whom there is great benefit, [and whereby] the offering will be indestructible? Tell me that O Maheśvara. (115)

[1.5 Hierarchy of recipients]

Īśvara replied:

Offering to [one's] mother, father, teacher, relatives, a virgin girl (*kanyayāḥ*),⁵¹⁵ the unfortunate, the afflicted, the blind and the poor will be valid for eternity (*ānantāya kalpate*). (116)

One learned in the Vedas is considered to be better than thousands of foolish Brahmins;⁵¹⁶ one who has installed the Vedic fires is considered to be better than thousands of men learned in Vedas. (117)

Among thousands of those who have installed the Vedic fires (*āhitāgni*) an *agnihotrī* (one who maintains the sacrificial fire) is considered to be better.⁵¹⁷ Among thousands of *agnihotrīs*, one who knows *brahman* (*brahmavettā*) is considered to be better.⁵¹⁸ (118)

⁵¹³ It is not clear to us what *sukhaśayyāniśṭavān* is. We might understand *sukhaśayyāniśṭavān* as *sukhaśayyāniśṭhe*, but then the *vān* would be meaningless. Or it might be possible to translate it together with *varanārṭratī-sukham*, and in this case our translation would be 'he will enjoy the pleasure of amorous enjoyment with most excellent women on a comfortable couch at nights'. The *Śivadharmasaṅgraha* (6:188) reads *-niśṭadanam* instead of *-niśṭavān*, which could make the compound mean simply '[the gift of] sleeping well on a bed'.

⁵¹⁴ Alternatively, *varanārṭratīsukham* could be intended to be yet another offering. In this case, we have to imagine that the giver will obtain all of the enumerated items in the other world as the reward of his offering here. Note that 114ab is the reading of the *Śivadharmasaṅgraha* (6:188); our manuscripts have only *varanārṭratī-*.

⁵¹⁵ The *metri causa* reading *kanyayāḥ* should be understood to mean *kanyāyāḥ*. This understanding is compatible with the understanding of *Śivadharmasaṅgraha* 6:190: *mātāpitṛṣu yad dānam dīnāndhakṛpāṇeṣu ca | gurubandhuṣu kanyāsu tad anantāya kalpyate |*

⁵¹⁶ Note that the *Śivadharmasaṅgraha* (6:191) reads *-sahasrāṇām* instead of *-sahasrebhyaḥ* in order to make the reading smoother.

⁵¹⁷ *āhitāgni* is he who has installed the Vedic fires viz. *Gārhapatya*, *Āhavanīya* and *Dakṣiṇāgni*. The moment he installs these fires he will have the right to perform *agnihotra*. He who installs these Vedic fires but cannot continue to sacrifice in them for some reason, such as old age or being widowed, is only *āhitāgni*. An *agnihotrī*, as commonly known, is he who maintains the sacrificial fires by performing sacrifice in them twice a day, morning and evening (e.g. *Aitareya Brāhmaṇa* 5:31:4). I wrote this footnote on the strength of Sriramn Sharma's mail to me, dated 05-12-2010.

⁵¹⁸ The *Śivadharmasastra* attests a hierarchy of recipients (7:69–71) that is somewhat similar to our passage here. For more treatment on this topic see p. 14, above.

The [offering] given to him (i.e. *brahmavettā*) will [bear] an eternal [fruit] (*bhave 'nantam*);⁵¹⁹ he is considered the supreme saviour (*trātā*).⁵²⁰

If someone offers ten thousand times to them [i.e. to those who know *brahman*], [a gift of the same value in terms of merit would be made as if] he had offered once to a [Śiva-]knower (*jñānin*);⁵²¹ this [act of giving] to them is not equal; he [viz. the knower] is the supreme saviour of all. (119a–120b)

By offering to him there will be no sorrows; givers [to such a recipient] indeed (*hi*) cannot become born [in the rebirths known] as *naraka* and *preta* (*narakapretasambhavāḥ*),⁵²² [since they are] freed from sin (*vipāpāḥ*) and destined to go to heaven (*svargagāmināḥ*).⁵²³ (120c–121b)

Therefore among all recipients the knower of Śiva [is certainly] the best of the best (*varo varāḥ*). (120c–121d)

One who desires one's welfare should [always] offer to that [Śaiva] recipient; that [act of] offering will be indestructible, even if (*api*) what is offered is very little (*svalpam alpapi*).⁵²⁴ (122)

Thus is the second chapter, with regard to worldly duty in the *Niśvāsamukhatattvasaṃhitā*.

⁵¹⁹Note a double *sandhi* with an elision of final *t*. The *Śivadharmasaṅgraha* (6:192) has rephrased the text by reading *tasmai dattaṃ bhaved dattaṃ* ('what is given to him is [truly] given') instead of *tasya dattaṃ bhaved 'nantam* in order to avoid the problem. As for the sense, it could be that this is rhetorical exaggeration, since even *svarga* is not eternal, or it could more likely be, as perhaps in earlier passages where *dāna* was said to be *akṣaya* (e.g. in 115 above), a statement to the effect that the pious act of giving will perdure until such time as it bears karmic fruit.

⁵²⁰Although this word literally means 'protector', it is used here in the sense of *dātā* 'donor'.

⁵²¹The knower (*jñānin*) is understood as a Śiva-knower. The text further down (2:121) makes it clear that the intended meaning is a Śiva-knower (*śivajñānine*). For metrical reasons, it is impossible to have (*śivajñānine*) here.

The *Śivadharmasaṅgraha* (6:193) has tried to improve the text by reading *anyeṣāṃ koṭiguṇitaṃ dadyād ekaṃ tu jñānine* instead of *eṣāṃ lakṣaguṇān dadyād ekaṃ dadyāt tu jñānine*. However, this changes the meaning: "If he gives one [gift] to a [single] knower, he [effectively obtains the merit that he would obtain if he] gave ten million times [that gift] to others."

⁵²²If we were to follow the *Śivadharmasaṅgraha* here, we would translate instead "By offering to him there will be no sorrows arising from hells or pretas." This would then simply refer to troubles in hells and troubles from not performing *śrāddha*-rites for deceased ancestors. (Cf. *Śivadharmasaṅgraha* 2:184cd ... *narakapretajair duḥkhais sattoānāṃ klīṣyatāṃ bhr̥śam*.) But such an interpretation would involve assuming an unlikely *aīśa* switch of gender: °*sambhavāḥ* would have to agree with *duḥkhāni*. Note, however, that the pair *naraka* and *preta* occur together elsewhere in relatively early literature as part of a list of possible rebirths (*yoni, gati*), e.g. *Abhidharmakośabhāṣya* at the beginning of the third *kośasthāna*. We therefore think it more likely that the text is referring to those rebirths.

⁵²³Here too, it looks as though the redactor of the *Śivadharmasaṅgraha* (6:195) may have misunderstood the text, taking *vipāpa* to mean "especially sinful", for he has apparently rephrased this line as follows: *pāpakarmā yadā kaścid dātum notsaḥate manāḥ*, "When someone is an evil doer, [his] mind is incapable of giving [to such a recipient]." Such a misunderstanding is perhaps entailed by the immediately preceding one.

⁵²⁴Prof. Isaacson thinks that *svalpam alpapi* may be a corruption for (*svalpam anv api*), which is what K also has. We decided keep *svalpam alpapi* on the basis of the reading of manuscripts, N and W. We take *alp* as *metri causa* for *alpam*.

CHAPTER III

[1.6 Sacred sites]

Goddess spoke:

You have taught the merit of donation (*dānadharmaḥ*), [now] teach (*vada*) me the merit of pilgrimage, what will be⁵²⁵ the virtuous fruit from bathing in each pilgrimage site? (1)

[1.6.1 Rivers]

God spoke: [1] Gaṅgā,⁵²⁶ [2] Sarasvatī, [3] Puṇyā, [4] Yamunā, [5] Gomatī, [6] Carmilā,⁵²⁷ [7] Candrabhāgā, [8] Sarayu, [9] Gaṇḍakī, [10] Jambukā, [11] Śatadrū, [12] Kālikā, [13] Suprabhā, [14] Vitastī, [15] Vipāśā, [15] Narmadā, [16] Punaḥpunā, [17] Godāvarī, [18] Mahāvarttā, [19] Śarkarāvarttā, [20] Arjunī (*śarkarāvarttamarjunī*)⁵²⁸ [21] Kāverī, [22] Kauśikī, and [23] Tṛtīyā, [24] Mahānadī,⁵²⁹ [25] Viṭaṅkā, [26] Pratikulā, [27] Somanandā, [28] Viśrutā,⁵³⁰ [29] Karatoyā, [30] Vetravatī, [31] Reṇukā, [32] Veṇukā, [33] Ātreyaṅgā, [34] Vaitaraṇī, [35] Karmārī, [36] Hlādanī, [37] Plāvanī, [38] Savarṇā, [39] Kalmāṣā [40] Sraṃsinī, [41] Śubhā,⁵³¹ [42] Vasiṣṭhā, [43] Vipāpā, [44] Sindhuvatī, [45] Aruṇī (*sindhuvatyāruṇī*)⁵³² [46] Tāmrā, [47] Trisandhyā and [one] known [as] the supreme [48] Mandākinī.⁵³³ (2–7)

[As also are] [49] Tailakośī, [50] Pārā, [51] Dundubhī, [52] Nalinī, [53] Nīlagaṅgā, [54] Godhā, [55] Pūrṇacandrā and [56] Śaśiprabhā; if someone having first worshipped [his]

⁵²⁵The text somewhat clumsily gives us two verbs, *syāt* and *bhaviṣyati*. The *Śivadharmasaṅgraha* (7:1) obviates this awkwardness by replacing the second with *sureśvara* 'O lord of the gods'.

⁵²⁶Here follows a list of rivers. Although we are unable to identify many rivers, there are only a few southern rivers in the list: Kāverī, Vasiṣṭhā and Tāmrā. The rest of the identified rivers run their course in the northern or central part of India. This list could suggest that the redactor was more familiar with northern geography than with southern, especially if the list was the innovation of the *Niśvāsamukha*. As such lists of rivers are found in a vast range of Indian texts, the actual geographical details are hard to determine for certain.

⁵²⁷This name of the river occurs also in *Guhyasūtra* 1:31 as Carminī. The name of this river is hardly attested in other sources.

⁵²⁸This is the reading of the *Śivadharmasaṅgraha* (7:4). Note that *śarkarāvarttamarjunī* is an *aiśa* formation with a hiatus breaker *m* in between two words: *śarkarāvartā* and *arjunī*.

⁵²⁹Otherwise we might take *mahānadī* as an adjective of *tṛtīyā* and in that case our translation would be ' [23] Tṛtīyā, a great river ...' We should not, however, forget that there exists a river named Mahanadī in Gayā as well in Orissa (Dey 1927:117).

⁵³⁰We might otherwise understand *viśrutā* as an adjective of *somanandā*.

⁵³¹I have not found these names: *kalmāṣā*, *sraṃsinī*, *śubhā* attested as rivers. We might think of *śubhā* as an adjective of *sraṃsinī*.

⁵³²We assume this to be an *aiśa* compound where an instrumental singular is treated as a nominative singular: the first member of this would normally be *sindhuvatī* (cf. the form of the word *śaṣkulyāmodakāni* in 1:159).

⁵³³We assume that *mandākinī* is intended as a singular and is thus another name.

ancestors and the gods and fasted (*upavāsarataḥ*) bathes in [these] best of rivers,⁵³⁴ he will be freed from sin. (8-9)

« This river is of pure water [that] has come from the embodiment of Śiva; whoever bathes [in these waters] (*yaiḥ*) will be liberated; O you who have water as your form! Let there be veneration to you. »⁵³⁵ (10)

Reciting (*anusmṛtya*) this mantra (*ayam mantram*)⁵³⁶ one should bathe in a river (*nadyav-agāhanam*);[as a result of doing so] he becomes freed from all sins and goes (*yayau*)⁵³⁷ to heaven when he abandons his body. (11)

Having bathed in the Śoṇa [river], Puṣkara [lake?] or Lohitya [river] (*śoṇapuṣkara-lohitye*),⁵³⁸ in [lake] Mānasa, in the place the Indus meets the ocean (*sindhusāgare*)⁵³⁹ or in Brahmāvarṭta,⁵⁴⁰ or Kardamāla⁵⁴¹ or in the salty ocean, one [becomes] free from all sins [and] he should [then] worship one's ancestors and the gods. (12a–13b)

It is always (*nityam*) taught (*bhavet*) [that] fire is the womb [and it is] taught [that] Viṣṇu is the seminal fluid; one should know⁵⁴² Brahmā to be the father and water is to be known to be a form of Rudra.⁵⁴³ If someone bathes reciting those⁵⁴⁴ [names], he will obtain the

⁵³⁴*saridvaram* is presumably a collective feminine accusative singular for locative plural.

⁵³⁵It was already stated that water is one of the eight forms of Śiva (1:32–39). The verse as a whole is a mantra that is supposed to be recited during the bath in the aforementioned rivers. In his 2008 presentation at the EFEO at Pondicherry, Prof. Peter Bisschop noted a parallel of this mantra in *Himavatkhanda* 88:39 of the *Skandapurāṇa*. This mantra in the *Himavatkhanda*, however, is slightly different from the one attested in our text.

⁵³⁶This is intended as an accusative phrase, as is indicated by the correction *imam mantram*, which we find in the *Śivadharmasaṅgraha* (7:11).

⁵³⁷Note that the perfect *yayau* is irregularly used here with future meaning.

⁵³⁸*Lohitya* is otherwise commonly called *Brahmaputra*.

⁵³⁹We have understood *sindhusāgare* to mean *sindhusāgarasamgame*. Both forms are attested in Purāṇas. For instance, see the *Skandapurāṇa* (73:8 and 73:71). This is a particular place connected to Śaṅkukarṇa, one of Śiva's Gaṇas. This is the place where Śiva performed *tapas* while guarded by his Gaṇa, Śaṅkukarṇa. This suggests that the phrase *sindhusāgare* is a particular location where Sindhu and ocean meet (Bisschop 2006:220). The reader is also referred here to Bakker 2014:2, 118, 151 and 173. For the *māhātmya* of Śaṅkukarṇa, see *Skandapurāṇa* chapter 73.

⁵⁴⁰This is probably not the well-known region of North India, identified by the *Manusmṛti* (2:17), but it seems to be a place particularly connected to Brahmā. Bakker (2014:183–184) assumes that this place, in the *Skandapurāṇa* could correspond "with the early historical mount at Shyampur Garhi, a small tributary of the Ganges" nearby Haridvāra. This suggests that this is a pilgrimage site, which fits the context of our text. Bakker (2014:168) also mentions that the *Mahābhārata* identifies the same place as Kurukṣetra. This clearly is a location for pilgrimage.

⁵⁴¹This is a rare toponym, which is located in Gujarāt. The reader is referred to our introduction p. 30 for the discussion of this place. The last three are names of territories and not of bodies of water. These are probably the places that had important bodies of water, which could be a river, tank, the ocean and the like.

⁵⁴²If correctly transmitted, this is an instance of *vindyāt* ("one should find") being used in the sense of "one should know".

⁵⁴³Note that the sentence structure changes in 14a. The *Śivadharmasaṅgraha* (7:13) has squeezed 13c–14b into one line reading *agnir yonir viṣṇu retā brahmaṇaḥ pitā rudramūrtir āpaḥ*.

⁵⁴⁴Note that *etān utsmṛtya* is the reading of N and W and we are assuming that it is a corruption of *etānusmṛtya*, which we suppose in turn to be a contraction (for metrical reasons of *etān anusmṛtya*, which is what the *Śiva-*

highest destiny. (13c–14)

If someone, with desire or without desire, abandons (*samutsrjya*) his body in female or male rivers (*nadīnadeṣu*), he, his soul pure, will go [directly] to heaven (*svargalokam*) from this world (*iha*).⁵⁴⁵ Once he falls from heaven he will be reborn in an excellent family. (15–16b)

He who always⁵⁴⁶ remembers [a certain] pilgrimage site and desires to die (*maraṇaṃ cābhikāṃkṣate*) [there]⁵⁴⁷ [and] who [therefore] enters the fire [there],⁵⁴⁸ following the prescribed injunction, (*niyame sthitaḥ*), [that] man (*mānavaḥ*) will obtain the world of Rudra and rejoice [there] with him. Once he falls from the world of Rudra, he will be reborn (*āpnuyāt*) in the world of fire; having enjoyed the delights of the fire-world (*vahnimayān bhogān*),⁵⁴⁹ he will be reborn as a king (*prthivīpatiḥ*).⁵⁵⁰ (16c–18)

[1.6.2 The *pañcāṣṭakas*]

dharmasaṅgraha (7:14) reads. K has also tried to correct the text by reading *etān saṃsmṛtya*.

⁵⁴⁵We understand *iha* to mean *itaḥ*. What does the whole expression mean? Does the person who commits suicide here in these bodies of water travel directly to heaven from here? The *Śivadharmasaṅgraha* (7:15) obviates the problem of *iha* by reading *somalokam iyaṇ naraḥ*, thus changing the destination.

⁵⁴⁶*Ex conj.*; *nityam* is reconstructed from the *Śivadharmasaṅgraha* (7:17).

⁵⁴⁷The *Śivadharmasaṅgraha* (7:17) tries to make the text clear simply by reading *maraṇaṃ cātra kāṃkṣate* instead of *maraṇaṃ cābhikāṃkṣate*.

⁵⁴⁸An alternative interpretation of his verse would be: “He who alway remembers [a certain] pilgrimage site and desires to die there [and] who [therefore] enters the fire [anywhere he likes]...”. These are tentative translations which assume that the text is correctly transmitted here. It is possible, however, that a corruption has taken place. Note that in the *Śivadharmasaṅgraha* verses 17 and 18 are missing, which means that there is no reference to *agnipraveśa* and that a list of *tīrthas* follows on relatively smoothly from the mention of dying in a *tīrtha* in 16cd. Perhaps, then, verses 17 and 18 are an interpolation made after the redaction of the *Śivadharmasaṅgraha*. It is also possible that 17 and 18 are original and that 16cd should have come after them but has somehow been misplaced.

⁵⁴⁹*Ex conj.*

⁵⁵⁰It is to be noted that when someone enters fire while remembering a certain *tīrtha*, in this case a body of water, he first goes to the world of Rudra. Once he falls from there, he goes to the world of fire. It seems to us that the power of calling the water to the mind at the time of entering fire leads the person to the world of Rudra, as the water is one of the form of Rudra/Śiva. Then the merit of entering fire causes him to stay transitorily in the world of fire. For the attainment of the world of fire by abandoning one’s body in the fire see *Mahābhārata* 13:130:51.

[1] Amareśa,⁵⁵¹ [2] Prabhāsa,⁵⁵² [3] Naimiṣa, [4] Puṣkara, [5] Āṣāḍha,⁵⁵³ [6] Diṇḍimuṇḍi, [7] Bhārabhūti,⁵⁵⁴ [8] Lākuli, [9] Hariścandra is very secret, [10] Madhyamaśvara is [also] secret, [11] Śrīparvata is [then] taught, and beyond that [12] Jalpeśvara and [13] Amrātikeśvara,⁵⁵⁵ and also [14] Mahākala and [15] Kedāra are excellent secret [pilgrimages], and so is [16] Mahābhairava. (21) [17] Gayā, [18] Kurukṣetra, [19] Nakhala, [20] Kanakhala, [21] Vimala, [22] Aṭṭahāsa, [23] Māhendra and [24] Bhīma [as] the eighth [of that group of eight], [25] Vastrāpada,⁵⁵⁶ [26] Rudrakoṭi, [27] Avimukta, [28] Mahābala,⁵⁵⁷ [29] Gokarṇa, [30] Bhadrakarṇa, [31] Svarṇākṣa and [32] Sthāṇu [as] the eighth [of that group of eight]; [33] Chagalaṇḍa, [34] Dviraṇḍa, [35] Mākoṭa, [36] Maṇḍaleśvara, [37] Kālāñjara⁵⁵⁸ is taught [next] [38] Devadāru [39] Śaṅkukarṇa and after that [40] Thaleśvara.⁵⁵⁹ By bathing, seeing or performing worship there one becomes free from all sins. (22–25)

Those who die in these places go [up], penetrating the [shell of the] egg of Brahmā (*brahmāṇḍam*), to [the respective world in] this divine set of five groups of eight [worlds]

⁵⁵¹Here follows a list of 40 worlds, grouped into five ogdoads and known as the *pañcāṣṭaka*. The list of five ogdoads (*pañcāṣṭaka*) occurs in the *Niśvāsamukha* in the context of places sacred to Śaivas. Some of these same places are to be found in the *Mahābhārata* (see Bisschop, 2006:19–22), where they are not restricted to Śaivas. Thus, some of the places listed in the list of *pañcāṣṭaka* at first were not necessarily only Śaiva pilgrimage sites. Therefore, although the list of *pañcāṣṭaka* appears to be a quite early phenomenon in Śaiva literature (it is, however, not found in the *Skandapurāṇa*), it is later fashioned into five groups of eight sites by the Śaivas, incorporating already existing sites and giving them a Śaiva identity. The important point about the list of the five *aṣṭakas* of this text is that it is not incorporated within the Śaiva cosmology explicitly; thus it supports the argument of Goodall (2004:15, fn.617) that the five ogdoads are an earlier, not exclusively tantric, structure. For more details see Goodall (2004:315) and Bisschop, (2006:27–37) and TAK2 s.v. *guhyaṣṭaka*. See also our introduction p. 39.

⁵⁵²The *Guhyasūtra* (3:112) reads *prahāsaṇ ca* instead.

⁵⁵³The *Guhyasūtra* (3:113) reads *āṣāḍhin* in stead of *āṣāḍha*.

⁵⁵⁴*Ex conj.*, we have adopted the reading *bhārabhūtiṇ ca* from the *Śivadharmasaṅgraha* (7:18).

⁵⁵⁵The *Guhyasūtra* (7:115), which is our conjecture, reads *ambrātikeśvara*. Our source there read: *ambrā* --- N; *amdhra* □ K and *ambrātike* □ W.

⁵⁵⁶The original name of this place is probably Bhastrāpada (Bisschop 2006:31). Once again the *Guhyasūtra* (7:118) reads *bhadrāpada* instead.

⁵⁵⁷*Ex conj.* This reading is based on the reading of W, *mahāba...*, which is further conformed by the *Guhyasūtra* (7:117). In other Śaiva sources we come across Mahālaya instead. The *Śivadharmasāstra* which is the first and earliest book of the Sivadharm corpus reads Mahālaya at this place. The *Svacchandatantra* (10:887), which borrows a great deal of text from the *Niśvāsa* also records Mahālaya. We are not able to propose which of these names could be the original as the *Niśvāsa* records Mahābala but other sources Mahālaya. It is interesting to note that Mahābala occurs in the *Kāraṇamāhātmya* as one of the four names Śiva related to four *yugas* (see Bisschop 2006:208).

We could have adopted the reading *mahālayam* from the *Śivadharmasaṅgraha* (7:22). According to the *Skandapurāṇa* this is the foremost abode of Śiva, and it is otherwise also called Rudranātha, Rudrālaya or Rudramahālaya. See Bisschop 2006: 177–179.

⁵⁵⁸It is one of the very few toponyms to be mentioned in early scripture outside of such lists of places, for it occurs in the *upodghāta* to the *Rauravasūtrasaṅgraha*. It also features in the frame narrative of the *Niśvāsamukha*.

⁵⁵⁹Note that *thaleśvara* is meant for *sthaleśvara*, which is what the *Guhyasūtra* (7:121) reads.

bearing the same names as the pilgrimage sites], upon reaching which (*yaṃ gatvā*)⁵⁶⁰ he will not be reborn [in this world(?)]. (26)

He who stands in Mahāpralaya (*mahāpralayasthāyī*)⁵⁶¹ [is] the creator and agent of grace; from merely (*eva*) seeing [his footprint (*padam*)] in [the sacred site of] Mahālaya, people will attain (*gacchante*)⁵⁶² [in the next life] the divine state (*padam*). (27)

Also by drinking the water of Kedāra one certainly obtains the fruit (*gatim*) [of attaining] the five sets of eight [i.e. of all forty *bhuvanas*] (*pañcāṣṭamīm*). As for those who possess (*saṃyutāḥ*) the Vidyā-mantra (*vidyayā*)⁵⁶³ and who drink [this] pure water [of Kedāra], in whatsoever walk of life they will obtain (*yānti*) union with Śiva.⁵⁶⁴ (28a–29a)

Men in all walks of life (*sarvāvasthāpi mānavāḥ*),⁵⁶⁵ by visiting (*drṣtvā*) other secret (*guhyanāny api*)⁵⁶⁶ [places] of god will be freed from all sins; they will obtain the state of being *gaṇas* if they die (*nidhanan gataḥ*) there. [Thus] the greatness of [the sacred sites associated with] Hara has been taught; now hear the greatness of [the sites associated with] Hari from me. (29b–30)

⁵⁶⁰ *Ex conj.*; *yaṃ gatvā* is the reading of the *Śivadharmasaṅgraha* (7:24). This portion of the text is lost in our Mss. This is a curious doctrine here. These five groups of eight sites are some kind of divine abode, higher than the egg of Brahmā corresponding to earthly pilgrimage places. These divine abodes are equated with the state of liberation *mokṣa*. It looks that once one reaches one of these places, the new condition achieved is permanent. If it is so, what is the role of the world of Śiva in this connection? The divine *pañcāṣṭakas* are not part of the cosmology of the *Śivadharmasāstra* (12:119). If one dies in one of those places, his destination is the world of Rudra. In this respect the list of the *Śivadharmasāstra* is less developed than the list of the *Niśvāsamukha*, which could suggest the *Niśvāsamukha*'s later composition. See also Bisschop: 2006: 28, fn. 71.

⁵⁶¹ This is perhaps meant to be understood in two ways: "He who remains [even] in a period of total resorption [of the universe]" and "He who stands in [the sacred site called] Mahā(pra)laya".

⁵⁶² Mahālaya is one of the foremost sacred sites of Śaivas. It is the place of high importance for them because, we are told that this is the place where Mahādeva planted his footprint (Bisschop 2006:22). The reader is referred here to Bisschop (2006:177-179).

⁵⁶³ This refers to the ten-syllable *vidyāmantra* taught in chapter 16 of the *Guhyasūtra*, also referred to as Daśākṣaradeva. For a summary of the legend, see TAK 3, s.v. *daśākṣara*.

⁵⁶⁴ Kedāra is treated as special and certain special values are attached to it (3:28a–29b). It is to be noted that by dying in each site of the *pañcāṣṭaka* one goes up, penetrating the shell of the egg of Brahmā and will not be reborn in this world again. On the other hand, by merely drinking water from the sacred site of Kedāra one can obtain the fruit of attaining the five sets of eight sacred places. Alternatively, he could obtain the divine abode of Kedāra. In addition to this, by drinking the water of Kedāra together with *vidyā* grants the union with Śiva, which seems to be a higher state than the divine sets of five or the divine abode of Kedāra. The text seems to draw a clear distinction in reward if it is an ordinary person or an initiated one who drinks the water of Kedāra. The ordinary one somehow does not get the union with Śiva, but the initiated one does.

⁵⁶⁵ This is a tentative interpretation. Note that K reads *sarvāvasthāsu*, which might be the intended meaning, whereas the *Śivadharmasaṅgraha* (6:26) has perhaps tried to correct it by reading: *sarvāvasthās ca*, but this does not seem any clearer.

⁵⁶⁶ This irregular usage has been supplanted in the *Śivadharmasaṅgraha* (7:27) It is not clear to us which sites are referred to in our text, or which site in the *Śivadharmasaṅgraha* is referred to by *guhyanātanam*.

Hari always [resides] in Śālagrāma,⁵⁶⁷ Mallakūpa,⁵⁶⁸ Saukarava,⁵⁶⁹ in Sannidhāna, Mathurā,⁵⁷⁰ as well as in Śvetadvīpa;⁵⁷¹ having seen Viṣṇu [...] one will be freed from all sins; people deceased in these places will go to that highest abode (*paramaṃ padam*) of Viṣṇu. (31–32)

As for Brahmā, Skanda, Gaṇeśa (*brahmaskandagaṇeśasya*), the Lokapālas, the planets (*lokapālagraheṣu*), Devī, the Mothers and Yakṣas (*devyāmātarayakṣeṣu*), Piśācas, and snakes,

⁵⁶⁷ A famous *vaiṣṇava tīrtha*. *Mahābhārata* 3:821:6 speaks of this sacred place thus *tato gaccheta rājendra sthānaṃ nārāyaṇasya tu | sadā saṃnihito yatra harir vasati bhārata | śālagrāma iti khyato viṣṇor adbhutakarmanah | abhigamya trilokeṣaṃ varadaṃ viṣṇum avayayam | aśvamedham avāpnoti viṣṇulokaṃ ca gacchati*. Cf. also *Brahmāṇḍapurāṇa* 2:13:89, 2:25:66; *Brahmapurāṇa* 64:4, 65:89; *Viṣṇudharmottara* 36:15, 70:97; *Nārada-purāṇa* 1:4:50; *Matsyapurāṇa* 22:62; *Kūrmapurāṇa* 2:34:37; *Agnipurāṇa* 219:68, 305:5 380:1 etc. It is a well known fact that *śālagrāma* is also a kind of stone worshiped as a form of Viṣṇu. Here *śālagrāma* does not mean the stone form of Viṣṇu as it is a place name. Kane IV:799 and Dey 1927:174 mention that it is a sacred place near the shore of the Gaṇḍakī river.

⁵⁶⁸ As far as we can see, this place sacred to Viṣṇu is attested only in our text and in the *Śivadharmasaṅgraha* (7:41).

⁵⁶⁹ For this name cf. *Brahmapurāṇa* 228:149. In the same *Purāṇa*, this place is also called *Śūkarava* and identified as *rūpatīrtha*, see *Brahmapurāṇa* 228:145 *gaccha śūkaravoddeṣaṃ rūpatīrtheti viśrutam | siddhiṃ yāsyasi vipreṇḍra tatas tvam mām avāpsyasi* (cf. also the same *Purāṇa* 25:12). If this *tīrtha* is also known as *śūkaratīrtha* or *sukaratīrtha* then it is the place that Kane IV:808 says is on the west bank of Gaṅgā between Bareilly and Mathurā.

⁵⁷⁰ It is possible that this is the sacred area known as *Samnihitā* (see Kane IV:2:801). Alternatively, we could conjecture *sannidhāno* and take this, irregularly, as an adjective with the sense of *sannihita*, for which cf., e.g., *Parākhyā* 2:25 and 14:61. In the latter case, we might translate: "...[Hari] is present in Mathurā".

⁵⁷¹ Since this place here occurs among sacred places to Viṣṇu, we expect it to be a real historical place, as the context demands. Unfortunately we are not able to locate the place because of lack of evidence. This place is, however, a well known mythical region sacred to Viṣṇu. The *Bhāgavatapurāṇa* (8:4:18) mentions that this is one of the favourite places of Viṣṇu: *kṣīrodaṃ me priyaṃ dhāma śvetadvīpaṃ ca bhāsvaram |*. According to the *Mahābhārata* (12:323:23) it is situated to the north of Kṣīrodadhi where the devotees of Viṣṇu, after doing *tapas* there, attain union with him. This island may have been called *Śvetadvīpa* because the people there are white, resembling the moon (*Mahābhārata* 12:323:31) or the name may refer to the people there who are without *indriyas* i.e. pure. *Mahābhārata* 12:323:19ff presents us with the description of the *Śvetadvīpa* as seen by sages Ekata, Dvīta and Trita.

We find references to this place in a wide range of Sanskrit texts: *Mahābhārata*, *Purāṇas*, *Āyurveda*, *Kāvya*s Tantras etc. For instance, cf. *Kūrmapurāṇa* 1:47:39, 2:34:33; *Liṅgapurāṇa* 2:1:43ff and 2:3:76; *Nārada-purāṇa* 1:62:38; *Vāmana-purāṇa* 34:57; *Kathāsaritsāgara* 11:69, 17:101 etc.; *Vāsavadattā* p. 35; *Bhāratamañjarī* 13:1195; *Īśānaguru-devapaddhati* II:36-35; *Bahmasaṃhitā* 5:6; *Laghuhbhāgavata* 1:2:41; *Devāmṛtapāñcarātra* 7:3; *Īśvarasaṃhitā* 1:29, 20:52 etc.; *Pādma-saṃhitā* 2:47; *Rasaratnasamuccaya* 3:2ff etc.

⁵⁷² The *Śivadharmasaṅgraha* (7:42) reads *taṃ drṣtvā puruṣavāte viṣṇuṃ mucyeta kilbiṣaiḥ*, which suggests that there should be a place called *Puruṣavāta*, for which we find no other testimony. We could conjecture something like *pañcāvāte*, assuming an irregular lengthening of the vowel in the middle of a compound. The reason we are tempted to do this is that the *ā* is clearly visible in the manuscript. We know that the *Pañcavāṭī* is the name of forest where Rāma made his dwelling at the time of exile (see *Rāmāyaṇa* 3:14:11). This could be a secret place for Vaiṣṇavas, which is what the context demands. The problem is that the our text does not seem to have *Pañcavāṭī*, it rather has *Pañcāvāṭa*, which is a Śaiva pilgrimage site according to the *Mahābhārata* (3:81:141). We could also consider conjecturing *bhadrāvāte* (*Mahābhārata* 3:8:69) or *muñjāvāte* (*Mahābhārata* 3:81:18). We again would end up with the unwanted corollary that these places are connected with Śaivas, but not with Vaiṣṇavas. If we were to accept one of these readings, our translation would be 'having seen Viṣṇu in [the place called] *pañcāvāṭa* / *bhadrāvāte* / *mundravāte* one will be freed...'.

Rākṣasas: devotees of these will obtain the worlds of those (*tadgatim*).⁵⁷³ (33a–34a)

If a bad person who has accrued bad *karman* (*pāpasamyutaḥ*) undertakes a fast until death (*anāśakam yaḥ kurute*) with mantra-recitation, oblation into fire and worship (*japa-homādyapūjanaiḥ*).⁵⁷⁴ he too (*ca*), freed from all sins, will go to the world of Viṣṇu. Once he falls from the world of Viṣṇu, he will be reborn as a learned Brāhmin. (34b–35)

[1.7 Observance of fasts]

By applying the same procedure he will further practice the same [fasting].⁵⁷⁵ Thus I have told you all [that]; now listen to the process of fasting. (36)

If someone observes (*kuryāt*) fasting for one night every month (*māse māse*) after consuming only the five products of the cow having first purified himself— [this] would be *sāntapana*.⁵⁷⁶ By observing [this practice] (*kṛtvā*) for a year, one [becomes] pure and will be honoured in the world of Brahmā. (37a–38b)

Another *sāntapana* [is defined as follows]: fasting for twelve days. By doing this [kind of *sāntapana*], one will be freed from sins and will not be degraded from Brahmin-hood.⁵⁷⁷ By doing this twelve times a man will certainly obtain a good rebirth. (38c–39)

Having subdued one's sense faculties, one should, for three days, eat [only] a mouthful and one should fast for three nights. [This kind of religious observance is called]

⁵⁷³This part of the text contains a number of problems whose import is difficult to assess. The first is that text seems to be incomplete or it is out of place. Secondly, the locative and genitive are used interchangeably. Thirdly, members of a compound are used in inflected forms: *devyā* for *devī* and *mātara* for *mātr*, i.e. the seven (or sometimes eight) mother-goddesses.

⁵⁷⁴This is an odd compound in that it has *ādyā* in the middle, standing for *ādi*. This oddity has been removed in the *Śivadharmasaṅgraha* (7:44) by reading *japahomārcanādibhiḥ*.

⁵⁷⁵We are unfortunately not sure that we have understood this line; we believe it may refer to the notion that pious acts in one rebirth tend to lead to further pious acts in subsequent rebirths. Once again, it is noteworthy that this return to the theme of Viṣṇuloka has the air of an insertion and is not in the *Śivadharmasaṅgraha*, which may mean that it was interpolated here in a version of our text later than that on which the *Śivadharmasaṅgraha* was based. Note that the awkwardness we feel in interpreting this verse may be because it has been indiscriminately adapted from a well-known cliché about good acts leading in a virtuous cycle to further good acts in later rebirths. A similar half-verse appears quoted in the *Bhāmattī* on *Brahmasūtraśāṅkarabhāṣya* 2:1:24, p. 482 as: *janmajanma yad abhyastaṁ dānam adhyayanam tapaḥ | tenaivābhyāsayogena tac caivābhyasate punaḥ*. Cf. also *Viṣṇudharmottara* chapter 98:27. There is also a possibility that some text has been lost during transmission, and then subsequently the redactor of the *Śivadharmasaṅgraha* encountered an incomplete part of this passage and did not transmit the problematic section. Or, alternatively, it is possible that the awkwardness of expression of this section led to its being left out by the redactor of the *Śivadharmasaṅgraha*.

⁵⁷⁶This verse echoes *Manusmṛti* 11:213: *gomūtram gomayaṁ kṣīram dadhi sarpiḥ kuśodakam | ekarātropavāśaś ca kṛcchram sāntapanam smṛtam |* The commentators of the *Manusmṛti* vary over the point how this observance is to be practiced; taking two days, consuming the five products of cow and fasting the other day or consuming the products each for six days and fasting on the seventh. See Olivelle 2005:346, a note to the translation of verse 11:213.

⁵⁷⁷According to the *Manusmṛti* this observance is called *parāka*, one of the *sāntapana*/*kṛcchra* observances. *Manusmṛti* 11:215 presents it as follows: *yatātmano 'pramattasya dvādaśāham abhojanam | parāko nāma kṛcchro 'yam sarvapāpānodaṇaḥ |*

atikṛccha, for purification'⁵⁷⁸ If someone observes (*kuryāt*) [the *atikṛcchra*] every fortnight (*pratipakṣam*), he will partake of the fruit of heaven. (40a–41b)

One should drink hot water, hot milk and hot ghee, each for three days, and one should bathe three times a day: [this religious observance is called hot-and-arduous (*taptakṛcchra*).]⁵⁷⁹ [In this way] a pure-souled Brahmin who is devoid of all sin will go to heaven; [and a Brahmin who is] a sinner will be purified [from sin]. (41c–42)

One should increase [his food] by a mouthful [a day in the days of] the bright fortnight and should decrease it [in the days] of the dark fortnight [by a mouthful a day] and should bathe three times a day; one should observe this observance for a month in accordance with the change of the moon (*candravṛddhyā*). This is the excellent lunar-observance (*cāndrāyaṇa*), which removes all sins.⁵⁸⁰ A sinner will be freed from sin [by performing it], and one who has not committed sin will go to heaven. (43–44)

One should eat eight rice-lumps at each noon from the sacrificial oblation (*haviṣyeṇa samāyuktān*),⁵⁸¹ By [this religious observance which is called] *yaticāndrāyaṇa* one will be freed from all crimes (*sarvāpātakaiḥ*); [but] if he is sinless, he will go to heaven. (45a–46b)

A wise man should eat four lumps of rice in the forenoon, and again he should [eat] four lumps of rice after the setting of the sun; this observance which [is called] *śīśucāndrāyaṇa*,⁵⁸² destroys [the demerit accrued from] minor transgressions. By observing it for a month (*māsenaikena*)⁵⁸³ one becomes pure-souled; if someone who is [already] free of sin performs it for three nights, he will go to heaven.⁵⁸⁴ (46c–48c)

Someone who remains constantly (*sarvakālam*) strict in his observance⁵⁸⁵ will be freed from all sins by one hundred complete repetitions of it. If someone observes it for a thousand nights,⁵⁸⁶ together with mantra- recitation, he will be freed from the great sins.⁵⁸⁷ If he is sinless, he will go to heaven and, once he falls [from there], he will be reborn as (*bhavet*) a rich man. (48d–50b)

If someone fasts intermediated by a day [viz. every other day] for twelve years, he will

⁵⁷⁸Alternatively *viśodhane* can be vocative. In this case our translation would be '[This kind of religious observance is called] *atikṛccha*, [and is especially observed] O pure lady (*viśodhane*).' Here there is a rather closer verbal echo of Manu, for which see the apparatus.

⁵⁷⁹The *taptakṛcchra* as recorded in the *Niśvāsamukha* is slightly different from its appearance in the *Manusmṛti*. The *Manusmṛti* (11:215) records it as *taptakṛcchraṃ caran vipro jalakṣīraghṛtānilān | pratitryahaṃ pibed uṣṇān sakṛt-snāyī samāhitāḥ |* 'A Brahmin should drink hot water, hot milk, hot ghee, and hot air, each for three days and bathe once [a day so as] attentively to observe (*caran*) [the religious practice called] hot-and-arduous (*taptakṛcchra*).'

⁵⁸⁰This has the echo of *Manusmṛti* 11:217, for which see the apparatus.

⁵⁸¹Once again, we have a close verbal echo of the *Manusmṛti* (11:219), for which see the apparatus.

⁵⁸²This also has the echo of the *Manusmṛti* (11:220) for which see the apparatus.

⁵⁸³Ex. conj., this is the reading of the *Śivadharmasaṅgraha* (7:58).

⁵⁸⁴The division of the syntactic units here is quite uncertain. Very different statements could be read in the text by punctuating it differently here.

⁵⁸⁵Ex. conj., this is the reading of the *Śivadharmasaṅgraha* (7:58).

⁵⁸⁶Ex. conj.

⁵⁸⁷Ex. conj.

be freed from the great sins; [if he is] a pure soul, he will obtain heaven. (50c–51b)

If somebody [free from sin] fasts for a fortnight [every year]⁵⁸⁸ (*pakṣopavāsaṃ*) for twelve years, he will attain heaven; as for a sinner, he will be freed from sin. (51c–52b)

If somebody, having his senses controlled,⁵⁸⁹ fasts for one month every year, that man will obtain an excellent rebirth (*gatim uttamāṃ vrajet*) in [this] world; he will be purified from the great sin and he will be [reborn as] a rich man.⁵⁹⁰ (52c–53)

He who eats only one meal [a day] will be reborn as a rich man; if an excellent man (*narottamaḥ*) eats a meal [only] in the evening for a lifetime, that excellent man will be reborn as someone rich in money and grains. (54)

If someone [being] in a religious observance (*vrate*)⁵⁹¹ eats unsolicited food for a lifetime, he will become a god when he dies (*mṛtaḥ*);⁵⁹² [if someone is] sinful (*pātakī*), he will be freed from sin. (55)

One should not consume intoxicating drink and meat, this is the most excellent observance: whoever always remains thus will obtain an excellent rebirth. (56)

If someone practises a difficult observance [called] celibacy, together with [his] spouse, he will obtain supernatural power here and hereafter, and he will obtain an excellent rebirth.⁵⁹³ (57)

If somebody gives up the wealth that he has,⁵⁹⁴ he will obtain a great reward,⁵⁹⁵ and that [reward] will be without end. (58)

Fish, meat, any spirituous liquor (*surā*) or spirituous liquor distilled from molasses (*sīdhu*) are considered to be the food of Rākṣasas;⁵⁹⁶ these should not be offered to a

⁵⁸⁸For this suppletion, see 52c below. Alternatively we might conjecture that the intended sense is that one should fast on alternate fortnights; but it might then be difficult to remain alive for 12 years.

⁵⁸⁹Ex. conj., basically this is the reading of the *Śivadharmasaṅgraha* (7:62).

⁵⁹⁰The reading *pūjayet* in the *Śivadharmasaṅgraha* (7:63) is perhaps a corruption of *pūjyate*: ‘he will also be revered [as] a rich man’.

⁵⁹¹Ex. conj., *vrate naraḥ* is the reading of the *Śivadharmasaṅgraha* (7:65); the text is broken off in other manuscripts.

⁵⁹²Ex. conj., here N reads --- *to*, and this is the basis to our emendation, whereas K and W are silent; but the *Śivadharmasaṅgraha* (7:66) reads *mṛte*, which, though grammatically wrong, might also be a possible reading. It seems that the practice of eating unsolicited food is somehow related to ascetic behaviour. It is, however, as seen in this text, also meant for householders (see, for example, the *Dharmasūtra* of Āpastamba 1:9:27:7 and *Manusmṛti* 4:5). This observance is sometime called *ayācitavrata* ‘the observance of [eating] unsolicited [food]’ (see the *Dharmasūtra* of Vasiṣṭha 21:20.)

⁵⁹³Although it is not mentioned when exactly someone is supposed to start the observance of celibacy with his wife, most probably it is after having offspring. The *Śivadharmasaṅgraha* (7:69c) reads *brahmacaryaṃ vratam kaṣṭam*, where we have to understand *vratam* as in apposition to *brahmacaryaṃ*, instead of *brahmacaryavratam kaṣṭam* (37a). Further, the *Śivadharmasaṅgraha* (7:70ab) reads quite differently: *ihaiva mantrāḥ siddhyante gatim vrajati cottamāṃ*. ‘Mantras will work for him in this world and he will obtain an excellent rebirth’.

⁵⁹⁴See *Niśvāsamukha* 1:55 for a similar expression. Note that *kuruteti* is perhaps to be seen as an *aiśa sandhi* for *kurute iti*, but the resulting form has the sense of *kurute*; the *Śivadharmasaṅgraha* (7:70) reads *kurute tu yaḥ* to obviate the problem.

⁵⁹⁵Note that we are not told what the great reward is.

⁵⁹⁶The *Mahābhārata* (9:42:21–22), however, gives the list *rākṣasāṇa* as follows: *kṣutakṣīṇavapannaṃ ca yaḥ*

Brāhmin by a noble man who desires [good] fortune.⁵⁹⁷ (59)

[1.8 Worship of different divinities]

Devi spoke:

By resorting to which god will fasting bear great fruit? And how should [the god] be worshipped? Tell [me this] by your grace. (60)

God spoke:

If somebody fasts and worships Brahmā⁵⁹⁸ on the first day of both lunar fortnights for a year using the mantra *brahmaṇe namaḥ*⁵⁹⁹ with fragrance, flowers, and incense, together with *bhakṣya* and *bhojya* (*bhakṣyabhojyasamanvitaiḥ*),⁶⁰⁰ he will obtain the fruit of sacrifices [namely]: *Aśvamedha*, *Rājasūya*, *Sauvarṇa* and *Gavāmaya*, along with seven *Somasamsthās*⁶⁰¹ together with the *naramedha*. (61–63)

If someone of concentrated mind (*yuktātma*) worships Brahmā, of infinite splendour, for a year with these names: [1] Brahmā, [2] Svayambhū, [3] Viriñci,⁶⁰² [4] Padmayoni, [5] Prajāpati, [6] Caturmukha, [7] Padmahasta, [8] He who is the single syllable Om (*om ity ekākṣaraḥ*), [9] Caturvedadharah, [10] Sraṣṭā, [11] Gīrvāṇa and [12] Parameṣṭhī,⁶⁰³ he will be honoured in heaven; he who does so for a lifetime goes to the world of Brahmā. (64–66)

If someone worships the fire-god and pleases him, with nothing other than (*eva*) ghee, on the second day of both halves of the month every month for one year, reciting (*kīrtti-tam*)⁶⁰⁴ his excellent names: [1] Vaiśvānara, [2] Jātavedas, [3] Hutabhuk, [4] Havyavāhana,

cocchiṣṭāṣitaṃ bhavet | keśāvapannam ādhūtam āruṅgam api yad bhavet | śvabhīḥ saṃsprṣṭam annaṃ ca bhāgo 'sau rakṣasām iha | tasmā jñātva sadā vidvān etāny annāni varjayet | rakṣasānnam asau bhuṅkte yo bhuṅkte hy annam idṛśam.

⁵⁹⁷ Although the meaning is clear, the construction of *pāda* 59cd is ambiguous. We understand the locative *brāhmaṇe* to stand for the dative *brāhmaṇāya* and *gatiṃ icchan mahātmanām* as *gatiṃ icchatā mahātmanā*. The *Śivadharmasaṅgraha* (7:72) rephrases the first part to read: *tac chāmbhavana moktavyaṃ*, which may mean ‘this [type of food] should be given up (*moktavyaṃ*) by a Śaiva devotee’; but the more problematic *pāda* appears not to have been altered.

⁵⁹⁸ The *Śivadharmasaṅgraha* (8:2) reads *brahmāṇaṃ pūjayen naraḥ* instead of *brahmāṇaṃ pūjayita yaḥ* to obviate the problem of having an *aiśa ātmanepada* optative form.

⁵⁹⁹ The reading *brāhmaṇe namo mantreṇa* is a conjecture based on *Śivadharmasaṅgraha* (8:2). Note that it is not metrical and that it omits a quotative *iti*. We might instead conjecture *brāhmaṇe-nama-mantreṇa*, treating it as a sort of compound.

⁶⁰⁰ *Ex conj.*; perhaps N’s reading, *bhakṣyabhojyasamanvitaiḥ*, could be defended.

⁶⁰¹ The *Dharmasūtra* of Gautama (8:20) mentions the seven Soma sacrifices as: *agniṣṭoma* ‘*tyagniṣṭoma ukthyah ṣoḍaśi vājapeyo*’ *tirātro* ‘*ptoryāma iti sapta somasamsthāḥ*. The same list is found in the *Viṣṇudharmottara* 2:95:14–16, *Sarvajñānottara* 10:48–49, *Niśvāsakārikā* (for example, T. 150, pp.190) and *Svacchandatantra* 10:403–4.

⁶⁰² *Ex. conj.*; the readings of 64ab are basically those of the *Śivadharmasaṅgraha* (8:5).

⁶⁰³ Note that *parameṣṭhinaḥ* is used as a nominative singular *parameṣṭhī*. The *Śivadharmasaṅgraha* (8:5–6) appears to have rearranged the order of the names to avoid the problem.

⁶⁰⁴ We have understood this as present participial *kīrtayan*, but we could also take it as a description: “who is well known by these names”.

[5] Devavaktra, [6] Sarvabhakṣa, [7] Ghr̥ṇin, [8] Jagadāhaka,⁶⁰⁵ [9] Vibhāvasu and [10] Saptajihva,⁶⁰⁶ he will be pure [from sin]; [if he does so] for a lifetime, he will [obtain] the world of fire.⁶⁰⁷ (67–69)

If he should worship Yakṣa on the third day⁶⁰⁸ in both halves of the month, with fragrances, incense and food-offerings until a year is completed, Kubera, being thoroughly honoured with devotion, will give him wealth here [in this world itself] (*iha*).⁶⁰⁹ If he does so for a lifetime, he will go to the world of Kubera (*dhanadasya*). (70–71)

[He should worship Yakṣa] reciting (*parikīrtitaḥ*) [his names]: [1] Dhanada, [2] Yakṣapati, [3] Vitteśa, [4] Nidhipālaka, [5] Rākṣasādhipati,⁶¹⁰ [6] Piṅgalākṣa,⁶¹¹ [7] Vimānaga,⁶¹² [8] Rudrasakhā,⁶¹³ [9] Kubera, [10] Paulastyakulanandana, [11] Lokapāleśvara⁶¹⁴ and [12] Yakṣendra. (72–73)

If someone worships Kubera (*yakṣam*) for a year with devotion, [he will be] rich in

⁶⁰⁵ A *metri causa* irregular form for *jagaddāhaka*.

⁶⁰⁶ Strictly speaking, we expect twelve names of fire, since one is supposed to worship the fire-god for a year under different names (see 69 below). Even if we count Agni (mentioned 67a) we will have eleven names. We could make the names twelve by counting Varanāmā, ‘he who has excellent names’ as a name of Agni. We are not sure whether or not it is natural to assume so. The *Śivadharmasaṅgraha* (8:8–10) as well mentions the same list of the names of Agni. In this list of names we have nominative and accusative forms of the neuter and masculine singular used indiscriminately, as though all such forms belonged to the same case and gender.

⁶⁰⁷ *yāvajjivāgnilokātā* is presumably for *yāvajjivēnāgnilokatām*.

⁶⁰⁸ Here Yakṣa appears to be a proper name of Kubera rather than an adjective defining a class of semi-divine being. The names listed below (verses 72–73) clearly suggest that Yakṣa is meant to be Kubera. Kubera, as attested below (verse 72), is generally called the lord of Yakṣas (see also *Rāmāyaṇa* 4:42:223) not simply Yakṣa. The *Śivadharmasaṅgraha* (8:11) reads *tr̥tiye pūjayed yakṣam* instead, changing the metrically incorrect text into metrically correct form.

⁶⁰⁹ Here, the *Śivadharmasaṅgraha* (8:12) has understood the text differently as *dhanan dāsyanti yakṣā hi dhanadadyāḥ supūjitaḥ* ‘Kubera and others, being thoroughly honoured with devotion, will give him wealth’. The plurals are quite problematic and do not fit in either the following and or preceding text.

⁶¹⁰ The term *adhipati-* may have been used in the sense of king. Kubera is often said to be the lord of the demons, and ruled the city of Laṅkā, which is full of troops of demons (*Mahābhārata* 3:258:16). He obtained the city by the grace of Brahmā (*Mahābhārata* 3:258:15). This name of Kubera might indeed be suggesting that he ruled the city of demons.

⁶¹¹ According to *Rāmāyaṇa* 7:13:19–24, in his visit to god [i.e. Śiva] together with goddess Umā, Kubera was captivated by her unprecedented beauty. He looked at Umā with his right eye and by the power of Goddess that right eye turned tawny.

⁶¹² According to *Rāmāyaṇa* 5:7:10–11, Kubera obtains a flying chariot by Brahmā as a result of his (i.e. Kubera’s) great *tapas*.

⁶¹³ Kubera performs one hundred and eight year long *tapas* that Śiva had done previously. Thus, Śiva, being pleased with Kubera’s penance, accepts him as his friend. For the story see *Rāmāyaṇa* 7:13:25ff. See also *Meghadūta* verse 70.

⁶¹⁴ Kubera is the one of the guardians of the North in the post-Vedic period. He does not appear as a *lokapāla* in the Vedic period; most commonly in this period Soma is the lord of the North; sometimes Varuṇa, Dhātṛ, Parjanya, and Rudra substituted Soma in this early phase. Kubera seems to appear for the first time as a *lokapāla* in the *Mānavaśrautasūtra*. From the *Mahābhārata* onwards, he is commonly the standard *lokapāla* of the North. For further details, see Corinna Wessels-Mevissen 2001:4–17.

wealth and grain; [by doing so] for a lifetime [he will be] the king of Yakṣas.⁶¹⁵ (74)

If someone should worship Gaṇeśa on the fourth day⁶¹⁶ in both halves of the month, with fragrances, flowers, plenty of *bhakṣya* and *bhojya* for a year, he will be purified [from sins]; by doing so for a lifetime (*yāvajjīve*),⁶¹⁷ [he will be reborn as] an excellent *gaṇa*. He who worships the lord of the *gaṇas* will not be overpowered⁶¹⁸ by demons (*vināyakail*). (75–76)

If a religious practitioner of controlled senses worships (*pūjayed yaḥ*), the lord of the *gaṇas*, with *modakas*, *laḍḍukas* or with delicious roots (*mūlakail*), using these names: [1] Vighneśvara, [2] Gaṇapati, [3] Ekadanta, [4] Gajānana, [5] Gajakarṇa, [6] Tryakṣa [7] Nāgayajñopavītin, [8] Caturbhujā, [9] Dhūmrākṣa,⁶¹⁹ [10] Vajratuṇḍa (adamantine-snout),⁶²⁰ [11] Vināyaka and [12] Mahodara (having a big belly), for him, nothing is impossible to obtain. (77–79)

One should worship serpents on the fifth day in both halves of the month with brilliant, fragrant flowers, incense, perfumes, treacle, milk, milk-rice (*guḍakṣtrasapāyasail*),⁶²¹ flowers,⁶²² sugar, honey (*śarkaramadhvābhil*);⁶²³ [by doing so] for a year, he will obtain the desired objects; by worshipping [the serpents] for a lifetime, he will obtain the world of

⁶¹⁵This is rhetorical; the same thing has been already expressed in verse 70–71 above.

⁶¹⁶The elephant-head god is addressed as Gaṇeśa. The early Purāṇas, such as the *Vāyu* and the earliest known recension of the *Skandapurāṇa* do not call him Gaṇeśa, but refer to him as Vināyaka. Bhavabhūti, the author of the *Mālatīmādhava* (late 7th to early 8th century) still calls him Vināyaka (Törzsök 2004:19–22). The reference of Gaṇeśa here is evidence that this figure is already Gaṇeśa by the time of the *Niśvāsamukha*. Note that *caturthi* has here been used as though it were the inflected form *caturthyām*. This usage is found often in other parts of the corpus, particularly for days of the fortnight.

⁶¹⁷We could take this as a locative, as a curtailed instrumental, as a curtailed optative, or perhaps as an error for *yāvajjīvaṃ*, as K has supposed. Parallels for each could be adduced. Whichever solution is preferred, the sense remains the same.

⁶¹⁸As the rephrasing of the *Śivadharmasaṅgraha* shows (8:17), *abhibhūyeta* must be intended to have passive sense, as though it were *abhibhūyeta* (which is metrically impossible here).

⁶¹⁹This is not a commonly known name of Gaṇeśa. He may have been called Dhūmrākṣa ‘smokey eyed’ as he is already depicted (3:165) as elephant-headed. Thus, the text may be pointing to the colour of the eyes of an elephant. Alternatively, it may simply have indicated an aggressive colour of the eyes. According to the *Mahābhārata* (3:27:15), however, Dhūmrākṣa is a demon figure who was killed by Hanumān. In a similar context to our text, the *Garuḍapurāṇa* (1:129:26) refers to Gaṇeśa as Dhūmravarṇa. This may indicate the colour of his skin. This could suggest the *dhūmra*, ‘smokey’ colour is somehow connected to Gaṇeśa. Yet, his name Dhūmrākṣa remains out of the ordinary.

⁶²⁰Except for the *Niśvāsa*, we have not been able to find a single text which refers to *vajratuṇḍa* as a name of Gaṇeśa. It is, however, noteworthy that the Sanskrit-Wörterbuch attests *vajratuṇḍa* as a name of Gaṇeśa referring to the *Trikāṇḍakośa*. Either *vakratuṇḍa* or *vakraśuṇḍa* would be more common names for him. The *Śivadharmasaṅgraha* (8:19) here reads *vakraśuṇḍa*.

⁶²¹This is an *aiśa dvandva* compound with an otiose *-sa-* in the middle.

⁶²²Note that “flowers” is mentioned twice.

⁶²³If the conjectured text is correct, we can either interpret this as a shortened form of *madhvābhil* or, as we have assumed here, as a case of irregular metrical lengthening before the instrumental ending, perhaps on the analogy of other endings with *bh* in them that are preceded by long vowels: in other words *madhvābhil* would stand for *madhubhil*. Note also that *śarkara* too has been metrically shortened: the correct form would be *śarkarā*, as we find in the *Śivadharmasaṅgraha* (8:22).

the serpents.⁶²⁴ (80–81)

One should fast and worship Skanda on the sixth day of the half month with fragrances, flowers, incense (*gandhapuṣpasadhūpena*),⁶²⁵ and together with (*saṃyutaḥ*) *bhakṣya* and *bhojya*, worship him concentratedly in both halves of the fortnight. (82–83b)

[1] Viśākha, [2] Trivarna,⁶²⁶ [3] Umānanda, [4] Agnigarbhaja, [5] Gaṅgāgarbha, [6] Śaradgarbha,⁶²⁷ [7] Kṛttikāsuta, [8] Śaṇmukha, [9] Śaktihasta, [10] Mayūravāhana, [11] Pañcachaṭa⁶²⁸ and [12] Kumāra: One should worship Skanda⁶²⁹ every month with these auspicious names, being self-controlled (*yuktātma*) and with concentration (*samāhitah*) in *mārgaśīrṣa* [the month in which the full moon enters the constellation *Mrgaśīras*]. [By doing so] for a year, a man will obtain all desired objects. By worshipping him for a lifetime, he will obtain union with Skanda. (83c–86)

If someone, self-controlled, fasts and worships the sun on [every] seventh [day], beginning in *mārgaśīrṣa*, with flowers, incense, unguents, different kinds of *bhakṣa*, *bhojya* and with oblations, mantra-recitations and so forth for a year, he will be purified [from sins], [and if he is already] freed from sins, he will obtain [his] highest desire. By worshipping him for a lifetime he will go to the world of the sun. Once he has fallen from there he will be reborn as a rich, healthy and long-lived man.⁶³⁰ (87–89)

One should worship [the sun] with [these] names: [1] Āditya, [2] Savitr, [3] Sūrya, [4] Khaga, [5] Pūṣan, [6] Gabhastimān, [7] Hiraṇyagarbha, [8] Triśīras,⁶³¹ [9] Tapana, [10] Bhāskara, [11] Ravi and [12] Jagannetra, the witness of the world (*lokaśākṣi*),⁶³² Whoever worships [in this manner] the sun will obtain all desired objects. (90–91)

If someone of concentrated mind fasts and worships [1] Śaṅkara while consuming

⁶²⁴There exist eight standard names of serpents. To our surprise, they are not mentioned here. Instead they are listed in verse (3:168) below in the section on the worship of god. They may not have been listed here as the names of serpents are not twelve, but only eight. These names are expected for the twelve months, as in the case for the other divinities.

⁶²⁵Once again an *aiśa dvandva* compound with an otiose -sa- in the middle.

⁶²⁶We are not aware of Trivarna as a name of Kumāra. Could this name appear here because it is related to three tops of his hair?

⁶²⁷We are not aware of such a name of Kumāra. It may stand for the commonly known name, Śarajanmā or for the less commonly used name Saridgarbha?

⁶²⁸The *Śivadharmasaṅgraha* (8:26) records Pañcāśikha instead of Pañcachaṭa. We cannot trace any source apart from our text that uses the Pañcachaṭa as a name of Skanda.

⁶²⁹The reason for not counting this as one of the names is that we suspect that 12 names are given for each divinity, one for each month. Note that the *Śivadharmasaṅgraha* (8:25–26), perhaps not following the text precisely, records sixteen names of Kumāra, but does not mention Gaṅgāgarbha or Śaradgarbha (we find Pañcāśikha in the *Śivadharmasaṅgraha* instead of Pañcachaṭa) that are recorded in our text. Additional names in the *Śivadharmasaṅgraha* are: Devasenāpati, Guha, Naigameśa, Mahāseṇa, Krauñcāri and Skanda.

⁶³⁰Masculine plural is functioning as masculine singular.

⁶³¹It is not clear to what this name of the sun refers to. Does this allude to the movement of the sun, which appears as sunrise, noon, and sunset? We have not been able to find any attestation of this name of the sun.

⁶³²Alternatively, Lokaśākṣi, the eye of the world. *lokaśākṣi* has actually been transformed into an *i*-stem noun in the text: the correct form would be *lokaśākṣī*, as in the *Śivadharmasaṅgraha* (8:33).

[only] the urine of the cow, on the eighth day of both halves, in the month of *Mārgaśīras*,⁶³³ he will obtain⁶³⁴ the fruit of the *Atirātra*. And [by worshipping] with *bhakṣya* and *bhojya* and with beverages, he will obtain this same fruit. (92–93)

If someone, undertaking a fast, worships [2] Devadeva⁶³⁵ in the month of Pauṣa, consuming [only] cow dung, he will obtain the fruit of the *Vājapeya*. (94)

If someone fasts and worships [3] Tryambaka in the dark half of the month of Māgha, consuming [only] milk (*payasā*),⁶³⁶ he will obtain (*lebhe*)⁶³⁷ the fruit of *Aśvamedha*. (95)

If someone fasts and worships [4] Sthāṇu in the dark half of Phālguna, consuming [only] curds, he will become pure and obtain the fruit of the *Naramedha*. (96)

If someone fasts and worships [5] Hara on the eighth day of the dark half of the month of Caitra, consuming [only] clarified butter, becoming pure, he will obtain the fruit of the *Rājasūya*. (97)

If someone fasts and worships [6] Śiva in the month of Vaiśākha, consuming [only] water boiled with *kuśa*-grass, he becomes self-controlled, and will obtain the fruit of a *Sautrāmaṇi*. (98)

If someone fasts and worships, [remaining] pure, [7] Bhava in the month of Jyeṣṭha, consuming water [passed through] the horn of a cow, he will obtain the fruit of all sacrifices. (99)

One should worship [8] Nīlakaṇṭha on the eighth day of the dark half of the month of Āṣāḍha, drinking [only] water [passed through] a conch;⁶³⁸ he will obtain the fruit of the *Gomedha*. (100)

If someone fasts and worships [9] Piṅgala,⁶³⁹ on the eighth day of the dark half of the

⁶³³*mārgaśīre* is an *aśa* a-stem locative form of *mārgaśīras*. The worship of Śiva is recommended twice: first on the eighth day (verses 83a–107b) and second on the fourteenth day (verses 147:151) of the fortnight. In these two places we find two slightly different lists of twelve names prescribed for the twelve months' worship. The following names are the same in both lists: Śaṅkara, Tryambaka (this is replaced by Tryakṣa in the later), Sthāṇu, Hara, Śiva, Bhava, Rudra, and Iśāna. Instead of the names Devadeva, Nīlakaṇṭha, Piṅgala and Ugra, we find Śarva, Śambhu, Vibhu and Paśupati in the second. The order of the names is also different, except the 10th (Rudra) and 11th (Iśāna).

⁶³⁴93a is unmetrical, the seventh letter being short. A similar case once again occurs in 94c below. Note that 95c reads *lebhe* to avoid this problem.

⁶³⁵Devadeva has not been translated because it is presumably intended as the name of Śiva that is to be used in the month of Pauṣa.

⁶³⁶If the text is right here (and we do not emend to *payasām* or *payasaḥ*), then perhaps we should literally render this "by milk, by eating it".

⁶³⁷Although this is formally a perfect, we take it as an optative singular (*labheta*), used for the sake of metre. Note that the *Śivadharmasaṅgraha* (8:38) has rephrased the text to get rid of the irregular use of the perfect, *lebhe*.

⁶³⁸Note that *ap* is irregularly treated as a singular noun here.

⁶³⁹For *piṅgala* as a name of Śiva cf. *Vāyupurāṇa* 24:122, *Liṅgapurāṇa* 2:18:29, *Haracaritacintāmaṇi* 11:8, 11:8 etc. This name is not so common in scriptures. Also note that *piṅgala* can mean many things such as sun, fire, the colour (yellow), Yakṣa (*Mahābhārata* 3:221:22: *piṅgalo nāma yakṣendro lokasyānandadāyakaḥ*), attendant of Śiva (*Skandapurāṇa* 135:15: *mahakālāś ca kālābho nandiṣeṇaś ca viśrutatḥ | piṅgalo lohitaḥśaś ca somanandī ca vīryavān*) etc. The *Anekārthasaṅgraha* (verse 704) records various (of course not all) possibilities as follows: *piṅgalaḥ*

month of Śrāvaṇa, drinking [only] mustard-water (*siddhārtham udakam*),⁶⁴⁰ he will obtain the fruit of having offered a virgin. (101)

If someone fasts and worships [10] Rudra in the month of Bhādra, consuming [only] water [mixed] with barley seeds, he will be honoured in the world of Rudra. (102)

One should worship [11] Īśāna on the eighth day of the dark half of the month of Āśvina, drinking [only] water [mixed] with sesame seeds; [by doing so], he will obtain much gold (*rugma*)⁶⁴¹ as the fruit. (103)

One should fast and [worship] [12] Ugra on the eighth day of the dark half of the month of Kārttika, drinking [only] water mixed with gold; [by doing so], he will obtain the state of being a lord of *gaṇas* (*gāṇāpatyam*). If a man then does [this worship of Śiva every month] for a year, he will obtain [the above] desired objects. [If someone worships] without [particular] desires, he will obtain the fruit of the sacrifices [mentioned],⁶⁴² and [if someone worships] with desires, he will obtain the state of being a lord of *gaṇas*.⁶⁴³ This procedure has been described for both halves of the month. (104a–106b)

I shall teach (*pravakṣyāmi*), the worship of Mahādevī, on the ninth day. One should fast and worship [Her] with these auspicious names: [1] Umā, [2] The goddess Kātyāyinī,⁶⁴⁴ [3] Durgā, [4] Rudrā, [5] Subhadrikā, [6] Kālarātrī, [7] Mahāgaurī, [8] Revatī, [9] Bhūtanāyikā, [10] Āryā, and [11] Prakṛtirūpā, also [12] The leader of *gaṇas* (*gaṇānāṇ caiva nāyikā*).

One should worship [Her] with these names in both halves of the month. One should always worship the boon-giving [goddess] (*varadāṃ*) with fragrance, flowers, incense, cloth, ornaments, decorations, offering of eatables, gifts (*upahārāḥ*), bulbs, roots and fruits, and various kinds of foods. (106c–110)

[One should worship the goddess] consuming [only] water, flowers, gruel, parched rice grains (*lājām*) with husks (*sadhānakām*), *kṛsara*,⁶⁴⁵ milk, roots, fruits, leaves, green vegetables, sesame seeds [or] sediment of [oil of] sesame seeds (*khalim*). And one may consume mung beans (*mudgāṇi*) and (*tathā caiva*) [he should] abstain from [all other] food. Having thus eaten these [above mentioned foods], one will obtain all desired objects. (111a–113b)

kapile vahnau rudre 'rkaparipārśvake \ kapau munau nidher bhede piṅgalā kumudastrīyām.

⁶⁴⁰The syntax is irregular here: we expect a compound.

⁶⁴¹It is, otherwise, more commonly known as *rukma*. Note that *rugma* also occurs in other parts of the *Niśvāsa* (*Nayasūtra* 3:28 and *Guhyasūtra* 6:28).

⁶⁴²This interpretation is uncertain.

⁶⁴³This makes little sense, since he already has this fruit from worshipping Ugra in Kārttika. Furthermore, the fruit of the sacrifices is regarded grater than the state of being a lord of *gaṇas*. It would rather be natural to state: if someone worships without desires, he will obtain the state of being a lord of *gaṇa*, as in the case of (3:150). The state of a Gaṇa is certainly a higher reward than the reward of sacrifices in the Śaiva context. The *Śivadharmasaṅgraha* (8:47) rewrites the text and makes it the other way round.

⁶⁴⁴We have taken *devī* as an adjective to *kātyāyinī*. This is probably intended to be one name, since it would not otherwise be a list of twelve, one for each month of the year. There are two other ways of avoiding the problem, [1] we could take *bhūtanāyikā* as an adjective of Revatī or [2] *prakṛtirūpā* as an adjective of *āryā*.

⁶⁴⁵According to Monier-Williams, this is : “a dish consisting of sesamum and grain”.

If someone consumes wet ginger at dawn, eats [only] white [viz. *sāttvika*] food (*śukla-bhojin*)⁶⁴⁶ and fasts and [worships the goddess] on the ninth day of a fortnight nine times [in a row] (*navamīnavamoṣitaḥ*),⁶⁴⁷ he will obtain all desired objects. (113c–114b)

If someone worships [the goddess] for nine ninth days (*navamīnava*)⁶⁴⁸ consuming only pepper, he will obtain all desired objects and the goddess will be generous. If someone worships [the goddess] nine ninth days sleeping on a bed of *kuśa* grass and consuming the five products of the cow, the goddess will bestow an excellent boon [upon him]. (114c–116b)

Venerating Yama in the bright half of the month (*māsi*) Mārgaśīras with flowers, fragrances, incense, together with *bhakṣya* and *bhojya*, one should worship [him] using these names: [1] Yama, [2] Dharmarāja, [3] Mr̥tyu, [4] Antaka, [5] Vaivasvata, [6] Kāla, [7] Sarvalokakṣaya, [8] always Ugradaṇḍadhṛt, [9] He who travel sitting on a buffalo (*mahiṣāsana-yāyine*), [10] Punisher and [11] Overlord of the hells (*narakādhipate*),⁶⁴⁹ obeisance [to you]! and one should make a libation to him with water mixed with sesame seeds. If someone [self-]controlled [worships him] in both halves of [each] month for a year, he will be liberated from all sins and there will be no sorrow arising from *naraka* [for him]; worshipping him for a lifetime, the worshipper (*sa*) will obtain an excellent rebirth. (116c–121b)

If someone, of pure observance, worships Dharma⁶⁵⁰ on the eleventh day with fragrances, flowers, incense and different kinds of eatables [and] should worship Dharma, [that is to say] Satya, [that is to say] Parākrama, with these names: [1] Dharma, [2] Satya, [3] Dayā, [4] Kṣānti, [5] Śauca, [6] Ācāra, [7] Ahimsā, [8] Adambha and [9] Rakṣā,⁶⁵¹ [10]

⁶⁴⁶This could mean “eats [only] in the bright half of the month”, but that sounds hard to sustain over four and a half months. Note that the previous couple of verses seem to describe pure food.

⁶⁴⁷This *aśa* compound involves an ordinal number *navama* in the sense of a cardinal *nava* and the participle *uṣitaḥ*, “spent”, written as *oṣitaḥ*, is used in the sense of *upoṣitaḥ* “fasted.” Thus, we have understood the compound to mean something like *nava navamīr upoṣitaḥ*, although the reading remains doubtful.

⁶⁴⁸We assume this to be an irregular *tatpuruṣa* compound. It would of course be possible to emend to *navamīr nava*.

⁶⁴⁹The vocative has been used for metrical reasons where we would expect the dative. It seems probable that one name is missing from the list here, for we require 12 names for the 12 months. The redactor of the *Śivadharmasaṅgraha* appears to have responded to this need by reading *ugradaṇḍograhastaya* (8:60). It is likely that in the passage of the *Niśvāsamukha* here, there might have been a textual corruption in an earlier stage. The indicator for this might be the word *nityaṃ*, which does not serve special propose here.

⁶⁵⁰Some items in the list refer to *yamas* and *niyamas*. The *Yogasūtra* (2:30) records *yamas* as *ahiṃsāsatyāsteyaabrahmacaryāparigraha yamāḥ*, and (2:32) the *niyamas* as *śaucaśantoṣatapaḥsvādhyāyēśvara-praṇidhānāni niyamāḥ*. In our text, among the twelve names of Dharma, two qualities [viz. *ahiṃsā* and *satya*] of *yamas* and one quality [viz. *śauca*] of *niyama* are shared. The *Mataṅgavidyāpāda* 17:29c–31 gives a list of *yamas* and *niyamas* that also shares the three names [viz. *ahiṃsā*, *satya*, and *śauca*] of Dharma. Furthermore, the *Mataṅgavidyāpāda* (17:29cd) clearly states that the Dharma is of twofold: *yama* and *niyama* (*dharmaś ca dvividhaḥ prokto yamaś ca niyamo 'paraḥ*). The *Parākhya* (4:75–78) has the same list of *yamas* and *niyamas* as the *Mataṅga* does. The list of *yamas* and *niyamas* is commonly mentioned in *Purāṇas* and it differs from text to text. For more detail see (Goodall 2004: 253–254).

⁶⁵¹Note an irregular use of gender.

Lokasākṣin, [11] Vṛṣabha,⁶⁵² [12] Adrṣṭa,⁶⁵³ obeisance [to you]!, being controlled, in both halves [of each month] for a year, he will be freed from the [possible] sorrows of the world of Yama; he will be reborn as a king. (121c–125b)

By worshipping him (*samarcan tan*)⁶⁵⁴ and making a libation with water mixed with sesame seeds [in each half of each month] for a lifetime, one obtains an excellent rebirth [in heaven]; once he obtains this [excellent birth] he will not return [to this world]. (125c–126b)

By worshipping [1] Keśava on the twelfth day of each half of Mārgaśīra,⁶⁵⁵ while consuming [only] the urine of a cow, a man obtains the fruit of the *Agniṣṭoma*.⁶⁵⁶ (126c–127b)

If someone fasts⁶⁵⁷ and worships [2] Nārāyaṇa on the twelfth day [when the sun is] in [the constellation of] *puṣya* [viz. in the month of Pausa], consuming [only] cow-dung, he obtains the fruit of the *Agniṣṭoma*.⁶⁵⁸ (127c–128b)

If someone fasts⁶⁵⁹ and worships [3] Mādhava on the twelfth day in the month of Māgha, consuming [only] milk, he will obtain the fruit of the *Ukthyamedha*.⁶⁶⁰ (128c–129b)

If someone fasts and worships [4] Govinda on the twelfth day in the month of Phāl-

⁶⁵²This depiction of Dharma as a bull is known from other sources, for example *Manusmṛti* 8:16a *vṛṣo hi bhagavān dharmā*.

⁶⁵³It is not clear to us why Dharma is called unseen but it is possible that he has no bodily form, and so is called *adrṣṭa*. In the Mīmāṃsā system *adrṣṭa* is a key term and refers to the unseen force produced from the sacrificial act that will provide its reward in the next life. In the Vaiśeṣika system both *dharmā* and *adharma* are defined as *atindriya* or *adrṣṭa*. Cf. *Praśastapādabhāṣya* pp.272–280: *dharmah puruṣaguṇah | kartuh priyahitamokṣahetur atindriyo 'ntyasukhasamvijñānavirodhī puruṣāntahkaraṇasamyogaviśuddhābhisandhijah varṇāśramiṇāṃ pratiniyatasādhanaanimittah... adharṃ 'py ātmaguṇah | kartur ahitapratyavāyāhetur atindriyo 'ntyaduhkhasamvijñānavirodhī*. Cf. also *Śaṅkaraśāstra* pp. 416–417 *kartrphaladāyī ātmaguṇa ātmamanahsamyogajah svakāryavirodhī dharmādharmarūpatayā bhedavān parokṣo 'drṣṭākhyo guṇah | tatra dharmah puruṣaguṇah*

⁶⁵⁴Understand *samarcayāṃs tam*.

⁶⁵⁵We find precisely the same list of twelve names of Viṣṇu with reference to the twelve months, starting from Mārgaśīra up to Kārttika, in *Mahābhārata* (appendix) 14:4:2998ff. The reward of worship, however, is different. The fact that we find this list of twelve names of Viṣṇu also in Vaiṣṇava sources, such as the appendix passage of the *Mahābhārata*, indicates that the *Niśvāsamukha* is dependent on a Vaiṣṇava tradition with regard to this framework of twelve names and their association with twelve months.

⁶⁵⁶Our text (3:127–133) follows the traditional list of seven *Somasamsthās*, basis of a *Soma* sacrifice, in the same order. This shows the author's authoritative knowledge of Vedic sacrifices. Kane II:2:1204 gives the list of the seven *Somasamsthās* as follows: *Agniṣṭoma*, *Atyagniṣṭoma*, *Ukthya*, *Ṣoḍaśin*, *Vājapeya*, *Atirātra* and *Āptoryāma*. This sacrifice may have been called *Ṣoḍaśin* because during it one should add a *stotra* (also called *uktha stotra*) and a corresponding *śāstra* (called *uktha śāstra*), called *Ṣoḍaśin* in the third *śavana* to the fifteen *stotras* and the fifteen *śāstras* of the *Ukthya*. For more detail see Kane II:2:1204–1205.

⁶⁵⁷Note an *aiśa* hiatus within a *pāda*.

⁶⁵⁸Perhaps there is transmission error here, for we expect a different soma sacrifice to be mentioned. According to the list mentioned above, p. 255, the *Atyagniṣṭoma* needs to be mentioned. Therefore, we could conjecture something like *phalaṃ cātyagniṣṭomasya*. The *Śivadharmasaṅgraha* (8:70) has *Jyotiṣṭoma* instead, which does not seem to be a right choice.

⁶⁵⁹Once again an *aiśa* hiatus within a *pāda*.

⁶⁶⁰*Ex. conj.* The name *Ukthyamedha* is not common among Vedic sacrifices, but it might well refer merely to the *Ukthya*. We conjectured *Ukthyamedha* as all the sources agree on the reading *uk* in the beginning and, after a gap, *medha* in the end.

guna, consuming [only] curds, he will obtain the fruit of the *Ṣoḍaśī*. (129c–130b)

If someone fasts and worships [5] Viṣṇu on the twelfth day in the month of Caitra, consuming [only] clarified butter, he will obtain the fruit of the *Vājapeya*. (130c–131b)

If someone fasts and worships [6] Madhusūdana on the twelfth day in the month of Vaiśākha, consuming [only] water mixed with *kuśa* grass, he will obtain the fruit of the *atirātra*. (131c–132b)

If someone fasts and worships [7] Trivikrama on the twelfth day in the month of Jyeṣṭha, consuming [only] water mixed with sesame seeds, he will obtain the fruit of the *Āptoryāma*. (132c–133b)

By worshipping [8] Vāmana attentively on the twelfth day in the month of Āṣāḍha, consuming [only] fruits, a pure soul will obtain the fruit of the *Aśvamedha*. (133c–134b)

If someone fasts and worships [9] Śrīdhara on the twelfth day in the month of Śrāvaṇa, consuming [only] leaves, that pure soul will obtain the fruit of the *Rājasūya*. (134c–135b)

Similarly, by worshipping [10] Hṛṣīkeśa, as prescribed,⁶⁶¹ [on the twelfth day] in the month of Bhādra, the wise man obtains the fruit of the *Gavāmaya*.⁶⁶² (135c–136b)

One should worship the god [11] Padmanābha, in the month of Āśvayuja,⁶⁶³ [by doing so], a man obtains (*labhati*)⁶⁶⁴ the fruit of the *Naramedha* sacrifice. (136c–137b)

If a man fasts and worships [12] Dāmodara on the twelfth day of each half of the month of Kārttika, he will obtain the fruit of the *Bahusuvārṇa*.⁶⁶⁵ (137c–138b)

By worshipping [Viṣṇu thus] for a year he will obtain all desired fruits. If someone is sinless, he will obtain [the fruit of having performed the above mentioned] sacrifices, [and if someone is sinful, he will] be freed from [possible] destruction. By worshipping [Viṣṇu thus] for a lifetime with flowers, sweet-smelling fragrances, *bhakṣya*, *bhojya*, incense, umbrellas, banners, awnings, divine golden ornaments, various gems and jewels, cloths and performing a splendid worship, one will go to the world of Viṣṇu (literally ‘locality of Viṣṇu’). (138c–141b)

If someone who knows precepts worships Anaṅga on the thirteenth day of [each] half month with *bhakṣya*, *bhojya*, beverages, fragrances, incense, garlands and the like [and] should worship mighty Kāmadeva with these [of his] names: [1] Anaṅga, [2] Manmatha, [3] Kāma, [4] Īśvara, [5] Mohana, [6] Pañcabāṇa, [7] Dhanurhasta, [8] Unmāda, [9]

⁶⁶¹Ex. conj. This is the reading of the *Śivadharmasaṅgraha*(8:77). The corresponding text is lost in our manuscripts. The text states *vidhivad*, ‘as prescribed,’ but the *vidhi*, ‘method’ is not mentioned. Thus, this passage might not be original. Since we are on the section of observance, as in most of other cases (for example, 3:31–33), we expect some substance that is to be consumed during the time of observance.

⁶⁶²Cf. *Chāndogyaopaniṣad* 4:2:2, *Mahābhārata* 13:109:44 etc.

⁶⁶³Most commonly known as a *āśvina*.

⁶⁶⁴Note an *aiśa parasmaipada* for *ātmanepada*.

⁶⁶⁵This sacrifice, as its name suggests, may indicate that it is connected with offering much of gold or grains to the priest. Sanderson (forthcoming, p. 77) relates that Narasiṃhavarman I is reported to have performed a Bahusuvārṇa, which might have been equated to ten Aśvamedhas. He (forthcoming, p. 74–75) takes note of Mādhavavarman who performs Bahusuvārṇa along with other Vedic sacrifices. The occurrence of the Bahusuvārṇa sacrifice is frequent in inscriptions, but not in “technical Śrauta literature” (forthcoming, p. 78).

Vaśaṃkara, [10] Ratipriya, [11] Prītikara [and] [12] Hṛdayāpahārin (*hṛdayasyāpahāriṇam*). By worshipping [him] beginning in the month of Mārgaśīra and up until Kārttika, there will be [sexual] good fortune (*saubhāgyam*), wealth, grain and sons and wives [for that worshipper]; one obtains union with Kāmadeva by worshipping [him] for a lifetime.⁶⁶⁶ (141c–145)

One should worship god, the supreme lord, again on the fourteenth day [of the fortnight]. One should worship the supreme lord with the prescribed procedure and with these [of his] names: [1] Hara, [2] Śarva, [3] Bhava, [4] Tryakṣa, [5] Śambhu, [6] Vibhu, [7] Śiva, [8] Sthānu, [9] Paśupati, [10] Rudra, [11] Īśāna, [12] Śaṅkara [and] practice a religious observance in both halves of the month, beginning in the month of Mārgaśīra (*mārgaśīrṣasya māsādau*), for a year, with flowers, fragrances, incense, *bhakṣya*, *bhojya*, different kinds of decorations, parasols, banners and awnings. [By doing so,] one will obtain all desired objects; if a concentrated person who has no [worldly] desires worships [the god thus] for a year, he will become a *gaṇa*; [by doing so] for a lifetime, he will obtain union with [the supreme god]; [if a worshipper is a] sinful [person], he will be freed from sins. (146–150)

If someone, on the new moon day (*amāvasyā*) of Mārgaśīras, satisfies [his] ancestors [[...]]⁶⁶⁷ by means of the ritual called(?) *śrāddha* (*karmanā śrāddhayuktena*), [i.e.] by [the act of offering] balls of rice (*piṇḍena*), sesame seeds and water; similarly, if he satisfies [his] ancestors with rice-balls together with sesame seeds and water by the means of the ritual connected to *śrāddha* on the full-moon day, listen to the fruit of that for him: those of his ancestors will be satisfied who dwell in the world of Yama.⁶⁶⁸ By doing so for a year, [his] ancestors will be liberated from the punishments [assigned] by Yama. (151–153)

If he does so for a lifetime in both halves of the month, he will be freed from sin [if] he is a sinner; if [already] sinless, he will go to heaven. (154)

In the case of a Brahmin, the ancestors are [called] Somapās; in the case of a Kṣatriya, Havirbhujas;⁶⁶⁹ in the case of a Vaiśya, Ājyapas; and for Śūdras, [they are called] Sukālins. (155)

[If someone] fasts [and] worships Agni again⁶⁷⁰ on the full moon day [[...]], he will

⁶⁶⁶The syntax of the sentence is slightly clumsy because the correlative of *yo* in 141d is missing and an unusual genitive *yāvajjīvasya* is used (which could either be understood as *yāvajjīvaṃ* or *yāvajjīvena*.) Finally we are also missing the reward of worshipping Kāmadeva.

⁶⁶⁷Although we have a lacuna after *pitṛṇs tarpa*, it is, nevertheless, clear that we are not missing anything crucial from the sentence. We may conjecture something like *pitṛṇs tarpayate tu yaḥ*.

⁶⁶⁸The manuscript, N, is damaged hereafter, K leaves a gap for about two *pādas*, and W, which is faithfully copying N, leaves no gap. There are several instances in the case of the sixth line that the scribe stopped copying before reaching the end of the line. We assume that here too, this must have been the case as the context also leaves no mark of textual loss.

⁶⁶⁹The *Śivadharmaśāstra* (8:109) corrects an irregular plural to a standard plural. For the parallel to this verse see *Manusmṛti* 3:197 and our discussion on page 52.

⁶⁷⁰The word *punaś* in the verse is significant as the text already mentioned an observance of Agni on the second day of the lunar calendar in verses 3:67–69.

obtain the world of Agni; [If someone] is a sinner, he will be freed from sin, and [if someone is already sinless,] he will be reborn as a rich man. (156a–157b)

O Brahmins, I have taught this procedure of fasting for both halves of a month; now listen to [the procedure of] worshipping gods.⁶⁷¹ (157c–158b)

On the new moon day, one should feed Brahmins after first worshipping Prajāpati, [and one should] make a golden lotus marked with [Prajāpati's] names,⁶⁷² then [he] should give it to a Brahmin having put it in a copper vessel filled with clarified butter; one will get the desired objects. If someone is without desire, he will obtain the world of Brahmā. (158c–160b)

After first worshipping Agni on the second day [of the fortnight], a man should satisfy Brahmins [i.e. by offering food], and having carefully (*yatnataḥ*) written the names of Agni on a golden goat (*sauvarṇavaste*), he should put it into a vessel [of] *udumbara* filled with clarified butter;⁶⁷³ having installed two pots filled with milk together with *bhakṣya* and *bhojya*, one should give this to an excellent Brahmin⁶⁷⁴ in both halves of the month; [by doing so] the fire will be the bestower of all desired objects [to the giver] within a year. If one does so for a lifetime he will go to the world of Agni. (160c–163)

Having first worshipped Yakṣa on the third day [of the fortnight] one should give a golden mace⁶⁷⁵ [to a Brahmin] writing the names of [Kubera on it and putting it] in a vessel filled with clarified butter.⁶⁷⁶ (164)

On the fourth day [of the fortnight], one should give a golden elephant⁶⁷⁷ marked with

⁶⁷¹The details of the fasts have indeed been given above in every case, whereas no details of how the *pūjā* of each divinity is to be conducted have as yet been given. Furthermore, it is uncertain who is the speaker here and who has/have been addressed. We could certainly retain the reading of N and W (*dvija*) which would easily argue with *śṛṇu*. If Nandikeśvara is addressing the Brahmins we expect the optative verb in plural. If Śiva is addressing Devī, the word *dvija*, *dvijaḥ* is problematic. It is also possible to read 3:157cd separately. In this case we assume that Nandikeśvara is addressing the Brahmins. In the following lines (3:158a ff.) Śiva is addressing Devī. Then *śṛṇu* in optative third person singular remains unproblematic.

⁶⁷²This probably refers back to the names of Brahmā (3:64–65) mentioned in the section on fasting. If it is so, particularly this present section on worship (3:158–195) of divinities who are the lords of the different lunar days and the section on fasting (3:61–156) of the same divinities are systematically linked. Therefore, the names of the divinities who alluded to the lords of the fifteen lunar days in this section of worship (3:158–195) refer respectively to the names of the same divinities mentioned in the section on fasting (3:61–156). The whole section on worship here seems to be related with the accomplishment (*samāpana*) of fasting as it involves the donation to Brahmins too.

⁶⁷³Presumably *udumbarejyapūrṇe* is an *aiśa* formulation for *audumbare ājyapūrṇe*. The reading of the *Śivadharmasaṅgraha* (8:118) supports this.

⁶⁷⁴Note an *aiśa* use of locative which is used in apposition to a dative noun.

⁶⁷⁵The *gada* is the weapon of Kubera as the Lord of the Northern direction.

⁶⁷⁶The syntax of the sentence is clumsy and there is no mention of the reward of worshipping Kubera.

⁶⁷⁷This evidence shows that Vighneśvara is already identified with *gajavaktra* in this period. The *Śivadharmasaṅgraha* (8:121) reads *radanam* 'tusk' instead of *dantinam* 'elephant'. This reading of the *Śivadharmasaṅgraha* might be secondary.

the names⁶⁷⁸ of the god Vighneśvara placed in [a vessel made of] *udumbara* wood⁶⁷⁹ [to a Brahmin], after first having feasted Brahmins,⁶⁸⁰ and offered pots as well as eatables.⁶⁸¹ Supernatural power will arise for him within a year; by [doing so for] a lifetime, he will obtain the state of being a lord of *gaṇas*. (165–166)

On the fifth day [of the fortnight], after having feasted Brahmins, one should give (*dattva*)⁶⁸² a golden *padma*⁶⁸³ marked with the name [of a serpent from among those listed below], putting it in a copper pot filled with clarified butter, [to a Brahmin]. (167)

[1] Ananta, [2] Vāsuki, [3] Takṣaka, [4] Trirekhin, [5] Padma, [6] Mahābja,⁶⁸⁴ [7] Śaṅkha,⁶⁸⁵ or the great serpent [8] Kulika: ⁶⁸⁶ one should worship one of these with fragrances, incense, garlands, etc., and also with *bhakṣya* and *bhojya* food and beverages; [as a result of this, that serpent will become a] bestower of desired objects, [and] a destroyer of sins. (168–169)

Having made a golden peacock marked with the auspicious names of Skanda, one should give it, placed in a pot of *udumbara* filled with ghee, to a Brahmin [and also one should give] jars filled with milk together with *bhakṣya* and *bhojya*.⁶⁸⁷ By giving [thus] in

⁶⁷⁸Note an *aiśa* compound having *ca* in between members of the compound.

⁶⁷⁹Note that 156d is hypermetrical.

⁶⁸⁰Once again *viprāṇi* stands for *viprān*.

⁶⁸¹Could *bhakṣān ghatān* also be understood as ‘pots [filled with] eatables.’?

⁶⁸²This presumably stands for *dadyāt*.

⁶⁸³Occurrence of *padma* here suspicious. Note that the *Śivadharmasaṅgraha* (8:123) reads *sarpam* instead.

⁶⁸⁴Most commonly known as Mahāpadma. For this see our reference to the list of serpents below.

⁶⁸⁵Śaṅkha is otherwise called Śaṅkhaṭā. Cf. *Brahmaṇḍapurāṇa* 3:20:54, *Ajītāgama* 39:30, *Kāṃikauttarabhāga* 80:70 etc.

⁶⁸⁶Kulika is otherwise recorded as Gulika. For the list cf. *Mahābhārata* 1:59:40, *śeṣo* ‘nanto vāsukis ca takṣakaś ca bhujaṅgamaḥ | kūrmas ca kulikaś caiva kadraveyā mahābalāḥ; *Brahmaṇḍapurāṇa* 3:20:53–54, *ananto vāsukis takṣaḥ karkoṭaḥ padma eva ca | mahāpadmaḥ śaṅkhaṭālo gulikaḥ subalaḥ tathā | ete nāgeśvaraś caiva nāgakoṭibhir avṛtāḥ* (We have considered *subala* as an adjective of *gulika*, otherwise we have nine names of serpents). Cf. also *Rājānighaṇṭu* 19:65; *Svacchandatantrodyota* chapter 7, p. 198; *Ajītāgama* 39:29–30; *Kāṃikauttarabhāga* 80:69–70; *Rudra-Yāmala* 22:68; *Kāṃikauttarabhāga* 107:15; *Īśvarasaṃhitā* 10:252–254; *Pāḍmasaṃhitā* 10:65–67 etc. In our text we have the standard list of eight serpents with one variant, Trirekhin; in its place we generally find Karkoṭa (*Rājānighaṇṭu*), Kārkoṭaka (*Īśvarasaṃhitā*) or Kākoṭa (*Pāḍmasaṃhitā*). *trirekhin* alludes to the bodily feature of Kārkoṭaka. According to *Śivadharmasastra* 6:188, Karkoṭaka has three lines in his throat.

Note that the *Mahābhārata* presents a different list of eight serpents, including only four (Ananta, Vāsuki, Takṣaka and Kulika which are also shared by our text) of the names that are “standard” in later texts. The *Garuḍapurāṇa* 1:129:29–32, prescribing each to be worshipped in each month, records 12 names of serpents as follows: Ananta, Vāsuki, Śaṅkha, Padma, Kumbala, Kārkoṭaka, Nāga, Dhṛtarāṣṭra, Śaṅkhaka, Kālīya, Takṣaka and Piṅgala. Five of these names are to be found in our text: Ananta, Vāsuki, Śaṅkha, Padma and Takṣaka. However, this list of twelve serpents in the *Garuḍapurāṇa* blends with the standard system of listing eight names of serpents. In fact, by almost contradicting itself, the text mentions that one should actually worship eight serpents (1:129:31). The thing to be noted here is that the twelve names of the divinities mentioned are referring to the same deity. But the eight names of the serpents are not referring to a particular serpent, but they stand for different ones. Thus, we do not expect the twelve names of the serpents to be mentioned in this scheme of worship. The question about how they should be worshipped for a month with eight different names is to be further investigated.

⁶⁸⁷Note that 170d is hypermetrical.

both halves of the month one will obtain the desired objects; a man, [by doing so], for a year will obtain [all] desired objects that are longed for. A sinner will be freed from [his] sins, and a pure soul (i.e. who has not committed sins) will obtain [the world of] Skanda (*skandam āpnuyāt*). (170–172)

A wise man should give a golden horse marked with the name of Ravi [to a Brahmin] in both halves of the month, putting it in a copper vessel filled with clarified butter; [by doing so,] a sinner will be freed from many sins within a year; [by doing so] for a lifetime, he will obtain the world of the sun (*ādityapadam āpnuyāt*). (173–174)

One should give a [sculpture of a golden] bull marked with the names of Bhava to a Brahmin in both halves of the month, putting it in a copper vessel filled with clarified butter, together with jars filled with food and with milk; [by doing so,] being purified, one will obtain the desired fruits within a year; if someone worships Hara with [his] names for a lifetime, he will obtain the state of being a *gaṇa*. (175a–177b)

On the ninth day [of a fortnight], [one should give a sculpture of a golden] lion [provided] with her name[s after first] worshipping Devī (*abhyarcitena?*), [and] also by giving a copper [container] of ghee and [some] eatables, together with pots filled with milk, [to a Brahmin]....⁶⁸⁸ (177c–178b)

One should give to Yama a [golden] buffalo covered in ghee, marked with the names [of Yama], and placed in a copper vessel, together with a pot filled with milk and together with [some] eatables on the tenth day [of the fortnight], [and] give [it] to Brahmins after feeding them. [By doing so], even those who [have committed] great crimes will be freed from [possible] sorrows of the world of Yama; [by doing so] for a year, one will be purified, [and will get] an excellent rebirth after death.⁶⁸⁹ (178c–180)

One should give, a [sculpture of a golden] bull marked with ⁶⁹⁰ the name of Dharma, [in] a copper pot filled with clarified butter, together with eatables, to an excellent Brahmin on the eleventh day [of the fortnight]; [by doing so] for a year, [being] purified, he will obtain a virtuous rebirth. A desirous person will obtain desired objects, [and] a desireless person will obtain the world of Dharma. (181–182)

On the twelfth day [of the fortnight], one should give a [sculpture of a golden] Garuḍa [having installed] two pots filled⁶⁹¹ marked with the names [of Viṣṇu], placed in a copper

⁶⁸⁸This is a tentative translation, the syntax of the sentence is clumsy and elliptical. It seems that some text is missing in our manuscript, for no reward is mentioned. This would suggest again that this manuscript is a copy of a previous one. Here, the *Śivadharmasaṅgraha* (8:134) reads *pūrvoktavāhidhinā siṃhaṃ devyā nāmāṅkitam śubham | datvā navamyām viprayā prayāti paramāṇ gatiṃ |* 'By giving a beautiful lion marked with the name of the goddess to a Brahmin according to the above mentioned procedure on the ninth day [of the fortnight] (*navamyām*) one will get an excellent rebirth.' This reading may give sense, but it is probably not the original reading.

⁶⁸⁹This last half-verse is anacoluthic.

⁶⁹⁰We have understood *nāmāṅkam* as *nāmāṅkitam*.

⁶⁹¹Our understanding of *ghaṭameva vā* rests on verse 3:162a: *toyapūrṇe ghaṭe sthāpya*. The reading *ghaṭameva*, here, is considered to be the result of a *sandhi* between *ghaṭe* and *eva*, then followed by the insertion of the hiatus breaker *m*. The problem remains with *vā*, 'or', as there seems to be no alternative stated in the verse.

vessel,⁶⁹² [to a Brahmin], [and] pots filled with water. [These] should be given in the name of Viṣṇu (*viṣṇor nāmnā*) in both halves of the month. [By doing so] for a year, one becomes purified, [and being sinless] obtain the fruit of sacrifices.⁶⁹³ But by worshipping [Viṣṇu] for a lifetime with foods together with sacrificial fees [to be given to the same Brahmins(?)], he will obtain the world of Viṣṇu and rejoice with Viṣṇu. (183–185)

Having first worshipped Kāmadeva [on the thirteen day of the fortnight], one should give a golden bow together with five arrows [placed] in a copper vessel filled with clarified butter [to Brahmins]. He should [also] give pots filled with eatables and water to Brahmins, having feasted [them].⁶⁹⁴ [By doing so], a sinless person certainly will obtain [sexual] good fortune, money and grain;⁶⁹⁵ but by worshipping him (i.e. Kāmadeva) [thus] for a lifetime, he will go the world of Kāmadeva. (186a–188b)

After first worshipping the supreme god, one should give a bull on the fourteenth day of the fortnight, having marked it with his names, placed in a copper vessel; one should give it to excellent Brahmins, after first having feasted them as prescribed, [and he also should give] pots filled with eatables and water in both halves of the month. [By doing so] for a year, one will be freed from [the consequences of] bad deeds; by [continuing for] twelve years, he will be a lord of *gaṇas*; and by performing this for a lifetime, [he will obtain] union with Maheśvara.⁶⁹⁶ (188c–191b)

On the new-moon and full-moon days of both halves of a month, one should honour [one's] ancestors by giving balls of rice [of] *śrāddha* in water.⁶⁹⁷ A man, having made a golden man marked with the name of his ancestor, should give it to excellent Brahmins, placed in a copper vessel and covered with clarified butter, and by also giving pots filled with eatables and water; he will become sinless. [By doing so] for a year, a concentrated person will become sinless [and obtain] desired objects; [by continuing it] for a lifetime, he will [obtain] the world of ancestors. Once he falls from there, he will be reborn as a prosperous person (*bhogavān*); he⁶⁹⁸ will be rich in money, grain and sons.⁶⁹⁹ (191c–195b)

Thus, we understand *vā* in the sense of *ca*, 'and.'

⁶⁹²Ex. conj. Cf. 3:179.

⁶⁹³In 184d, there is a possibility of reading *pāpī* instead of *apāpī* as it is a choice of *sandhi*. We chose the reading *apāpī* on the basis that N gives some mark before the word *pāpī* which looks like a *avagraha* and the reading of the *Śivadharmasaṅgraha* (8:141) *vipāpaḥ kratumāpnuyāt*, where the word *vipāpa* is equivalent to *apāpī*. If we were, however, to read *pāpī* our translation would be: '[By doing so] for a year, a sinner will be purified [and] will obtain the fruit of sacrifices'.

⁶⁹⁴There are a couple of familiar irregular usages in 187ab. We have understood it thus: *bhakṣyāmbupūrṇān ghaṭakān viprān sambhojya dadyāt*.

⁶⁹⁵We assume that *saṃvatsareṇa* 'by worshipping for a year' is missing in the text.

⁶⁹⁶We assume that *sāyujyaḥ* is the author's way of saying *sāyujyam* (cf. *Śivadharmasaṅgraha* 8:147), but it is perhaps conceivable that it is intended to refer to 'one who has attained *sāyujya*'.

⁶⁹⁷In this *aiśa* compound, we are assuming that the locative plural *apsu* has been irregularly treated as a stem-form.

⁶⁹⁸We assume *so* to be a frozen sandhi form used here for metrical reasons.

⁶⁹⁹Eino (2005) has discussed the *tithis* and their presiding deities in Purāṇas and texts that belong to the Gr̥hyapariśiṣṭa level. His study shows that the list of the presiding deities varies. Many of the deities men-

O twice-born ones!⁷⁰⁰ I have taught this procedure for worshipping the gods. I have told [you what I had heard] in the conversation of Devī and Śaṅkara uttered eternally by his Western face,⁷⁰¹ [namely] worldly [religion]. (195c–196)

Thus is the third chapter, with regard to worldly duty, in the *Niśvāsamukhatattvasaṃhitā*.

tioned in Einoo's study also appear in our list, although there are variations. The only major difference that occurs in the list of Einoo (2005:106) when we compare it with ours is the eleventh *tithi*. Our text explicitly associated this *tithi* with Dharma, but Einoo's list has no example for this. His list shows association of this *tithi* with Munis, Rudra/Śiva, Viśve Devāḥ, Bull, Dhanada, or with Viṣṇu, unless we take Bull to mean Dharma, with which it is commonly associated.

⁷⁰⁰Presumably this plural vocative is intended to remind the reader that it is Nandin speaking to a group of sages, among whom is Mataṅga, see verse 1:22.

⁷⁰¹Verse 1:51 suggests that Śiva has already taught the five streams at some point of time. We assume that the term *sadā*, 'eternally' bears this connotation. In this text, Śiva is teaching the *vedadharmā* with his Northern face, the *ādhyātmikā* with his Southern face, the *laukikadharmā* with his Western face, the *mantramārgā* with his upward-facing face, and the *atimārgā* with his Eastern face.

CHAPTER IV

[2. The Vaidika stream]

Goddess spoke:

How should the *dharma* prescribed in the Vedas, O god, be practised by one who desires an [excellent] course [after death] for the sake of heaven and liberation?⁷⁰² Pray tell [me] by [your] grace. (1)

[2.1 Injunctions for Vedic students]

God spoke:

One should wear a girdle (*mekhalī*)⁷⁰³ and carry a staff (*daṇḍadhārī*),⁷⁰⁴ [and should be] wholly intent on the observances of the junctions of the day.⁷⁰⁵ He should do his daily recitation [of the Veda] (*svādhyāyī*), perform sacrifice, and recite mantras (*homajāpī*).⁷⁰⁶ And [he should] subsist on alms and abstain from sexual intercourse,⁷⁰⁷ as well as from liquor and meat and [anything] pungent or salty (*sakṣāralavaṇāni*).⁷⁰⁸ [He should also refrain] from climbing trees⁷⁰⁹ and [from] isolation⁷¹⁰ and he should not eat betel. (3)

He should avoid (*varjanam*)⁷¹¹ looking in wells⁷¹² and should not bathe naked.⁷¹³ He

⁷⁰²*svargāpavargahetoś ca* is an irregular *dvandva* compound followed by *ca* connecting its elements.

⁷⁰³*Mitākṣarā*, a commentary on *Yājñavalkyasmṛti*, says that the *mekhala* should be made of *mauñja* grass and the like (see the commentary on verse 1:29ab).

⁷⁰⁴Once again the *Mitākṣarā* tells us that the staff should be made of *palāśa* wood. (see commentary on 1:29ab)

⁷⁰⁵Since this injunction is Vedic, the junctions of the day referred to may be three, rather than the four we find in tantric contexts.

⁷⁰⁶This is an *aiśa* compound, but we assume that this is the sense.

⁷⁰⁷The *Śivadharmasaṅgraha* (9:2) reads *tyaktamaitḥunī* instead of *ca amaitḥunī* to avoid an *aiśa* hiatus within a *pāda*.

⁷⁰⁸We have to construe this expression with *na bhakṣayet* at the end of the verse, but with the following two expressions we have to supply a prohibitory verb form such as *na kuryāt*.

⁷⁰⁹Cf. *Kauṣṭtakagrhyasūtra* 40:11:26 (*udapānāvekṣaṇavṛkṣārohaṇaphalaprapatanasaṁdhisarpaṇ-avivṛtasnānaviṣamalaṅghanaśuktavadanasamīdhyādityaprekṣaṇabhaikṣaṇāni na kuryāt na ha vai snātva bhikṣetāpaha vai snātva bhikṣaṁ jayatiti śruteḥ*) and *Pāraskaragrhyasūtra* 2:7:6 and *Vasiṣṭhadharmasūtra* 12:25. These texts assign this injunction to a *snātaka*, someone who has finished his studies. At the same time it also mentions that this rule can be observed by any one. Our text, however, mentioned this injunction for a *brahmacārin*, a student.

⁷¹⁰Cf. *Kauṣṭtakagrhyasūtra* 40:11:26.

⁷¹¹If the text is correctly transmitted here, *varjanam* may have the sense of an optative singular, or we may follow the *Śivadharmasaṅgraha* and emend to *varjayet*.

⁷¹²Cf. *Kauṣṭtakagrhyasūtra* 40:11:27 and *Pāraskaragrhyasūtra* 2:7:6. These texts again mention this injunction for a *snātaka* not for a *brahmacārin*.

⁷¹³Cf. *Pāraskaragrhyasūtra* 2:7:6, *Baudhāyanadharmasūtra* 2:3:6:24 and *Manusmṛti* 4:45. These sources again mentions these injunction particularly for a *snātaka*.

The *Śivadharmasaṅgraha* (9:4) here reads: *varjayet prekṣaṇaṁ kopam aghṛṣṭvā snānam ācaret* |. In this case perhaps he is enjoined to avoid people or staring at people “in anger.”

should not look at women and should avoid garlands and incense.⁷¹⁴ (4)

He should avoid ointments and perfumes and should not traverse rugged ground (*viṣamalaṃghanam*).⁷¹⁵ (5ab)

The [aforementioned] observance [should last] thirty-six years, and [this] commitment, based on the triple-Veda, [should be carried out] at his teacher's [house]. Alternatively, [it may last] half of that [time] (i.e. eighteen years), or a quarter (i.e. nine years), or until he has learnt them [i.e. the Vedas].⁷¹⁶ This is the *brahmacārin's* observance, which I have taught previously, O goddess! One who strays from [these rules] will go to hell; observing [them] properly, he will go to heaven. The *brahmacārin's* injunction has [now] been taught. [Next,] I will teach the householder's [injunction]. (5c–7)

[2.2 Injunctions for householders]

One who is married (*kṛtadārah*) should perform sacrifices⁷¹⁷ at home and [pay] the sacrificial fees [to the officiating priest]. He should study the Vedas daily (*pratyahah*) and perform oblations (*hāvanam*)⁷¹⁸ in the evenings and mornings. He should make *bali* offerings and [perform] the *vaiśvadeva* rite and he should venerate [any] uninvited guests.

He should observe *darśa*, *paurṇamāsa* and *paśubandha* sacrifices. He should perform the *śrāddha* ritual and [pay] the sacrificial fee [to the officiating priest]. He should go to [his] spouse [for sex] at the seasonal time [of her fertility after menstruation].⁷¹⁹ And he should avoid the wives of others. By observing [these injunctions] one will find an [excellent] course [after death]. (9–10)

[He should adopt] nonviolence and selflessness, and he should refrain from troubling [others] and [from] stealing. He should rid [himself] of desire and anger, and [he should both] respect and greet his religious teachers. Forbearance, self-restraint, compassion, generosity, truthfulness, purity, fortitude (*dhṛtiḥ*), being well-disposed towards others, knowledge, wisdom, and faith are the characteristics of a Brahmin. (11–12)⁷²⁰

He who recites the [Vedic] *saṃhitās* everyday will attain accomplishment within a year. He will gain mastery over the *gāyatrī*-mantra (*gāyatrīsiddhiḥ*)⁷²¹ within three years; [if he

⁷¹⁴Cf. similar injunctions in *Manusmṛti* 2:177-178.

⁷¹⁵Cf. *Pāraskaragṛhyasūtra* 2:7:6 for the injunction of not traversing the rugged ground.

⁷¹⁶Cf. *Manusmṛti* 3:1: *ṣaṭtriṃśadābdikaṃ caryaṃ gurau traivedikaṃ vratam | tadardhikaṃ pādikaṃ vā grahaṇāntikaṃ eva vā |* .

⁷¹⁷Once again, what looks like a feminine accusative singular, *yajñāṃ*, is intended to be understood as a masculine accusative plural.

⁷¹⁸This is an *aiśa* formation for *havanam*.

⁷¹⁹The same injunction in *Manusmṛti* (3:45ab) as follows: *rtukālābhigāmi syāt svadāranirataḥ sadā |* "Finding his gratification always in his wife, he should have sex with her during her season." (Olivelle 2005:110)

⁷²⁰Cf. *Manusmṛti* 6:92: *dhṛtiḥ kṣamā damo 'steyaṃ śaucam indriyanigrahaḥ | dhṛtṛ vidyā satyam akrodho daśakaṃ dharmalakṣaṇam |* .

⁷²¹We are not sure what *gāyatrīsiddhiḥ* means here. It could be mastery over the Vedas or the mastery over the well-known *gāyatrī*-mantra. Note that the stem-form has been shortened for metrical reasons.

does it for a lifetime],⁷²² he will obtain the world of *Brahmā* [after death]. (13)

One should recite daily the *saṃhitās* of *Rks*, *Sāmans*, *Yajuhṣ*, and *Atharvans*.⁷²³ Having conquered his senses and free from possessions, he will go to the world of *Brahmā*. (14)

He should live by gleanings or agriculture (*pramṛtena*).⁷²⁴ Without engaging in trade done by himself he lives without harming living beings.⁷²⁵ (15)

He should regularly do mantra-recitation (*japṭi*) and (*vā*) perform oblations;⁷²⁶ [by doing so] he will partake of the fruit of heaven. He⁷²⁷ who does not perform the five sacrifices will certainly go to hell. (16)

The sacrifice to the Veda is teaching; the sacrifice to the ancestors is the quenching libation; the sacrifice to gods is the burnt offering; the sacrifice to beings is the Bali offering; and the sacrifice to humans is the honouring of guests. If a man never fails to offer these five great sacrifices to the best of his ability, he remains unsullied by the taints of his slaughter-houses in spite of living permanently at home.⁷²⁸ (16c–18)

Mortar and pestle, fireplace, water-pot and broom are the five slaughter-houses of [a householder]; these have been taught to you, O beautiful one! (19)

He, who by means of offering sacred knowledge alone, [effectively] performs sacrifices [involving] sacrificial fees, and he who delights in self-contemplation, that wise person is an expert in the Vedic-dharma. (20)

By meditating using the *praṇava*⁷²⁹ he may attain the state of omnipresence, if he wishes⁷³⁰ [this] power for himself (*siddhim ātmanah*), by means of the sixteen-spoked wheel (*ṣoḍaśāreṇa cakreṇa*).⁷³¹ (21)

⁷²²Ex. conj. We need some time-frame here. Thus we venture to conjecture a lifetime, following *Niśvāsamukha* 3:66cd: *yāvajjīvan tu kurvāṇo brahmalokaṃ sa gacchati* | |.

⁷²³Ex. conj. If we are right, *rgyajuhṣāmātharvāṇām* contains another *aiśa* shortening perhaps for the sake of the metre.

⁷²⁴For this expression, see *Manusmṛti* 4:4–5: *rtāmṛtabhyāṃ jīveta tu mṛtena pramṛtena vā | satyānṛtabhyāṃ api vā na śvavṛttyā kadā cana* | | *rtam uñchaśilaṃ jñeyam amṛtaṃ syād ayācitam | mṛtaṃ tu yācitam bhaikṣaṃ pramṛtaṃ karṣaṇaṃ smṛtaṃ* | |. The word order of *śiloñcha* is interchanged due to the metrical demand. In the *Manusmṛti* gleanings, *uñchaśila*, is the gloss of *rtam*. (*pramṛtena* is understood as agriculture on the strength of the above mentioned passage of the *Manusmṛti*. It seems that the reading of 15ab is fabricated depending on *Manusmṛti* 4:4–5.

⁷²⁵Cf. *Manusmṛti* 4:2a: *adroheṇaiva bhūtānāṃ*. Perhaps the reading of the *Śivadharmasaṅgraha*, *vānīyādi tyajet karma bhūtaadrohaṇi ca sarvada* is intended here. Furthermore, we have assumed that *asvayaṅkṛtavānīyē* is intended as an instrumental.

⁷²⁶An irregular syncope of *japṭi* for metrical reasons, and *vā* presumably does not stand for option; to obviate these problems the *Śivadharmasaṅgraha* (9:13) reads *japāgniomasanyuktah* instead of *japṭi juhota vā nityam*.

⁷²⁷Here we again have a frozen *sandhi*. The *Śivadharmasaṅgraha* (9:14) has rephrased the text as *sa dhruvaṃ vrajeta* to do away with the problem.

⁷²⁸This translation is based on Patrick Olivelle's edition of the *Manusmṛti* (2005:112).

⁷²⁹This appears to refer to a breath-control type of meditation involving *mantroccāra*, in which the breath is homologised with the mantra in question, namely *om*.

⁷³⁰Note an *aiśa* frozen *sandhi*.

⁷³¹This teaching can only be found, as far as we are aware, in Tantric sources. We are, however, here in the section on the brahmanical householder, the second stage of life according to the Vedic teachings. Thus, it is

[He should meditate] with devotion, [his] mind one-pointed, enduring all opposite extremes (*sarvadvandvasahena*), [being] ever with a mind that is not greedy and that sees oneness in all [things]. (22)

If he remains thus regularly engaged in mantra recitation, meditation, worship, and sacrifice, he will not have a bad course [after death]; he will go to the world of Brahmā. (23)

If he should perform works alone and forgo meditation on the self, thus not attaining the [state of] the omnipresent *brahman*, he will obtain only heaven [as his] reward. (24)

[2.3 Injunctions for forest-dwellers]

After that [household life], he, together with his spouse, [his] senses mastered, should become a forest-dweller (*vanevāsī*). He should go to the forest and live there by means of [water] drops [that form] on *kuśa* grass. (25)

He should [sustain himself with] bulbs, roots, fruits, vegetables, black wild rice or *kāṅgu*⁷³² and make fire sacrifice [every] evening and morning with the same. (26)

He should satisfy gods and Brahmins with wild food obtained without [using] the plough. He should satisfy [his] ancestors [and] be always intent upon mantra recitation and sacrifice.⁷³³ (27)

He should be engaged in benefitting all beings [and] should endure all sufferings. He should accommodate himself to heat and cold [of the weather] (*śītatapāvakaśādi*). [He should attend to] the five-fires [in the hot season, and practice] sleeping in water [in the cold season]. (28)

He should be clothed in Kuśa grass, or tree-bark, and always wear the skin of a black antelope. [He should] always [observe the penitential practices known as] *kṛccha*, *atikṛcchra*, *tapta[kṛcchra]*, *parāk*,⁷³⁴ *cāndrāyaṇas*, and so forth. (29)

[Mortifying himself,] he should dry himself out⁷³⁵ by consuming fallen leaves and water [that falls as dew].⁷³⁶ He should move like a wild animal, not dwell with others

unusual to have this verse here.

The *Brahmayāmala* 89:10ab says that it is the sixteen-spoked wheel located in the middle of the navel: *nābhīmadhye paraṃ cakram śoḍaśaṃ* (*śoḍaśaṃ* corr; *śoḍaśaṃ* ed.) *prakīrtitam*. The *Malinīvijayottaraṇa* 19:24–36 also mentions that this *cakra* is located in the navel. The *Tantrasadbhāva* 1:499 says that the sixteen-spoked wheel is located in the palate (*tālu*). Mallinson (2007:236–237), on the basis of multiple evidence, says that it is a Viśuddhi/Viśuddha *cakra* located in the throat. As these source are incoherent about the location of this *cakra*, we are unable to determine where a Yogin is supposed to focus his mind.

⁷³²Dictionaries record only *kāṅgu* ‘a kind of Panic seed’, food for the poor, but not *kāṅgu*.

⁷³³Ex conj.

⁷³⁴*parāk* is an *aiśa* shortening for *parāka*. Seeing the problem, the redactor of the *Śivadharmasaṅgraha* (9:33) reads *parākaiḥ*, although this violates the metre.

⁷³⁵Cf. *Manusmṛti* 6:24d *śoṣayed deham ātmanaḥ*.

⁷³⁶According to the *Skandapurāṇa* (34:41) Devī seems to have followed these procedures while she was doing her *tapas*: *kadācit sā phalahārā kadācit parṇabhojanā | kadācid ambubhaksābhūt kadācid anilāśanā |* |. Cf. also *Haracaritacintāmaṇi* 21:21.

(*sahāvāsa*), and resort to a difficult lifestyle. A Brahmin [who does this] will go to heaven; if he fails [in this observance], he will go to hell. I have explained the religious observance of a forest hermit. (30–31c)

[2.4 Injunctions for ascetics]

[Now] hear about the fourth *āśrama* [from me]. Having put the [Vedic] fires inside his body, he should place the ether [of the bodily cavities] in the ether, he should place his [bodily] air in the air, [bodily] fire in the fire, [bodily] water in the water, the body in the earth, the mind in the moon [and] the organs of hearing (*śrotrāṇi*)⁷³⁷ in the quarters; he should deposit the feet in Viṣṇu, energy in Rudra [and] speech in the fire; he should place (*nyasya*) the faculty of excretion in the sun and the penis in Prajāpati.⁷³⁸ (31d–34b)

Having done [this] depositing in the right order, devoid of anger and greed, abstaining from causing injury to any being, he will see everything in the self. (34c–35b)

Possessed of a triple-stick, a water pot (*tridaṇḍakuṇḍī*),⁷³⁹ and being a wanderer (*cakrī*), he should eat from begging, [but] he should not eat food [given] by one person.⁷⁴⁰ He should not make use of that which does not belong to him, he should resort to the practice of eating alms-food [only].⁷⁴¹ He should stay [no more than] one night in a village and five nights in a city. During the rainy season he should stay in one place; he should remain free from arrogance and hypocrisy. He should abstain from contact with the village [people]; he should be free from the fault of attachment. (35c–37)

He should be the same with regard to all beings; [he should] not undertake [anything], should avoid [causing] harm, [and] should daily delight in meditation on the Self, suffused with the reality of *brahman*. (38)

Whoever always remains thus, he will go to the world of Brahman (*brahmalaukikam*).⁷⁴² He will rejoice [there] with Brahman, and (*tu*) will [then] be dissolved in *brahman*. (39)

⁷³⁷The plural is used for the dual.

⁷³⁸In *Manusmṛti* 12:120ff., series of placements are given, but in reverse: the ether is placed in the orifices of the body, and so forth. In *Bhāgavatapurāṇa* 7:12:24ff., however, we find the same directionality as in our text.

⁷³⁹Generally *tridaṇḍin* refers to a class of ascetic (see *Yājñavalkyasmṛti* 3:58) who carries triple-sticks, tied together, to indicate his school. The *Manusmṛti*, however, (12:10) gives the following metaphysical interpretation of the *tridaṇḍin*: *vāgdaṇḍo 'tha manodaṇḍaḥ kāyadaṇḍas tathaiva ca | yasyaite nihita buddhau tridaṇḍī sa ucyate |* | “The rod of speech, the rod of mind, and the rod of action—a man in whose intellect these are kept under control is said to be “triple-rodged” (Olivelle, 2005:230).

⁷⁴⁰*Manusmṛti* 2:188b (*naikānnādī bhaved vratī*) mentions the injunction. Cf. also *Kūrmapurāṇa* 2:12:60 and 2:28:15, *Nāradaṇḍapurāṇa* 1:25:29 and 1:27:95, *Nāradaṇḍaparivrajakopaniṣad* 5:35 and *Samnyāsopaniṣad* 2:60. It is likely that the source of the our text is the *Manusmṛti* as there are considerable borrowings from the *Manusmṛti*, particularly in the Vedic section.

⁷⁴¹This appears to be an otiose repetition. Note that the *Śivadharmasaṅgraha* (9:38) has avoided the repetition by altering the earlier *pāda* that speaks of living off alms to an injunction that he should not eat more than 8 mouthfuls.

⁷⁴²This is an odd compound: *brahmalaukikam* is used as though it meant *brahmalokam*.

If he fails [in this observance], full of desire and greed, he will go to hell. Acting as instructed [and] having *brahman* in his heart (*brahmātma*), he will go to the world of Brahṁa. (40)

I have taught the *dharma* [prescribed in] the Veda which is excellent (*paraḥ*) which leads to heaven and the highest good (*svarganaiśreyasaḥ*).⁷⁴³ I have explained [all this] in brief, specifically (*eva*) with [my] Northern face (i.e. Vāmadeva). (41)

[3. The Ādhyātmika stream]

[Now] I will teach the [*dharma*] called *ādhyātmika* with [my] Southern (Aghora) face: [namely] the great science of the Sāṅkhya, as well as Yoga, O you who observe the *mahāvratā*.⁷⁴⁴ (42)

[3.1 Sāṅkhya]

[Regarding] *prakṛti* and *puruṣa*, they are united together in one [...] ⁷⁴⁵ as a consequence of which, (*yataḥ*) everything comes into being. [...] ⁷⁴⁶ *rajas* and *sattva* arise.⁷⁴⁷ [It, viz. *pradhāna*] is endowed with these three qualities; from it (*tataḥ*) the intellect (*buddhiḥ*) is born. (43–44)

From the intellect I-ness comes into being,⁷⁴⁸ then the [five] subtle elements arise.⁷⁴⁹ In the same manner, sense faculties [arise] here;⁷⁵⁰ the gross elements (*bhūtaḥ*)⁷⁵¹ come into

⁷⁴³Of course, the grammatically correct form would be *svarganaiśreyasaḥ*.

⁷⁴⁴Alternatively, we could interpret this half-line to mean: “The *sāṅkhya* is truly (*eva*) a great knowledge and so is the *yoga*, O you of great religious observance!” This the first time that Devī is addressed as *mahāvratā*. This is a potentially loaded term. However, we are not able to figure out what Devī’s *mahāvratas* are.

⁷⁴⁵Irregular neuters *prakṛtiḥ* and *puruṣaḥ* are meant for feminine *prakṛtiḥ* and masculine *puruṣaḥ*. We could consider *svargāpavargahetuś ca* as a possible conjecture as we are told (1:52) that the teachings of the five streams are meant for *svarga* and *apavarga*. Furthermore the teaching of the Vedic streams (4:1: *svargāpavargahetoś ca*) is also said to be intended for *svarga* and *apavarga*. Although the manuscript, N, is damaged here, we can still see the upper part of the missing letters. These letters do not seem to have contained two *r* particles for the conjecture we proposed *svargāpavargahetuś ca*. Thus, although the conjecture seems logical, it is not likely. An alternative conjecture could be *saṃyogas tatra hetuś ca* ‘the union is the reason there’ reflecting the *Sāṃkhyakārikā*, 21: *saṃyogas tatkrtaḥ sargaḥ*. The term *prakṛti/ pradhāna* might also have been found in the gap, as it is the primordial source of the world to come into being (*Sāṃkhyakārikā*, 22).

⁷⁴⁶It is certain that at least the term *tamas* is missing here as the following verse refers to the three *guṇas*, ‘qualities’. For the three qualities see *Sāṃkhyakārikā*, 13. We are not able to propose a likely conjecture here.

⁷⁴⁷Present third person singular *prajāyate* stands for dual *prajāyete*.

⁷⁴⁸This translation assumes *buddhyahanikāras* is not intended as a compound but as a metrically required contraction of *buddher ahanikāraḥ*.

⁷⁴⁹These elements are: sound (*śabda*), touch (*sparśa*), sight (*rūpa*), taste (*rasa*) and smell (*gandha*). (See Gauḍapāda’s commentary on verse 22 of the *Sāṃkhyakārikā*)

⁷⁵⁰There are altogether eleven sense faculties in this system. Among these, there are five sense organs (viz. ear, skin, eye, tongue and nose) and five organs of action (viz. tongue, hands, feet, anus and the generative organ) and the mind being the eleventh. (See Gauḍapāda’s commentary on verse 22 of the *Sāṃkhyakārikā*)

⁷⁵¹These five gross elements are: sky (*akāśa*), air (*vāyu*), fire (*agni*), water (*jala*) and earth (*prthvī*). (See Gauḍapāda’s commentary on verse 22 of the *Sāṃkhyakārikā*)

being from the [five] subtle elements.⁷⁵² (45)

All [these manifested things] are insentient; [only] the *puruṣa* is considered to be sentient.⁷⁵³ So long as he maintains a sense of “mine”, so long the person is bound. (46)

[Knowing] all works are [accomplished] through *prakṛti*, he [...] ⁷⁵⁴ should be content. But the non-renouncer (*asaṃnyāsin*) will remain bound [to the cycle of transmigration] for as long as he does not find out *māyā*.⁷⁵⁵ (47)

[3.2 Yoga]

I have taught the knowledge of the Sāṃkhya; hear from me [now] the knowledge of *yoga*. [One] who endures all pairs [of extremes], is resolute, devoid of all faults, with a mind troubled by worldly existence, is called a *yogin*.⁷⁵⁶ (48a–49b)

After facing north and then assuming a yogic posture, [such as one of the following:] [1] *svastika*,⁷⁵⁷ [2] the lotus-posture,⁷⁵⁸ [3] *bhadra*,⁷⁵⁹ [4] *arddhacandra*,⁷⁶⁰ [5] *prasārita*,⁷⁶¹ [6]

⁷⁵²The masculine singular *bhūtaḥ* and *-saṃbhavaḥ* here are used for neuter plural. Verses 45 and 46 seem to be saying the same thing as the *Sāṃkhyakārikā*, 22: *prakṛter mahāṃs tato 'haṃkāras, tasmād gaṇaś ca ṣoḍaśakāḥ | tasmād api ṣoḍaśakat pañcabhyaḥ pañca bhūtāni |*.

⁷⁵³Cf. *Sāṃkhyakārikā* 11.

⁷⁵⁴We are not certain how to fill the gap here. Perhaps one could assume *sa saṃnyāsī* and interpret the line to mean: “[Knowing] all works [are accomplished] by matter, the renunciant becomes happy.” Or alternatively, as suggested by Ramhari Timalisina, we could consider emending the text to *prakṛtyā sarvakarmāṇi smanyasya sa sukhi bhavet*. Then our translation would be “renouncing all works to Prakṛti one becomes happy.” We are not aware of the idea of *saṃnyāsa* attested in Sāṃkhya sources.

⁷⁵⁵It is noteworthy that the *māyā* is missing in Sāṃkhya sources. According to the Sāṃkhya system *puruṣa* is bound so long as he sees *prakṛti* (*Sāṃkhyakārikā*, 61). Could it be the case that *māyā* here refers to *prakṛti* as in the *Śvetāśvataropaniṣad* (4:10): *māyaṃ tu prakṛtiṃ vidyān māyinaṃ tu maheśvaram?*

⁷⁵⁶Here begins the yoga section. In this section we are taught the *ṣaḍaṅga* yoga (*Rauravasūtrasaṅgraha* 7:5: *pratyaḥhāras tathā dhyanam prāṇāyāmo 'tha dhāraṇā | tarkaś caiva samādhiś ca ṣaḍaṅgo yoga ucyate*), corresponding to the Śaiva Yoga system (see Vasudeva 2004:367–382 for *ṣaḍaṅga* yoga), not the *aṣṭaṅga* yoga (*Yogasūtra* 2:29: *yamāniyamāsanapraṇāyāmapratyāharadhāraṇādhyānaśamādhayo 'ṣṭāv aṅgāni*), following the system of Patañjali.

⁷⁵⁷Vācaspati Miśra in *Tattvavaiśārādī* commenting *Yogasūtra* 2:46 defines the Svastika posture thus: *savyam ākuñcitam caraṇam dakṣiṇajaghrohvantare, dakṣiṇam cakuñcitam caraṇam vāmajaghrohvantare niṣipet | etat svastikam*. See also Goodall 2004:349, fn. 725 and *Pāñcārthabhāṣya* p. 38.

⁷⁵⁸The *Yogabhāṣyavivaraṇa* on the *Yogasūtra* 2:46 defines this posture as follows: *tatra padmāsanaṃ nāma savyaṃ pādān upasaṃhṛtya dakṣiṇopari nidadhita | tathāiva dakṣiṇaṃ savyasyopariṣṭāt | kṛtyurogrīvaṃ ca viṣṭabhya mṛ(ga)?tasuptavann nāsikāgranihitadr̥ṣṭiḥ, samudgakavad apihitoṣṭhasamputaḥ dantair dantāgram aparāmṛśan muṣṭi-mātrāntaraviprakṣṭacibukorassthalāḥ rājadantāntara nihitarasanāgrah hastau pāṇyor upari kacchapakaṃ brahmāñ-jaliṃ vā kṛtvā, sakṛd āsthāpitaitthaṃsamsthānaḥ punaḥ punaḥ śarīravayavaśarīravinyāsaśarīraparityaktaprayatnaḥ san yenaśita tat padmāsanaṃ*. See also *Pāñcārthabhāṣya* p. 38.

⁷⁵⁹Vācaspati Miśra, in the *Tattvavaiśārādī*, commenting on *Yogasūtra* 2:46, defines this yogic posture as follows: *padatāle vṛṣaṇasamīpe saṃputīkṛtya tasyopari pāṇikaccapikāṃ kuryāt tad bhadraśanam*. See also *Pāñcārthabhāṣya* p. 38.

⁷⁶⁰This yogic posture as defined by *Parākhyatantra* 14:6c–7b is as follows: *dviḥguṇe jānūni kṛtvā pādāv anyonya-saṃgatau | | tadvad bhuvi kṛtvāse tad bhaved ardhacandraṇam*. See also *Pāñcārthabhāṣya* p. 38. For further details, see Goodall 2004:350, fn. 728.

⁷⁶¹See also *Pāñcārthabhāṣya* p. 38.

sāpāśraya,⁷⁶² [7] *añjalika*,⁷⁶³ [8] *yogapaṭṭa*,⁷⁶⁴ in whatever posture is comfortable [for him],⁷⁶⁵ [and] having correctly assumed a yogic posture, with the body upright, focused, one should place one's tongue on the palate, and should not allow [one's upper] teeth to come into contact with [one's lower] teeth.⁷⁶⁶ (49c–51)

⁷⁶²Kṣemarāja commenting on *Svacchandatantra* 7:291a remarks on this posture: *bhityāśrayāt sāpāśrayam etat*. Although all occurrences of this posture in the *Niśvāsataṭṭvasaṃhitā* appear as *Sāpāśraya* we assume that the original name of the posture may have been *Sopāśraya* since *Yogabhāṣya* (see commentary on 2:16) and commentators on it keep the reading *Sopāśraya*. *Carakasamhitāsūtrasthāna* 15:11 mentions the reading *Sopāśraya* as well as *Svāpāśraya*.

⁷⁶³See also *Pāñcārthabhāṣya* p. 38.

⁷⁶⁴Kṣemarāja glosses this posture: *yogārthaṃ paṭṭaṃ parikarabandhāya badhvā etad anyatam āsanam*.

⁷⁶⁵We may count *yathāsukha* as a separate yogic posture as we know there is a well known posture called *sukhāsana*. In this case we will have a list of nine yogic postures. We have a parallel for these postures in *Naya-sūtra* 4:14–15 *yatra tatra sthito deśe yatra tatraśrame rataḥ | svastikaṃ padmaṃ bhadram arddhacandraṃ prasāritaṃ | sāpāśrayam añjalikaṃ yogapaṭṭaṃ yathāsukham | aṣṭāsanāni mukhyāni kīrtitāni samāsataḥ*. The same list of yogic postures occurs again in *Nayasūtra* 4:105; the text explicitly says that there are eight yogic postures, which is the reason we do not count *yathāsukha* as a separate yogic posture. The *Yogabhāṣya* on 2:46 does however count *yathāsukha* as a separate yogic posture. The *Svacchandatantra* 7:290–291 records the list of the six (if we do not count *Yathāsukha*) or seven yogic postures, sharing its list with our text except that *Prasārita* and *Añjalika* are not on its list, thus:

āsanam padmaṃ badhvā svastikaṃ bhadram āsanam | 290
sāpāśrayam arddhacandraṃ yogapaṭṭaṃ yathāsukham | 291ab

• 290cd *āsanam padmaṃ badhvā svastikaṃ bhadram āsanam | N₁*; *āsanam svastikaṃ badhvā padmaṃ bhadrameva vā KSTS* • 291ab *arddhacandraṃ | N₁*; *saardhacandraṃ KSTS*

The *Kiraṇatantra* (58:4–5): *baddhvāsanam yathābhīṣṭam svastikaṃ padmameva vā | arddhacandraṃ ca vīrākhyam yogapaṭṭaṃ prasāritaṃ | paryāṅkaṃ ca yathāsamsthānāsanāṣṭakamucyate*), however, presents the list of eight *āsanas*—*Svastika*, *Padma*, *Ardhacandra*, *Vīra*, *Yogapaṭṭa*, *Prasārita*, *Paryāṅka* and *Yathāsamsthā*—in which it shares five *āsanas* with our text.

The *Sarvajñānottarayogapāda* verse 9 gives the list of seven *āsanas* sharing four with our text thus: *padmaṃ svastikaṃ vāpi upasthātyañjaliṃ tathā | pīṭhārdhamardhacandraṃ vā sarvatobhadrameva vā | |* The *Parākhyatantra* 14:5 mentions four *āsanas*—*Padma*, *Svatika*, *Daṇḍa* and *Ardhacandra*—sharing three of them with our text. The *Makutaṅgama* 11:6cd–7ab mentions six *āsanas*—*Gomukha*, *Svastika*, *Padma*, *Ardhacandra*, *Vīra*, and *Yogāsana*—sharing three of them with our text thus: *gomukhaṃ svastikaṃ caiva padmaṃ caivārdhacandraṃ | vīraṃ yogāsanam proktaṃ śaḍvidhaṃ cāsanam kramāt*. The *Mataṅgayogapāda* 2:13 records six *āsanas*—*Paryāṅka*, *Kamala Bhadra*, *Svastika*, *Acala* and *Dr̥ḍha*—sharing two of them with our text thus: *tataḥ samādhaui योग्याḥ syān nānyathā munipuṅgava | paryāṅkaṃ kamalaṃ bhadraṃ svastikaṃ cācalaṃ dr̥ḍham*. The *Pāsupata-sūtra* 1:16 mentions eight *āsanas*—*Padma*, *Svastika*, *Upastha*, *Añjalika*, *Ardhacandra*, *Pīṭhaka*, *Daṇḍayata* and *Sarvatobhadra*—sharing four with our text. This sketch of the *āsanas* found in the Śaiva texts shows that almost every text mentions a different number of *āsanas* only a few of which are shared. Note that the *Yogabhāṣya*, which might have been the source for other texts, in 2:46 records the 13 *āsanas*—*Padmāsana*, *Bhadrāsana*, *Vīrāsana*, *Svastikāsana*, *Daṇḍāsana*, *Sopāśraya*, *Paryāṅka*, *Krauñcaniśadana*, *Hastiniśadana*, *Uṣṭraniśadana*, *Samasamsthāna*, *Sthirasukha* and *Yathāsukha*—sharing four *āsanas* with our text.

⁷⁶⁶This is what is called *karāṇa* in the context of the yoga which is to be done once a Yogin has assumed a yogic posture and before the *prāṇāyāma*. Our reading (51cd) is closely paralleled by *Skandapurāṇa* 179:40cd (*tālau jihvam samādhāya dantair dantān na ca sprśan*). The *Mataṅgayogapāda* (2:22c–28) presents this idea as follows:

karāṇaṃ ca pravakṣyāmi yathāvat tan nibodha me | |
ubhayor jaṅghayor madhye hastāv āñīya tiryagau |

With regard to the five [sense-objects], hearing, touch, sight, taste and smell, the group of the senses is unruly; one should restrain [them] with effort.⁷⁶⁷ (52)

When [the senses are] restrained one by one, this is called *pratyāhāra*.⁷⁶⁸ (53ab)

All pervading [...],⁷⁶⁹ whose form is meditation, formless. (53cd)

For the destruction of passion and hatred one should practise meditation (*cintayed dhyānam*) alone. (54ab)

Now I will teach controlling of the breath (*prāṇāyāma*): one should practise three varieties. After having first exhaled [and] then inhaled, the retention [of breath] is called *kumbhaka*.⁷⁷⁰ One should fill one's body [with air] until [it is] completely filled; this is called *pūraka*, the second type of breath-control. (54c–56b)

If someone exhales [retained] air from [his] body, [...] ⁷⁷¹ this is called *recaka*, which is the third type of breathing exercise.⁷⁷² (56b–57b)

*kṛtvottānau samau vidvān vāmasyopari dakṣiṇam | |
nyaset karaṇi yathāṅgulyo dakṣiṇā vāmamūlataḥ |
kiñcid ākuñcitāṅguṣṭhau kartavyo niyatātmanā | |
uraśconnamya vivataṃ kṛtvā bāhū pariślathau |
prṣṭham ākuñcayet skandhadeśam unnamayet sudhīḥ | |
niṣkampāṃ sudṛḍhām rjvīm nātistabdhām na kuñcitām |
grīvām vidhārayed yatnāc chirāḥ kāryaṃ samaṃ sadā | |
dyāvāprthivyābhimukho dṛiāsāgrasamāśrayā |
kiñcit sammīlayen netre dantair dantān na saṃsprśet | |
talumadhyagatenaiṃ jīhvāgreṇa mahāmune |
karaṇaṃ yogamārgoktaṃ yathāvat parivistarāt | |*

The *Trīśikhibrahmaṇopaniṣat* 91–92 presents the same idea without saying that this practice is called *karaṇa* thus: *badhvā prāḡ āsanaṃ vipro rjukāyaḥ samāhitaḥ | nāsāgranyastanayano dantair dantān asaṃsprśan | | rasanāṃ taluni nyasya svasthacitto nirāmayāḥ | ākuñcitaśīraḥ kiñcin nibadhmaṇ yogamudrayā | hastau yathoktavidhinā prāṇāyāmaṃ samācāret | |* See also the same Upaniṣad 144–146b where 146ab of the Upaniṣad (*saṃyamec cendriyagrāmam ātmabuddhyā viśuddhaya*) comes quite close to 4:52ab of our text. Cf. *Sarvajñānottarayogapāda* 250–251, *Svacchandatantra* 4:365–367, *Uttarakāmika* 23:209–210, *Jayottara* 9:19–23, *Vāsudevakalpa* 394–395, Bhojadeva's *Siddhāntasārapaddhati* B 28/19, fol. 39r:1–3 *Brhatkalottara* A 43/1, fol. 13v:4–5, *Īśānagurudevapaddhati* V:3, p.185 etc. See also TAK:2 v.s. *karaṇa*.

⁷⁶⁷The *Manusmṛti* (2:99–100) presents this idea as follows: *indriyāṇāṃ tu sarveṣāṃ yady ekaṃ kṣaratīndriyam | tenāsya kṣarati prajñā drteḥ pādād ivodakam | | vaśe kṛtvendriyagrāmaṃ saṃyamya ca manas tathā | sarvān saṃsādhayedarthānakṣiṇvaṇ yogatastanum | |*

⁷⁶⁸The *Yogasūtra* 2:54 defines the *pratyāhāra* as follows: *svasvaviśayāsamprayoge cittasvarūpānukāra iven-driyāṇāṃ pratyāhārah*. Further, Vyāsa comments on *pratyāhāra* thus: *yathā madhukararājaṃ makṣikā utpatantam anūtpatanti nivīśamānam anunivīśante tathā indriyāṇi cittanirrodhe niruddhānti eṣa pratyāhārah*.

⁷⁶⁹We could consider conjecturing *sarvagam ekañiṣṭhaṃ tu* as suggested by Diwakar Acharya. Alternatively, we might consider conjecturing *sarvagam ekacittas tu*.

⁷⁷⁰Once again the neuter is used for the masculine.

⁷⁷¹We are not missing the essential part of the text since in this breathing exercise the retained air is exhaled which is what we already have in the existing text. Prof. Diwakar Acharya has suggested to conjecture something like *svadehāt tu śanaiḥ śanaiḥ*.

⁷⁷²These are the commonly known three types of *prāṇāyāmas*. Some other sources, however, mention four kinds of *prāṇāyāmas*. For instance, *Nayasūtra* 4:113, *Svacchandatantra* 7:298 and *Tantrasadbhāva* 27:23 mention the fourth kind of *prāṇāyāma* called *supraśānta*. The *Dharmaputrikā* (1:19), a late Śaiva yoga text, also mentions

One should meditate on the all-pervading, moving air [as being situated] in the tip of one's big toe,⁷⁷³ and should fill everything (*viśvam*) with air filled with black dust. He who practices thus, he acts as one who has the nature of air. (57c–58)

One should meditate [next] on blazing fire which consumes all the quarters;⁷⁷⁴ he who mediates thus becomes of the nature of fire. (59)

Listen to how the earth is situated in the body as something firm in nature: it should be meditated upon as extending up to the ocean, yellow, and having immobility as its defining characteristic. (60)

If one meditates on flowing water (*varuṇam*) in the uvula (*ghaṇṭikāyām*), he, his sins having been destroyed by [this] mental concentration (*dhāraṇā*), he will become of the nature of water. (61)

One should discriminate the causes of *yoga* and wisdom,⁷⁷⁵ which are to be discriminated according to the *āgamas*.⁷⁷⁶ Confident, he should aim for knowledge of the self, with a view to that arising.⁷⁷⁷ (62)

He who abides in *samādhi* [will] see amazing [things] [...] he should meditate [...] until he attains oneness with them. (63)

Sound, touch, form, taste, and smell as the fifth; he does not perceive (*ajānāti*)⁷⁷⁸ any

the fourth kinds of *prāṇāyāma*, the fourth being *praśānta* instead of *supraśānta*:

pūrakāḥ kumbhakaś caiva recakas tadanantaram |
praśāntaś caiva vijñeyaḥ prāṇāyāmaś caturvidhaḥ |

- 19b *recakas tadanantaram* | B₇E_N; *rekaka tadanantaram* C
- 19c *praśāntaś caiva* | B₇E_N; *praśāntaś caiti* C

⁷⁷³Here begins the section on *dhāraṇā*. We have the four types of *dhāraṇā* — air, fire, earth and water, appearing in this order. The *Rauravasūtrasaṅgraha* (7:6–9): *prathamā dhāraṇāgneṣṭi nābhimadhye tu dhārayet | tasyāṃ vai dhāryamāṇāyāṃ pāpaṃ nirdahati kṣaṇāt | hrdaye dhārayed vidvān saumyāṃ somasṛtāṃ kalām | tasyāṃ vai dhāryamāṇāyāṃ sarvatrāpy āyanam bhavet | aiśānīṃ dhārayen mūrdhni sarvasiddhikarīm nr̥ṇām | yayā prayānti vai kṣipraṃ śivasya paramaṃ padam | amṛtā dhāraṇā yā tu vyāpini tu śivaṃkari | āpyāyayati sarvatra sarvaṃ jñānāmṛtena ca* mentions four types of *dhāraṇā*: fire (*āgneṣṭi*), moon (*saumya*), sovereign (*aiśānī*) and nectar (*amṛtā*). The same list of type of *dhāraṇā*, found in the *Rauravasūtrasaṅgraha*, is found too in the *Svāyaṃbhuvāsūtrasaṅgraha* (20:4–7). The *Mataṅgayogapāda* (2:38–65) has the list of the four *dhāraṇās*: fire (*āgneṣṭi*), water (*vāruṇī*), sovereign (*aiśānī*) and nectar (*amṛtā*). The list of *dhāraṇā* listed in the *Niśvāsamukha* seems to be unique.

⁷⁷⁴Although K and W record grammatically correct form *sarvatodiśam*, we have retained the reading of N *sarvatodiśam* considering it to be original.

⁷⁷⁵Once again what appears to be a feminine accusative singular is in fact intended as a masculine accusative plural, used in lieu of a neuter.

⁷⁷⁶It is not clear what group of texts this refers to, but presumably it does not refer to *Siddhāntatantras*. *tarka* is the one of the most distinguishing characteristic of the Śaḍāṅgayoga. Vasudeva (2004:173) writes: “Śaḍāṅgayoga is uncompromisingly theistic and distinguished by the presence of “Judgement” (*ūha*, *tarka*) as the most important ancillaries”.

⁷⁷⁷Alternatively, the *m* could be a euphonic glide in the middle of a compound, in which case we could interpret: “he should focus [his attention] for the sake of the arising of complete self-knowledge.”

⁷⁷⁸Finite verbs are not usually used with an alpha privative. Prof. Dominic Goodall writes, in his email dated 26-09-2007, for the Indology discussion list thus: “S. A. Srinivasan appears inclined to assume that Vācaspatiśra, in his *Saṅkhyatattvakaumudī*, may have used the negative *a* without intending to express reproach. He

of these when he attains oneness with them. (64)

He does not experience [the sound of drums and the like] being beaten⁷⁷⁹ and he does not see with his eyes; divine sight will arise when he attains oneness with those [elements]. (65)

All kinds of spells (*sarvavidyāḥ*)⁷⁸⁰ will function [for him, and] everything will be directly perceptible to him, and he will [be able to] converse with accomplished ones [everywhere], when he attains oneness with [them].⁷⁸¹ (66)

[[...]]⁷⁸² and he will be omniscient. By [means of] this very body he will be able to create and destroy. (67)

All this will work for him who meditates on Īśvara;⁷⁸³ he will [finally] obtain the position of Īśvara. Similarly (*ca*), by meditating on Brahmā, he will obtain his (i.e. Brahmā's) position. (68)

By meditating on Viṣṇu, he will obtain the position of Viṣṇu; by meditation on other [gods], he will obtain [their] positions. Whatever contemplation [he employs], he will obtain the corresponding (*tat tat*) position.⁷⁸⁴ (69)

[4. The Atimārga stream]

I have taught you [the stream of revealed knowledge] relating to the self (*adhyātmikam*); now hear as well the *atimārga* from me.⁷⁸⁵ (70ab)

begins his discussion of the privative with this observation (P1.4.5.16, p.40):

"Das a-privativum ist sandhigefährdet und geht manchmal verloren. Die Ueberlieferer tilgen es daher manchmal, oder sie ändern die Wortstellung, um es vor Verlust zu schuetzen."

⁷⁷⁹Cf. *Kulasāraṇtra* fol. 38r:3: *taḍyamānair na vindeta yadā tanmayatām gataḥ* |

⁷⁸⁰Alternatively, this may refer to knowledge.

⁷⁸¹Ex conj. 65c–66 echoes *Nayasūtra* 3:21c–22: *siddhaś caiva svatantraś ca divyasrṣṭiḥ prajāyate* | | *śaṃsāddhyānayogena divyasiddhiḥ prajāyate* | *trailokye yaḥ pravartteta pratyakṣan tasya jāyate* | | In the light of this reading of the *Nayasūtra* we may consider emending *divyadrṣṭi* to *divyasrṣṭi* in our text, since *sarvaṃ patyakṣato bhavet* has the same connotation of *divyadrṣṭi*. Otherwise one or the other (*sarvaṃ patyakṣato bhavet* or *divyadrṣṭi*) is tautologous.

⁷⁸²In the *Niśvāsa*-corpus *sarvajñāḥ*, when it appears to refer to a state of the aspirant (*sādhaka*), is often accompanied by *śivatulyaḥ* 'equal to Śiva' and *kāmarūpī* 'able to assume form at will'. For example see *Nayasūtra* 3:23. *śivatulyaḥ kāmarūpī* would be a possible conjecture here. Our passage is in the context of general yoga, rather the Śaiva yoga. Thus, the gap may not have particularly contained the word *śivatulyaḥ*.

⁷⁸³Īśvara seems to refer to Śiva and this is perhaps an echo of *Yogasūtra* (1:23) *īśvarapraṇidhānād vā*. According to the *Yogasūtrabhāṣya* the fruit of fixing [the mind] on Īśvara is equivalent to that of *samādhi*, but in our context the fruit of concentrating the mind on Īśvara is the obtaining of the position of Īśvara.

⁷⁸⁴This cliché *yena yena hi bhāvena* is so well known that the syntax has been left incomplete here. For this see *Manusmṛti* 4:234, *Netraṇtra* 22:67, *Kubjikāmatatantra* 3:97 and so on. Cf. also *Bhagavadgītā* 4:11ab *ye yathā māṃ prapadyante tāṃs tathāiva bhajāmy aham*, and 9:25 *yānti devavrata devān pitṛn yānti pitṛvrataḥ* | *bhūtāni yānti bhūtejyā yānti madyājino* 'pi māṃ | |

⁷⁸⁵The term *atimārga* refers to the systems of the Pāsupatas. According to *Niśvāsamukha*'s classification Pāsupatas are said to be two types: *atyāśramins* and *lokatittas* (*Niśvāsamukha* 4:88). As far as we are aware, there is no

[4.1 Atyāśrama: paraphrase of the Pāśupatasūtra]

[He should bathe ...] with ash,⁷⁸⁶ he should sleep on ash,⁷⁸⁷ [and] control his sense faculties,⁷⁸⁸ he should wear *nirmālya*,⁷⁸⁹ live on alms,⁷⁹⁰ [and] frequent secret places.⁷⁹¹ In order to [obtain] a *darśana* of god he should perform worship in those very places.⁷⁹² (70c–71)

earlier parallel for the use of the term *atimārga*. So, the *Niśvāsamukha* may be responsible for coining the term. The subsequent history of the term has been mostly dealt with by Sanderson 2006. For detailed discussion see our introduction p. 44.

⁷⁸⁶Here starts the long paraphrase of the *Pāśupatasūtra*. Our translation of the *Pāśupatasūtra* and the *bhāṣya* in the notes in this section is based on Hara 1966. Unless otherwise stated, the translation is by us. As our text consists of a paraphrase of the *Pāśupatasūtra*, we have only provided a translation of those *sūtras* which would serve a special purpose to our understanding of the text.

Cf. *Pāśupatasūtra* 1:2: *bhasmanā triṣavaṇaṁ snāyita*. Given that this section consists of a paraphrase of the *Pāśupatasūtras*, we expect to find a reference here to bathing three times a day in ash (*Pāśupatasūtra* 1:2). We may therefore conjecture, although it is hypermetrical, *bhasmanā triṣavaṇasnāyī* or *bhasmanā triṣkālasnāyī* (cf. *Niśvāsamukha* 3:43). Both of these conjectures of Prof. Diwakar Acharya seem plausible since the next *Pāśupatasūtra* (1:3), *bhasmani śayita*, is paraphrased in *Niśvāsamukha* 4:70d in the same manner as *bhasmaśayī*. We may also conjecture here something like *bhasmanā kurute snānam* (cf. *Brahmaṇḍapurāṇa* 1:2:27:123, *Liṅgapurāṇa* 34:18) or *bhasmanā digdhasarvāṅgaḥ* (cf. *Skandapurāṇa* 32:115 and 122:78), which is rather weak. We find a reference to this injunction in *Guhyasūtra* 12:9–12:10 too:

bhasmasnānaṁ ca śaucaṁ ca upasaṁhāraṁ tathaiva ca | 9cd
kapālaṁ caiva khaṭvāṅgaṁ bhasmavāsaṁ ca sarvada | 10ab

- 9d upasaṁhāraṁ tathaiva | NW(unmetrical); upahāraṁ tathaiva ca K • 10a kapālaṁ caiva | KW;
kapālaṁ caiva N • 10b khaṭvāṅgaṁ | K; khaṭvāga N; khaṭvāṅga W

⁷⁸⁷Cf. *Pāśupatasūtra* 1:3 (*bhasmani śayita*). Kaundinya emphasises the injunction to sleep upon ashes during the night, *bhasmany eva rātrau svaptavyam nānyatretya arthaḥ*.

⁷⁸⁸The *sūtra*, *jitendriyaḥ* is not in the first chapter, but is rather found in 5:11 of the *Pāśupatasūtra*. It is unlikely that the same *sūtra* would appear twice, so we may assume that this cliché is merely a *pādapūraṇa*.

⁷⁸⁹Cf. *Pāśupatasūtra* 1:5: *nirmālyam*. This is a technical term. It refers to a collection of flowers that had served its purpose for worshipping the image of Śiva. According to Kaundinya's interpretation, a Pāśupata ascetic should wear *nirmālaya* for two reasons. The first is to increase his devotion to god and the second is to show his sectarian mark: *bhaktivivṛddhyartham liṅgābhivṛddhyartham ca tad dhāryam ity arthaḥ*. (Kaundinya's commentary ad loc. *Pāśupatasūtra* 1:5).

⁷⁹⁰Once again this appears not to be mentioned in the *sūtras* in section 1 of the *Pāśupatasūtra*, but we have the *sūtra*, *bhaikṣyam* in the *Pāśupatasūtra* 5:14.

⁷⁹¹Although this looks like a *sūtra*, no clear parallel can be found in either *sūtra* or *bhāṣya*. It could be related to what is stated in the earlier passage 3:29cd:

guhyānyānyapi devasya drṣṭvā mucyanti kilbiṣaiḥ
'by visiting (*drṣṭvā*) other secret [places] of god they will be freed from sins.'

We unfortunately do not know what these other secret places are. Alternatively, could this refer to the *Guhyāṣṭaka*?

⁷⁹²There is no clear parallel for the half line in either *sūtra* or *bhāṣya*. This is the first time that we encounter the *pūjā* element among Pāśupata injunctions. For more details, see our introduction p. 46 ff. This element seems to have been added in a later stage among Pāśupata practices.

He [should take up his] abode in the house of a *liṅga* [i.e. a temple],⁷⁹³ he should praise with the sound *huddūn*, sing, dance, [pay] homage with the word *namas* and recite the [five] *brahma* [mantras].⁷⁹⁴ (72)

He should wear one garment,⁷⁹⁵ or [be] naked,⁷⁹⁶ and he should resort to *Dakṣiṇāmūrti*.⁷⁹⁷ He should worship the god of gods with withered, fallen flow-

⁷⁹³ Cf. *Pāśupatasūtra* 1:7: *āyatanavāsī*. Here in the paraphrased text of the *Niśvāsamukha* there is a reference to the *liṅga*. Neither the *Pāśupatasūtra* nor the *bhāṣya* mention the *liṅga*. See our introduction (p. 45) for more details. According to Kaunḍinya the abode should be made by others (see Kaunḍinya's commentary ad loc. *Pāśupatasūtra* 1:7).

⁷⁹⁴ Cf. *Pāśupatasūtra* 1:8: *hasitaḡṭtanṛttadumḡdumkāranamaskārajapyopahārenopatiṣṭhet*. We assume that *dumḡdumkāra* is a corruption for *huddūnkāra*. Thus, we propose this *sūtra* to be read as follows: *hasitaḡṭtanṛtya-huddūnkāranamaskārajapyopahārenopatiṣṭhet*.

This *sūtra*, sometimes in paraphrased version and sometimes only in echoed form, is found widely in Śaiva sources. For example in *Ratnaṭikā*, p. 18–19; *Sarvadarśanaśaṅgraha*, p. 169; *Tīrthavivecanakāṇḍa* p. 82, *Svacchandatantra* 10:588 and in *Śivadharmasāṅgraha* 5:31. *Ratnaṭikā* calls these *hasita-gīta* etc., sixfold deeds *ṣaḡṇḡopahāra* 'six-limbed offering.'

⁷⁹⁵ Cf. *Pāśupatasūtra* 1:10: *ekavāsah*.

⁷⁹⁶ Cf. *Pāśupatasūtra* 1:11: *avāsā vā*. Kaunḍinya commenting on this *sūtra* states that the particle *vā*, or, in the *sūtra* stands for ability, but not for choice. Therefore, if an aspirant is able, he should remain without cloth and if not he should wear a piece of cloth (Kaunḍinya ad loc. *Pāśupatasūtra* 1:11).

⁷⁹⁷ Cf. *Pāśupatasūtra* 1:9: *mahādevasya dakṣiṇāmūrtim* (according to Bisschop 2007:5). Bakker (2004) argues that basically *Dakṣiṇāmūrti* involves the concept of Śiva as a teacher. Śiva faces east and the pupil sits to the right side of the teacher and faces to the north. Thus, the pupil faces the right side of the deity. In the same way, Śiva is facing east. He is the teacher, just as in the model of the teacher in the Vedic *upanayana* ritual where the pupil sits on the southern side. In other words, at the right side of god. Kaunḍinya's commentary on *dakṣiṇāmūrti* is as follows:

devasya iti śaasṭhī | svasvāmibhāvah sambandhaḥ | parigrahārtham evādhikurute | atra dakṣiṇeti dik-prativibhāge bhavati | ādityo diśo vibhajati | diśāś ca mūrtim vibhajanti | mūrtir nāma yad etad devasya dakṣiṇe pārśve sthitenodānīmukhenopānte yad rūpam upalabhyate vṛṣadhvaḡśūlapānīnandimahākālordhvaḡliṅgādilakṣaṇam, yadvā [yatra] laukikāḥ pratipadyante mahādevasyāyatanam iti tat-ropastheyam | dakṣiṇāmūrtigrahaṇāt pūrvottarapaścimānām mūrtinām pratiṣedhaḥ, mūrtiniyogāc ca mūrtyabhāve niyamalopaḥ |

"*devasya*" is a genitive. The relation is one of owner and owned; it bears reference to (His) grace (*parigraha*) only. "*Dakṣiṇa*" in the *Sūtra* has the meaning of a spatial division; the sun divides the quarters and the quarters divide the *mūrti*. (That) which the word "*mūrti*" designates is this form (*rūpa*) which is seen in (His) proximity by one who is facing north while standing at God's right side (*dakṣiṇe pārśve*), (a form) that is characterized by the bull- banner, lance in hand, Nandin, Mahākāla, erect phallus, etc., or it is (that) to which the laymen resort, "the sanctuary of Mahādeva." The object of worship is there. (Bakker 2004:126)

Kaunḍinya implies two meanings of the *Dakṣiṇāmūrti*. Bakker's (2004:127) summary and analysis of these two categories in *Pāśupata* sources is as follows:

The concept of *dakṣiṇāmūrti* thus comprises the manifested form (*rūpa*) of God, the (physical) image or body (*mūrti*) in which it may be envisaged, and the right side (*dakṣiṇe pārśve*), which indicates the *Pāśupata*'s position with respect to Mahādeva and his embodiment. As such, the term is applicable to every situation in which the *Pāśupata* enters into contact with his object of worship. And this appears to have been the intention of the author of the *Pāśupatasūtra* when we read PS 1.8-9 coherently (as also the author of the *Ṭikā* seems to have done: *upahārasa-*

ers.⁷⁹⁸ He should not see [[urine and excrement]]⁷⁹⁹ and he should not speak to women and śūdras.⁸⁰⁰ (73)

If he does see [urine and excrement and speak to women and śūdra, he should first do] *prāṇāyāma*,⁸⁰¹ and then recite the *aghora* [mantra].⁸⁰² (74)

One should see all living beings with an unclouded disposition,⁸⁰³ [then] the inauspicious [becomes] auspicious,⁸⁰⁴ [and] circumambulating to the left [becomes] circumam-

tra, above p. 124): “He should worship with offerings of laughter, singing, dancing, bellowing, obeisance, and muttering to the gracious form/body (*dakṣiṇāmūrti*) of Mahādeva”. The same idea underlies the *Ratnaṭikā* at *Gaṇakārikā* 7 (p. 18) where it says that the Pāśupata should consecrate the ashes with mantras in the temple “at Śiva’s *Dakṣiṇāmūrti*,” or the *Skandapurāṇa* when it advises that one should offer rice pudding with ghee at the “southern *mūrti*” during one year in order to become like Nandin.

Finally, he concludes:

In sum, the Pāśupata *Dakṣiṇāmūrti* is a state in which God reveals one quarter of Himself, the form to which He grants access, that is, yoga; it is Śiva’s body / form of grace. (Bakker 2004:127)

Bakker (2004) also convincingly shows the Vedic origin of the imagery of *Dakṣiṇāmūrti*.

In the *Guhyasūtra*, this expression occurs frequently not as a compound but dissolved into two words: *dakṣiṇāyām mūrtau*, often preceded by *devasya*. This makes it clear that the *dakṣiṇāmūrti* is not a particular form of the god but it refers to the position: at the right side of god (for example, see *Guhyasūtra* 3:18c–3:20ab, 10:8c–10:10b, 10:50–52, 11:112, 10:22, 10:29, 10:51, 11:59, 11:61, 11:73 and 11:83–85). This must be the meaning our text intended to convey, and not the *Dakṣiṇāmūrti*, which is a name of an iconographical form of Śiva that appears most commonly on the southern side of temples in South India (Goodall (*Tāntrikabhidhānakośa* v.s. *Dakṣiṇāmūrti*)).

⁷⁹⁸Note an irregular compound for metrical reasons. We do not find any parallel for this line. It is certainly not from the *Pāśupatasūtra*, *bhāṣya* or *Ratnaṭikā*. This injunction goes with the Pāśupata concept of harmlessness *ahiṃsā*. By using fallen flowers one is abstained from harm that would result from plucking them. Cf. also Sanderson 2014:10, fn. 38. He also shows a parallel of this notion in the *Devikālotara*.

⁷⁹⁹Ex conj. Cf. *Pāśupatasūtra* 1:12: *mūtrapuriṣaṃ nāvekṣet*. Cf. also *Baudhāyanadharmaśūtra* 3:8:17.

⁸⁰⁰Cf. *Pāśupatasūtra* 1:13: *strīśūdraṃ nābhibhāṣet*. Cf. also *Manusmṛti* 11:224, *Baudhāyanadharmaśūtra* 3:8:17, 4:5:4, *Viṣṇusmṛti* 46:25 etc. For more references see Bisschop & Griffiths 2003:338 including their fn. 121.

In the *Niśvāsamukha*, the grammatically irregular optative singular *abhibhāṣet*, which, according to Pāṇinian grammar should be *abhibhāṣeta* in *ātmanepada*, is paraphrased as *abhibhāṣayet*, which is also irregular. For variants of this line with the correct *ātmanepada* form, see *Atharvavedapariśiṣṭha* 40:6:2 (Bisschop & Griffiths 2003:338, including footnote 221), *Kāthakagrhyasūtra* 5:3 and *Mahābhārata* 12:36:35.

⁸⁰¹Cf. *Pāśupatasūtra* 1:16: *prāṇāyāmaṃ kṛtvā*. On the strength of this *sūtra*, we could perhaps assume, alternatively, emending *dr̥ṣṭvā* to *kṛtvā*. But, in this case we would miss the main cause in the sentence. Thus we are supplying “urine and excrement and speak to women and śūdra, he should first do”. This is on the strength of *Pāśupatasūtra* 1:14: *yady avekṣed yady abhibhāṣayet* | “If one should look, if one should speak” (Hara 1966:226).

⁸⁰²Cf. *Pāśupatasūtra* 1:17: *raudrīm gāyatrīm bahurūpīm vā jayet*. Unlike our text, *Pāśupatasūtra* gives the option of reciting either *raudrī gāyatrī* or *bahurūpī gāyatrī*. The *bhāṣya* (p. 39) tells us that *raudrī* is *tatpuruṣa* and *bahurūpī* is the *aghora* mantra.

⁸⁰³Cf. *Pāśupatasūtra* 1:18: *akaluṣamateḥ*. Note that *paśyeta* remains for *paśyet*.

⁸⁰⁴Cf. *Pāśupatasūtra* 2:7: *amaṅgalaṃ cātra maṅgalaṃ bhavati*. Kaundinya mentions that “inauspicious” is a multitude of methods such as nakedness, anti-clockwise circumambulation and so forth, but he concludes by saying, *kāraṇamūrtau kriyamāṇam amaṅgalaṃ maṅgalaṃ bhavattīy arthaḥ*. “The meaning is, inauspicious [acts] that are performed to the image of the cause (*kāraṇamūrtau*) [of the universe] (i.e. Śiva) become auspicious” (Hara 1966:272).

bulating to the right.⁸⁰⁵ (75)

Worship as performed for ancestors and worship as performed for gods: one should perform [them] both for the great god (i.e. Rudra).⁸⁰⁶

The great-souled one should practise intense austerity (*tapah*)⁸⁰⁷ with exclusive devotion [for Śiva].⁸⁰⁸ (76)

Through the hardships of cold and heat; water [...]. He should always be dedicated to mantra recitation and meditation, and should [have] the capacity for patient endurance of all kinds of pairs [of opposites].⁸⁰⁹ (77)

Being intent upon mantra recitation,⁸¹⁰ and enjoying solitude,⁸¹¹ [he should be] notice-

⁸⁰⁵ Cf. *Pāśupatasūtra* 2:8: *apasavyaṃ ca pradakṣiṇam*. Kaunḍinya glosses, *apasavyaṃ nāma yat savyād viparitam*. “*apasavya* means that which is opposite of left.” On right-circumambulation he glosses, *pradakṣiṇam nāma yad anyeṣāṃ apasavyaṃ tad iha pradakṣiṇam dharmanispādaṃ bhavati*. “right-circumambulation means that which is left-circumambulation for others, in this context (*iha*) that is right-circumambulation, and it becomes the accomplishment of *dharma*.”

He further says, *na kevalaṃ kāraṇamūrtisāmarthyād amaṅgalaṃ maṅgalāṃ āpadyate, apasavyaṃ ca pradakṣiṇam āpadyata ity arthaḥ*. “The meaning is— by the strength of the image of Śiva (*kāraṇamūrti*), not only does inauspicious becomes auspicious [but] also left-circumambulation becomes right-circumambulation.”

Hara 1966:273, fn.2 points out that *apasavya* means wearing a sacred thread to the left side i.e. over the right shoulder. He (ibid.) in his note says, “It is possible that in giving the etymological sense of *apasavya*, Kaunḍinya intends it to refer to the wearing of the sacred thread as well as to circumambulation.” Although Hara’s observation (and we find the same type of example in *Mitākṣarā* glossing *Yājñavalkyasmṛti* (1:132cd) is ingenious, the question remains whether a Pāśupata-ascetic is allowed to wear a sacred thread.

⁸⁰⁶ Cf. *Pāśupatasūtra* 2:9–11; *sūtra* 9 says that one should worship Rudra in both ways: *tasmād ubhayathā yaṣṭavyaḥ*. *sūtra* 10 says Rudra should be worshipped in the manner of gods and of ancestors: *devavat pitṛvac ca*. *Sūtra* 11 gives the reason for worshipping Rudra/Śiva in both ways saying that both gods and ancestors are essentially within Rudra: *ubhayaṃ tu rudre devāḥ pitaraś ca*. According to Kaunḍinya, those who seek the end of suffering *duḥkhānta* should not worship gods and ancestors. For this [for the attainment of the end of suffering] one should worship the great god (i.e. Śiva): *tasmād duḥkhāntārthina te devapitaro na yaṣṭavyaḥ | tadarthe bhagavān maheśvaro yaṣṭavyaḥ ity arthaḥ |*

⁸⁰⁷ This takes the essence from *Pāśupatasūtra* 2:16 *atitaptam tapas tathā*.

⁸⁰⁸ Cf. *Pāśupatasūtra* 2:20 *nānyabhaktis tu śaṅkare*, which literally means ‘No devotion to any other [divinity] but [only] to Śaṅkara’.

⁸⁰⁹ This seems to be an expansion on *tapas* explained in 4:76. We find no parallel to this line in the *Pāśupatasūtra*, but we do find a similar notion relating to *sarvadvandvasahiṣṇutā* in *Pāñcārthabhāṣya* p. 25: *ihadhyātmikādhībhautikādhidaivikānāṃ sarvadvandvānāṃ manasi śarīre ca upanipatitānāṃ sahiṣṇutvam apratikāraś ceti*. “Since in this system forbearance (*sahiṣṇutva*) and absence of retaliation (*apratikāra*) [are taught] in the face of all the ills that can fall on mind or body from within oneself, from the outside world and from fate.” (Hara 1966:203). The same idea occurs in the *Pāñcārthabhāṣya* p. 121 and 122.

On the strength of this evidence we may say that what our text demonstrates is already in the *Pāñcārthabhāṣya* but we cannot say with certainty that this reading of *Niśvāsamukha* is influenced by Kaunḍinya’s *bhāṣya*.

⁸¹⁰ We find no precise reference to this line in either *Pāśupatasūtra* or Kaunḍinya’s *bhāṣya*. Note that the injunction of mantra recitation was mentioned above in 77a (*japadhyānaparo nityam*). Thus, one of them seems to be redundant. There is, however, a possibility that our text has some other additional source which is not accessible to us at this date.

⁸¹¹ In this instance too we find no exact parallel in *Pāśupatasūtra*, at least following *Pāñcārthabhāṣya*. Perhaps, we can relate it to the first part of *Pāśupatasūtra* 5:39 *ekāḥ kṣemī san vītaśokaḥ*. The *Guhyasūtra* (1:21ab) also records this property of an ascetic,

able [in his deeds] without [any] religious mark,⁸¹² doing transgressive actions, [he should wish to be] censured by people.⁸¹³ (78)

Being ill-treated,⁸¹⁴ he should observe the great *pāśupata* observance; [by doing so, he] will give [his] sins to those [who insult him], and take [from them the fruit of their] good deeds.⁸¹⁵ (79)

He should tremble, yell, limp (*maṇṭe*), or act the fool (*kuṇṭeti*),⁸¹⁶ [engage in] inappropriate behaviour [and] inappropriate speech,⁸¹⁷ he should always apply (*samupakramet*) inap-

ekāntaratiśīlaś ca dayāyukto yatih smṛtaḥ | 121ab

• 121a *ekāntaratiśīlaś ca* | *em.*; *ekāntarati* --- N; *ekāntaretisaṃ* □ K; *ekāntaratist* - W
K; *yati* NW

• 121b *yatiḥ* |

Cf. also *Brahmayāmala* 55:162: *ekāntarataśīlas tu sidhyate vigatāmayah* and *Mārkaṇḍeyapurāṇa* 41:26 *samāhito brahmaparo 'pramādi śucis tathaikāntaratir jitendriyah* | *samāpnuyur yogam imam mahādhiyo maharṣayaś caivam aninditāmalah* |. The same verse occurs in *Vāyupurāṇa* 16:23 (where we find *tathaiṣvātmaratiḥ* instead of *tathaikāntaratiḥ*) and *Liṅgapurāṇa* 88:29 with some variations.

⁸¹²It is difficult to make sense of *eka* in the compound. We assume that *-liṅginalḥ* is intended as a nominative singular. Cf. *Pāśupatasūtra* 3:1 *avyaktaliṅgī*, 'without [any] religious mark' and *Pāśupatasūtra* 3:2 *vyaktācārāḥ*, 'noticeable deeds'.

⁸¹³78cd is a paraphrase of *Pāśupatasūtra* 3:3–4 *avamata*, 'dishonoured' and *sarvabhūteṣu*, 'among all beings'. Our text rephrases *avamataḥ* as *jugupsita* 'disliked' and *sarvabhūteṣu* as *loka* 'world'.

⁸¹⁴Cf. *Pāśupatasūtra* 3:5: *paribhūyamānaś caret*. This refers the well-known theory of exchange of good and bad *karma* of the *Pāśupatasūtra* (see Ingalls 1962: 287–293.) Kauṇḍinya mentions that a *Pāśupata* ascetic should consider that ill-treatment as though it were the consecration of a poor man as king: *sa paribhavo daridrapuruṣarājābhīṣeka iva draṣṭavyaḥ*.

⁸¹⁵Cf. *Pāśupatasūtra* 3:8–9 *pāpam ca tebhyaś dadāti* and *sukṛtaṃ ca teṣāṃ ādatte*. We must understand on the strength of *Pāśupatasūtra* 3:8 that the sense of *ādatte* in our text is similar to the *dadāti* of the *Pāśupatasūtra*. If we were to understand *ādatte* literally as 'take away', there would arise the unwanted corollary that the ascetic will take away both sins and the fruit of good deeds from those who ill-treat him which is not the meaning we want here.

⁸¹⁶Cf. *Pāśupatasūtra* 3:13–14: *spandeta vā* and *maṇṭeta vā*. The opinion of Prof. Diwakar Acharya, on the evidence of the parallel in the *Taittirīyabrahmaṇa* passage, is that the reading of the *Pāśupatasūtra* 3:13 and 3:14 might originally have been *spandeteva* and *maṇṭeteva* respectively (Acharya 2013a:110). This translation (80ab) is based upon Prof. Acharya's translation (2013a). In our context *spandamānas*, *maṇṭe* and *kuṇṭeti* are formulated in optative third person singular, causing a number of problems in the reading. The first is *span-damānas*, which is presumably meant to mean *spandeta*; the second is the use of *maṇṭe* where the last syllable *t* is dropped for the sake of the meter; the third is *kuṇṭeti* where the final letter, *t*, is once again missing denoting the imperative third person singular, and the fourth is an *aiśa sandhi* between *kuṇṭe* and *iti*.

⁸¹⁷These injunctions may be intended as a reflection of *Pāśupatasūtra* 3:16–17 *apitad kuryāt* and *apitad bhāṣet*, 'he should act improperly' and 'he should speak improperly' (Hara 1966:327). Kauṇḍinya says on 3:16,

yamānām avirodhinām śucirūpakāṇām (corr/Hara; *śuvirūpakāṇām*) *dravyāṇām kaṣṭhaloṣṭādinām*
grahaṇadhāraṇasaṃsparśanādini kartavyāni | *tatas te vaktāro vadanti asamyakkārī śucyaśucyoḥ*
kāryakāryayor avibhāgajña itī |

'[a *Pāśupata*-ascetic] should take or hold or touch an object such as a piece of wood or a lump of clay so that people say of him that he is acting improperly, and he does not know what is pure and what is not and so forth'.

This might be the sense adopted by our text and rephrased as *viruddhaceṣṭitam*. In his commentary on the *Pāśupatasūtra* (3:17) Kauṇḍinya mentions that **he should speak** means that he should say bad things, su-

propriate ointments, and always wear inappropriate ornaments on his body.⁸¹⁸ (80a–81b)

Humiliated, practicing harsh *tapas*, and blamed everywhere (*sarvalokeṣu*), he becomes great in *tapas*,⁸¹⁹ bereft of respect and benefit (*pūjālābhavivarjitaḥ*).⁸²⁰ (81c–82b)

He [should be one who carries out] religious observances in secret;⁸²¹ [he should] act [as though] mad,⁸²² contravening ordinary observances.⁸²³ He [should] conquer his senses,⁸²⁴ be restrained, be forgiving, [and] free from desire.⁸²⁵ He should [act in the manner of] a cow or an antelope,⁸²⁶ [but] he [should] never eat the food [that is obtained from] a [single house].⁸²⁷ (82c–83)

Salt and [...] fallen into [his] alms will not be defiled,⁸²⁸ he, who practices the obser-

perfluous and contradictory, so that people will say of him that he is speaking ill and so forth: *apārthakaṃ punaruktaṃ vyahataṃ bhāṣitavyam iti | tatas te vaktāro vadanti asamyagvādī vācyāvācyayor avibhāgaḥ itaḥ*. We assume that this is the meaning of *viruddha vākya* in our text.

⁸¹⁸We do not find any parallel in either *Pāśupatasūtra* or *bhāṣya*.

⁸¹⁹Both *kṛchratapā* and *mahātapā* read without the final *s* as if these were *n*-stems. The unit 81c–82a paraphrases *Pāśupatasūtra* 3:19: *paribhūyamāno hi vidvān kṛtsnatapā bhavati* ‘A wise man, being ill-treated accomplishes all *tapas*’. Our text does not mention two elements of *sūtra*: *hi* and *vidvān*. It reads *mahātapas* instead of *kṛtsnatapas*.

⁸²⁰This word appears to have no clear counterpart in the *Pāśupatasūtra*.

⁸²¹Cf. *Pāśupatasūtra* 4:2: *gūḍhavrataḥ*. This marks the beginning of the fourth stage of the religious life of a *Pāśupata* ascetic according to Kaunḍinya.

⁸²²Note an *aīśa* double *sandhi*. Cf. *Pāśupatasūtra* 4:6 *unmattavad eko vicareta lokaḥ* ‘He must wander about by himself like a madman’. In this case the *Niśvāsamukha* does not rephrase the complete *sūtra*.

⁸²³Alternatively this half-verse might be translated: ‘In the practice [called] “worldly”, he conceals his [own real] observance, acts as though mad and flouts convention (*vilomī*)’. We do not find any parallel to this in either *Pāśupatasūtra* or *bhāṣya*.

⁸²⁴Cf. *Pāśupatasūtra* 5:11: *jitendriyaḥ*. According to Kaunḍinya the state of conquering the senses is being able to direct and hold back the senses according to one’s own will (*jitendriyatvaṃ nāma utsarganigrahayogyatvaṃ*). *Manusmṛti* 2:98, however, says a *jitendriya* is, *śrūtvā sprṣtvā ca drṣtvā ca bhuktvā ghrātvā ca yo naraḥ | na hrṣyati glāyati vā sa vijñeyo jitendriyaḥ*. “When a man feels neither elation nor revulsion at hearing, touching, seeing, eating or smelling anything, he should be recognised as a man who has mastered his organs (Olivelle 2005:99)”. This marks the beginning of the third stage of the religious life of a *Pāśupata* ascetic according to Kaunḍinya.

⁸²⁵We find no parallel to *dāntas ca kṣamī kāmavivarjitaḥ* in either *Pāśupatasūtra* or *bhāṣya*.

⁸²⁶Cf. *Pāśupatasūtra* 5:18: *godharmā mṛgadharmā vā*. Kaunḍinya says that although there exist qualities in a cow and in an antelope, we should understand that the intended meaning here is spiritual qualities such as the enduring pairs of opposites and the like (i.e. pain/pleasure etc.): *tayos tu sati dharmabāhutoe samāno dharmo grhyate, ādhyātmikādidvandvasahiṣṇutvam*. Cf. also *Gaṇakārikā* verse 3b *dvamdvajayaḥ* “overcoming the pairs of opposites” and the commentary *Ratnaṭikā* on it (p. 6). For more details, see D. Acharya 2013b.

⁸²⁷Cf. *Niśvāsamukha* 4:35. Cf. also *Ratnaṭikā* p. 5. There is, however, no parallel for this line in either *Pāśupatasūtra* or *Pāñcārthabhāṣya*.

⁸²⁸Perhaps we may conjecture *lavaṇaṃ madhu māṃsaṃ ca*. Cf. *Pāśupatasūtra* 5:14–16: *bhaikṣyam* ‘alms’, *pātra-gatam* ‘fallen into [alms] pot’ and *māṃsam aduṣyaṃ lavaṇena vā* ‘meat is undefiled even with salt’. For the proposed supplying of *madhu*, cf. Kaunḍinya’s *avatārikā* of 5:16, which reads: *āha brahmacārikalpe madhumāṃsa-lavaṇavarjanam iti*. Cf. also *Manusmṛti* 2:177 *varjayan madhu māṃsaṃ ca gandhaṃ mālyam rasān striyaḥ | śuktāni yāni sarvāṇi prāṇināṃ caiva hiṃsanam*. Diwakar Acharya suggests that alternatively we may conjecture *lavaṇaṃ cāpi māṃsaṃ ca* in which case the conjecture is closer to the *Pāśupatasūtra* than to the *Pāñcārthabhāṣya*; this is more likely since *Niśvāsamukha* contains no echo of *Pāñcārthabhāṣya*.

vances of the right path eats them.⁸²⁹ (84)

With breath-control (*prāṇāyāmaiḥ*) and meditative fixations (*dhāraṇābhiḥ*),⁸³⁰ he should focus his mind on the sound *om*,⁸³¹ living in desolate dwellings or caves,⁸³² [and] he should always go to the cremation ground.⁸³³ (85)

If somebody always remains thus,⁸³⁴ devoid of pride and greed,⁸³⁵ he will obtain [the state of] omniscience,⁸³⁶ and also [of divine] hearing and seeing. [There will arise] reflection, purification, wisdom,⁸³⁷ and whatever he desires.⁸³⁸ Great [...],⁸³⁹ he will attain union with Rudra.⁸⁴⁰ (86–87)

An accomplished one will not return [to this world]; if he fails [to practise these obser-

⁸²⁹The syntax is irregular here. Perhaps msK is right in correcting to °*cāriṇaḥ*, which could be treated as a nominative. We find no exact parallel for this either in *Pāśupatasūtra* or in Kauṇḍinya's *bhāṣya*, but there is a possibility that *sanmārggavratācāriṇe* is a distant paraphrase of the *Pāśupatasūtra* 4:16–17 *sarvaviśiṣṭo 'yaṃ panthāḥ* "This faith is distinguished above all [others]" (Hara 1966:367) and *satpathaḥ* "The good path" (Hara 1966:367).

⁸³⁰Cf. *Pāśupatasūtra* 5:25: *hr̥di kurvīta dhāraṇām* 'he should fix [*om*] in the heart'.

⁸³¹Cf. *Pāśupatasūtra* 5:24: *oṃkāram abhidhyāyita*.

⁸³²Cf. *Pāśupatasūtra* 5:9: *śūnyāgāraguhāvāsī*.

⁸³³Or alternatively 'Only (*eva*) when he is permanent[ly in the mental presence of god] (*nityaḥ*)'. This interpretation assumes that the *m* in *nitya-m-eva* is a euphonic glide consonant, and that *nitya* is intended as an adjective describing the ascetic, echoing *Pāśupatasūtra* 5:10: *devanīyaḥ* "Constantly associated with God" (Hara 1966:395).

The *Ratnaṭikā* (p. 15) notes that the automatic uninterrupted flow of thought towards Rudra creates closeness to Rudra and when this very closeness reaches to the highest degree, it is called *devanīyatva*: *viśayīṇām iṣṭa-viśayeṣv ivānicchato 'pi rudre cittavṛttipravāhaḥ samīpaṃ, tad evātyantotkarṣāpannam devanīyatvam iti*. The same text (p. 21) commenting on *Gaṇakārikā* 7b *sadārudrasmr̥tiḥ*, 'always remembering Rudra' states basically the same thing.

Cf. *Pāśupatasūtra* 5:30: *śmaśānavāsi* 'Living in a cremation ground'. According to Kauṇḍinya, a *Pāśupata* aspirant is supposed to live in a cremation ground in this fourth stage. He notes that (see his comment on *Pāśupatasūtra* 5:30) there are five stages for a *Pāśupata* aspirant. In the first stage he lives in a temple; in the second he lives wherever he happens to be (*loke*) (this is an ingenious suggestion of Hara, but Śāstri's edition reads *āyatane* which is certainly wrong since *āyatana* has already been mentioned); in the third stage he lives in an empty house or a cave; in fourth stage in a cremation ground; and in the fifth he lives where the god is. See also *Ratnaṭikā* pp. 16–17.

⁸³⁴This may reflect *Pāśupatasūtra* 1:19 *carataḥ* 'practising'.

⁸³⁵We find no exact parallel to this in either *Pāśupatasūtra* or *Pāñcārthabhāṣya*.

⁸³⁶Cf. *Pāśupatasūtra* 1:22 *sarvajñatā*.

⁸³⁷Cf. *Pāśupatasūtra* 1:21: *dūradarśanaśravaṇamananāvijñānāni cāśya pravartante* 'There comes about for him seeing, hearing, reflection and comprehension of [things that are] far-off'. Our text, if K is right in its reading, mentions one extra element *śodhana* 'purification'. Cf. also *Mūlasūtra* 7:19–20 and *Yogabhāṣya* on 2:43.

⁸³⁸Cf. *Pāśupatasūtra* 1:24 *kāmarūpitvaṃ*. Our text does not have the same wording as the *Pāśupatasūtra*.

⁸³⁹*Ex.conj.* There may have been a partial paraphrase of *Pāśupatasūtra* 5:26 (*ṛṣir vipro mahān eṣaḥ*), due to the urge of the meter, as this *sūtra* contains the *mahān* element. We could possibly propose *mahāvīparṣi*, assuming irregular omission of *visarga* due to the metrical reasons. Or it could have been the case that it was a paraphrase of the text of the *Pāśupatasūtra* (5:23) *ato yogaḥ pravartate*. If this were the case, a possible conjecture could be *mahāyogena*. Then, the translation would be: By the means of great yoga ...

⁸⁴⁰Cf. *Pāśupatasūtra* 5:33: *labhate rudrasāyujyam*.

vances], he will go to hell. I have taught [you] the *atyāśramavrata*,⁸⁴¹ (88abc)

[4.2 Lokātīta: cosmology of the Lākulas]

Hear now the (*lokātīta*).⁸⁴² Touched with the five Brahmamantras and initiated, he should wander. He should carry a skull-topped staff (*khaṭvāṅgī*) and [an alms-bowl fashioned from] a human cranium (*kapālī*). He should have matted locks (*jaṭī*) or have his head shaved (*muṇḍaḥ*).⁸⁴³ (88d–89)

He should wear a sacred thread made from the hair [of the dead] (*vālayajñopavītī*) and he should adorn himself with a chaplet fashioned from human skull-bones. He may wear nothing but a strip of cloth to cover his private parts. He must smear himself with ashes and decorate himself with celestial ornaments. (90)

Seeing all things as Rudra in essence he should hold firmly to his observance as Rudra's devotee. He may eat and drink anything. No action is forbidden to him. He should remain immersed in contemplation of Rudra. (91)

[Thinking] “none but Rudra can save me. He is the deity supreme.” Provided that he has first understood the [Lākula] cosmic hierarchy of eleven [levels] he should practise his observance, remaining free of all inhibition (*nirviśaṅkaḥ*). (92)

On the first [level] is this [lower universe which we call the] Net (*jālam*).⁸⁴⁴ On the second are the Embodiments (*mūrtisaṃjñakam*) [the Śatarudrāḥ, the five Ogdoads (*pañcāṣṭakāṇi*), the eight Devayonis, the eight Yogas, the three Lines of Gurus (*gurupaṅkti-trayam*)]. On the third is the bound soul (*paśuḥ*). On the fourth are the bonds (*pāśaḥ*)

⁸⁴¹Literally *atyāśrama* means “beyond the [four] *āśrama* system”. Already in the *Mahābhārata* the term *atyāśrama* is established with reference to Pāśupata. *Mahābhārata* 12:28:405–7 states that *atyāśrama* is a Pāśupata system; this system is similar in some respects to the dharma that is practised by *varṇāśramins* (hierarchy of caste and stage of life) and different in others: *varṇāśramakṛtair dharmair viparītaṃ kvacit samam | gatāntair adhyavasitam atyāśramam idaṃ vrataṃ | mayā pāśupataṃ dakṣa yogam utpāditam purā*. Paurāṇic occurrences also allude that *atyāśrama* refers to the Pāśupata system. For this cf. *Kūrmapurāṇa* 1:13:38 and 2:11:66–68, *Līṅga-purāṇa* 55:26c–27b and *Vāyavyāsaṃhitā* 33:84–84.

In Śaṅkara's commentary on *Chāndogyopaniṣad* 2:1:23, however, it (*atyāśrama*) refers to the highest ascetic, *paramahansa*: *tathehāpi brahmasaṃsthaśabdo nīrvtasārvaśarmatatsādhana-parivṛd ekaviṣaye 'tyāśramiṇi paramahansaḥkhye vṛtta iha bhavitum arhati [...] tasmād idaṃ tyaktasārvaśarmāṣaṇair ananyaśaraṇaiḥ paramahansa-parivṛjakair atyāśramibhir vedāntavijñānaparair eva vedāntyam*. This word *atyāśrama* occurs in *Śvetāśvataropaniṣad* 6:21, which may stand for the same meaning as is taken by Śaṅkara.

⁸⁴²This translation, from 88c–100b, closely follows that of Sanderson (2006:164–165). The annotation, which is mainly on the linguistic features of the text, is mine. See Sanderson (2006:164ff.) for more details about the interpretation of this part of the text.

⁸⁴³Note a euphonic glide *m* in *muṇḍameva*; alternatively this might be an *aiśa* use for *muṇḍī eva*.

⁸⁴⁴Prof. Diwakar Acharya has pointed out an interesting discussion in Kaunḍinya's *Bhāṣya* (on *Pāśupatasūtra* 5:35) where the Net is defined. I quote here his translation of the relevant portion:

In this system, when demerit is in unaltered state/uniformity, it has not yet begun to produce its effects, till then it is named as ‘the cause.’ But when by the force of the latent impression of nescience it is consolidated and, by that process, has entered the state of stability and further, it receives the name ‘net’ (D. Acharya 2013b:18).

“(Gahana up to Ananta) and on the fifth are the Vighrahas. These are termed the impure [levels]. I have explained the impure cosmos (*aśuddhamārga*). Hear me now as I teach the pure cosmos (*śuddhamārgaḥ*). (93–94)

[First is] the Womb (*yonih*), Vāgeśvarī, from which one is [re]born as Praṇava [the second pure level]. The third is [that of] Dhātṛ and the fourth is [that of] Dhyāna. (95)

The fifth is called Tejīśa[’s] and the sixth is placed as Dhruva[’s]. When he has gained knowledge of all this, from the lowest hell (Avīci) [in the Net] up to [the world of] Dhruva, he attains liberation. (96)

In order to enable him to accomplish his goal of sporting (*krīḍārthasiddhaye*) [in ever higher levels of the universe the officiant] should first meditate on the hierarchy of these levels. Then [when he has] purified that hierarchy,⁸⁴⁵ he should initiate [him] by means of the word ‘*atha*’. (97)

Initiated through the descent of that word (*athaśabdānipātena*) he will cease to be a soul in bondage. Provided that [the initiate] maintains the observances he attains liberation [at death], even if he is a sinner. Of this there is no doubt. I have now explained the *lokātīta*. What else do you wish to know? (98)

The goddess spoke:

I have learned these eleven levels (*tattvāḥ*) only as names. Explain this matter again in greater detail, O Maheśvara. (99)

The great god spoke:

[1] Avīci, [2] Kṛminicaya, [3] Vaitaraṇī, [4] Kuṭaśālmālī, [5] mount Yamala,⁸⁴⁶ [6] Uchvāsa, [7] Nirucchvāsa and then [8] Pūtimāṃsadrava, [9] Trapu, [10] Taptajatu then [11] Paṃkālaya, [12] Asthibhaṅga, [13] Krakacaccheda and [14] Medao’sṛkpūyahrada, [15] Tīkṣṇāyastuṇḍa, then [16] Aṅgārārāśibhuvana, [17] Śakuni, [18] Ambarīṣaka, [19] ?, [20] Asitālavana, then [21] Sūcīmukha, [22] Kṣuradhāra, [23] Kālasūtra, then [24] Parvata,⁸⁴⁷ then [25] Padma is taught, then [26] Mahāpadma, then [27] Apāka, [28] Sāra,⁸⁴⁸ [29] Uṣṇa, [30] Sañjīvana, [31] Sujīvana, [32] Śītataṃas, [33] Andhatamas, [34] Mahāraurava and [35] Raurava; these thirty-two hells I have taught, O goddess, together with one hundred and eight [...] conjoined. [I have] taught these one hundred and forty hells.⁸⁴⁹ (100–106)

⁸⁴⁵*Ex conj.* As the Lākula initiation involves purification of cosmic hierarchy (Sanderson 2006:192), we are tempted to accept the conjecture of Prof. Diwakar Acharya, *sodhya*.

⁸⁴⁶The *Guhyasūtra* (4:46), however, records *giriṇ yāmalaḥ*. Many Śaiva sources record this hell with variations in wording. Variation is made possible as it involves two words *giriḥ yāmalaḥ* and the authors could play with the synonyms of both. The *Skandapurāṇa* (Bakker, Bisschop & Yokochi 2013:82, fn. 285) calls it Yamalācala. In *Svacchandatantra* 10:46 it is called Yugmaparvata.

⁸⁴⁷Parvata to be mentioned as a hell is unusual. Thus, ‘*tha parvataḥ*’ could be a corruption for ‘*siparvata*’ as in the *Guhyasūtra* 4:36. In this case number [24] would be Asiparvata.

⁸⁴⁸We do not know the hells Apāka and Sāra from other sources. It is possible that these two words refer to a single hell.

⁸⁴⁹*Ex conj.* This is a conjecture of Sanderson’s that refers to a Middle Indo-Aryan form (*catālisa*) for forty. This conjecture appears likely since it is found in the *Guhyasūtra* (4:33c–34b) that the total number of hells is one hundred plus the half of eighty:

Now I shall teach the *pātālas*; learn [about them] O famous [one]!⁸⁵⁰ The first (*ādau*), called Mahātala, is said [to have] a black ground;⁸⁵¹ the second is Rasātala: it is said to be made of white crystal; the third one, Talātala, is [said to] have brazen ground; the fourth one has ground of copper and it is called Nitala. Sutala, which has a silver ground,⁸⁵² is taught as [being] the fifth [*pātāla*]. The sixth, named Vitala, is encrusted with gemstones. The seventh is named Nitala and it is said to be golden. I have taught the seven [*pātālas*] in due sequence; [now] hear about the lords of *pātālas*.⁸⁵³ (107a–111b)

Nāgas, Garuḍas, egg-born Kimpuruṣas,⁸⁵⁴ Agni, Vāyu, Varuṇa and the lords of demons [viz. Rākṣasas(?)]⁸⁵⁵ are the denizens [of these underworlds] (*nivāsinyah*)⁸⁵⁶ have been taught; now hear [about] the earth (*bhūlokaṃ*) which encompasses the seven

tasyopari samākhyātan narakāṇāṃ śataṃ priye | | 4:33 | |
aśītyarddhottaraṃ ghorāṃ avīcyaḍyaṃ bhayaṇikaram |

• 34a aśītyarddho° | N; aśī □ ttaraṃ K; aśīya ◇ W

We find *catālīsa* meaning “forty” in the ninth century manuscript of *Pārameśvara* fol. 22r, lin. 1, where its colophon reads *iti pārameśvare mahātantre sāmānyaprakaraṇe samayapaṭalam* [|] *ślokaḥ śaṭcatālīsa*. It is noteworthy that in the *Pāia-sadda-mahāṇṇavo* the cardinal number forty is called *cattālīsa* (see s.v. *cattālīsa*). If *catālīsa* was indeed the original form behind *catāla* which is the reading of N and W, then this might have noteworthy consequences in the assessment of the language of our manuscript. The text in its original version may have contained more Prākṛtic forms and they may have disappeared during transmission of the text. This evidence, moreover, provides us with further support for the supposition that this portion of the text must have been composed somewhere in Northern India, as we would not expect Sanskrit written in Southern India to contain such Prākṛtic forms.

Although the text states that there are thirty-two hells, in actual count it records thirty-five of them. A similar list of hells is shared by the *Guhyasūtra* (4:34ff.). However, a common list of hells consist of twenty-one (Bakker, Bisschop & Yokochi 2013:81, fn. 279). In the context of Śaiva Siddhānta, the standard list bears thirty-two hells (Sanderson 2003-4:422; Goodall 2004:282, fn. 487). The *Skandapurāṇa* attests only thirteen hells (Bakker, Bisschop & Yokochi 2013:81, fn. 279). It is possible that the Pāsupatas had a different number of hells in their system or, alternatively, their list didn’t have a fixed number.

⁸⁵⁰This text records the list of seven *pātālas*. They are as follows: [1] Mahātala, [2] Rasātala, [3] Talātala, [4] Nitala, [5] Sutala, [6] Vitala and [7] Nitala. Their respective colour is: [1] black, [2] white crystal, [3] brazen, [4] copper, [5] silver [6] gemstones and [7] golden. Kirfel (1967:144) lists the *pātālas* attested in the Purāṇic sources: the same number of *pātālas* are attested there too. The order and colour of the *pātālas* mentioned in our text, however, are different from those recorded in Purāṇic sources.

⁸⁵¹This most likely means that it is of iron.

⁸⁵²*Ex conj.* Sanderson here (2006:166) conjectures differently (*raityabhauman tu*), but the sequence of materials suggests that silver would be appropriate.

⁸⁵³Probably a portion of the text is lost here as what are mentioned in the following section seem to be the creatures that are the inhabitants of the respective *pātālas* and not the lords of the *pātālas*. Alternatively, the mentioned creatures in the following section can be considered as the lords of *pātālas*. The problem remains that the concerned section starts with *pātālādhipatiṃ śṛṇu* “hear about the lords of *pātālas*” and ends with *kathitas tu nivāsinyo* “the inhabitants [of the *pātālas*] have been taught.” This at least shows some corruption in the text.

⁸⁵⁴*Ex conj.* Sanderson here (2006:166) reads *kimpuruṣāṃtājāḥ*.

⁸⁵⁵Note an irregular genitive plural within the *aluksamāsa*.

⁸⁵⁶We assume that this feminine nominative plural is used in place of the required masculine in order to avoid a clumsy metrical cadence.

continents and is bounded by seven oceans, is endowed with land-masses, trees and mountains, is covered with forests and groves, endowed with rivers and seas, filled with throngs of sages and gods, and frequented by *gandharvas* and nymphs. (111c–114b)

Virtue (*dharma*), material achievement (*artha*), fulfilment of desires (*kāma*) and liberation (*mokṣa*)— all are rooted in this [world].⁸⁵⁷ This [world] I have taught is the terrestrial world (*bhūralokaḥ*); beyond this there is the world [called] *bhuvāḥ*. (114c–115b)

The world [called] *sva* is above that, [then further] the worlds *mahas*, *jana* and *tapas*, and [further] above [those] the world [called] *satya*, and above that the world of Brahmā; then above [that] the residence of Viṣṇu, and [further] above [that] the city of Śiva. This [that] I have explained is the *brahmāṇḍa* covered in layers of shell. [Beyond that, supporting it, are] the hundred Rudras,⁸⁵⁸ [above them] the five groups of eight [abodes] (*pañcāṣṭau*),⁸⁵⁹ then the eight *devayonis*, [above them]⁸⁶⁰ the eight Yogas (*yogāṣṭaka*), [above them]⁸⁶¹ Suśiva,⁸⁶² and above [him] the three lineages of gurus. Above that⁸⁶³ is the group of *tattvas* (*tattvasargam*).⁸⁶⁴ Now hear [this] from me as I tell you about it. (115c–118)

[This consists of] primal nature (*pradhāna*), intellect (*buddhi*), I-ness (*ahaṅkāra*), the [five] subtle elements (*tanmātrāṇi*), the [ten] senses (*indriyāṇi*), the five [gross] elements (*bhūtāni*), and the mind (*manas*), which is included among both [organs of action and perception].⁸⁶⁵

⁸⁵⁷ This may be intended to asseverate, by implication, that it is a *karmabhūmi*. All other worlds are therefore presumably *bhogabhūmis*, in which the fruits of actions can be enjoyed but not stored up.

⁸⁵⁸ The individual names of these hundred Rudras are listed in *Guhyasūtra* 7:81–110b.

⁸⁵⁹ These are the forty *bhuvanas* grouped into five sets of eight that have the same name of the forty pilgrimage sites on earth (*Niśvāsamukha* 3:19ff.). As far as we can tell the Lākula sect of Pāsupatas was responsible to include the forty pilgrimage sites into the list of *bhuvanas* of their cosmology.

⁸⁶⁰ According to *Guhyasūtra* 7:126, these eight Devayonis are: Paiśāca, Rākṣasa, Yākṣa, Gāndharva, Indra (which is meant to be Aindra), Prajāpatya, Saumya and Brāhmya. Cf. also *Svacchandatantra* 10:315.

⁸⁶¹ These Yogāṣṭakas are: Akṛta, Kṛta, Raibhava, Brāhma, Vaiṣṇava, Kaumāra, Bhauma and Śrīkaṇṭha (see *Guhyasūtra* 7:134–135). These, according to *Guhyasūtra* 7:135, are the abodes of Yogis.

⁸⁶² Suśiva seems to represent a collective singular noun as the *Guhyasūtra* 7:136–138 and *Svacchandatantra* 10:139–141 record twelve Suśivas. The first two names are not visible in the manuscript due to physical damage. According to the *Svacchandatantra* these two first names are Vāma and Bhīma. The rest of the names recorded in the *Guhyasūtra* are: Bhava, Śarva, Vidyādhīpati, Ekavīra, Pracaṇḍadhṛt, Iśāna, Umābhartā, Ajeśa, Ananta and Ekaśiva.

⁸⁶³ The three lineages of gurus are mentioned with their names in *Guhyasūtra* 7:145–160 and *Svacchandatantra* 10:147–1061. The list of gurus presumably involves eighty-two in numbers (*Svacchandatantra* Ibid). The first row consists of thirty-three gurus, the second row consists of thirty gurus and the third row consists of twenty-one. What seems to be clear is that these teachers are considered to be the Rudras (*Guhyasūtra* 7:144). Note an *aiśa* double *sandhi* between *tataḥ* and *ūrdhvam* in 115c and 116a.

⁸⁶⁴ It is presumably the ontology of Sāṅkhyas, which consists of the well-known twenty-five *tattvas*. This is what will be told in the immediately following verses. Cf. *Guhyasūtra* 7:160ff.

⁸⁶⁵ The assigning to the mind of a double function is found already in *Sāṅkhyakārikā* 27a: *ubhayātmakam atra manaḥ*, Gauḍapāda ad loc. glosses as follows: *atra indriyavarge mana ubhayātmakam | buddhīndriyeṣu buddhīndriyavat, karmendriyeṣu karmendriyavat | kasmāt, buddhīndriyāṇāṃ pravṛttiṃ kalpayati karmendriyāṇāṃ ca | tasmād ubhayātmakam manaḥ |*

“here in the set of organs, the mind is of the nature of both. Among the organs of sense, it is like an organ of sense; among the organs of action, it is like an organ of action. Why?— [Because]

These are the twenty-four *tattvas*; *puruṣa* is the twenty-fifth. (119–120b) This twenty-fifth (i.e. *puruṣa*) is born out of six *kośas*, with [three coming] from the mother [and three] from the father, and nourished with food and liquids.⁸⁶⁶ (120c–121b)

[Above these twenty-five *tattvas* that are known as *Sāṅkhya tattvas*] there is Gahana;⁸⁶⁷

it determines the functioning of the organs of sense and action. Therefore, the mind is of the nature of both” (Sharma, 1933:40).

Kauṇḍinya’s comment on *Pāsupatasūtra* 2:27 (*manomanāya namaḥ*) expresses the idea as follows: *atra manaśśabdenāntahkaraṇaṃ tattantratvāt udāharaṇārthatvāt ca manograhāṇasya ubhayātmakatvāt ca manasaḥ sarvakaraṇāgrahaṇānugrahaṇāt ca*. Similarly *Guhyasūtra* 7:165: *buddhindriyāṇi pañcaiva manaś caivobhayātmakāḥ* | See also *Svacchandatantra* 11:81 and *Parākhya* 4:125. *Mataṅgavidyapāda* 18:80–82 describes the mind with its presiding deity and activity in detail. For further details, see Goodall 2004: fn. 430.

A second meaning of this expression is the mind’s being associated with *dharma* and *adharma* or with *pāpa* and *punya*. The *Yogabhāṣya* is very likely the first text to attest the idea. The *Yogabhāṣya* on the *sūtra abhyāsavairāgyabhyāṃ tannirodhaḥ* (1:12) comments as follows: *cittanadī nāma ubhayatovāhini, vāhati kalyāṇāya vāhati pāpāya ca* | *yā tu kaivalyapragbhāra vīvekaviśayanimnā sā kalyāṇavahā; saṃsārapragbhāravīvekaviśayanimnā pāpavahā* |

The so-called river of mind-stuff, whose flow is in both directions, flows towards good and flows towards evil. Now when it is borne onward to Isolation (*kaivalya*), downward towards discrimination, then it is flowing unto good; when it is borne onward to the whirlpool-of-existence, downward towards non-discrimination, then it is flowing into evil. (Woods 1927:34)

For an expression of this idea in our text, see *Niśvāsana* 2:14: *manaś caikādaśo jñeyam ubhayor api dhāvati*, “Mind should be understood as the eleventh [sense organ] which runs after both”. That this means *dharma* and *adharma* is implied by *Niśvāsana* 2:53ab: *manas tu kathitaṃ hy etad dharmmadharmmanibandhakam*.

A third double function of mind is “volition and doubt” (*saṅkalpavikalpātma*), see *Niśvāsana* 2:52cd *saṅkalpās ca vikalpās ca daśadhākṣeṣu dhāvati* | “[The mind], for the sake of volition and doubt, engages in sense faculties tenfold”. *Svacchandatantra* 12:31 makes *Niśvāsana*’s reading smoother by rephrasing *saṅkalpe ca vikalpe ca* [...]. instead. Kṣemarāja ad loc. glosses *buddhikarmendriyaviśaye yaḥ idaṃ śrītaṃ idaṃ adadhe iti saṅkalpaḥ, yaś ca idaṃ idṛḍhaṃ iti niścayātmā vikalpaḥ*, which means, to him *saṅkalpa* is ‘approach’ and *vikalpa* is ‘resolution’. Cf. also Śaṅkara’s commentary on *Īśāvāsyopaniṣad* 4, and *Gitābhāṣya* ad 3:43, 10:22, 12:8 and 12.14.

⁸⁶⁶*Guhyasūtra* 7:161–62 defines this as:

snāyavasthiśukrasaṃghātaṃ paitṛkan trikam ucyate |
tvaṇmāṃsāṇi caiva raktaṇi ca mātṛkan trikam ucyate | | 7:161 | |
etad annena satataṃ pānena ca vivarddhitam |
sarvayonyāṃ śarīraṇ tu śaṅkauśikam udāhṛtam | | 7:162 | |

• 161b trikam | K; ṭṛkam NW • 161d trikam | K; ṭṛkam NW • 162a satataṃ | NW; saṃtataṃ K

“The group of tendons, bones and marrow is called a triad [coming from] the father; skin, flesh and blood is called a triad coming from the mother. These six elements always get enveloped by food and water: the body, in all wombs, is taught —made of six *kośas*.” In the list of the *Suprabhedāgama śūkra* is replaced by *majja*. See *Suprabhedāgamavidyapāda* 21:22: *asthi snāyus ca majja ca pītṛjaṃ trayam eva tu* | *tvaṇmāṃsaṇiṭaṇi caiva mātṛjaṃ trikam eva ca* | *itthaṃ śaṅkauśikam proktaṃ śarīraṇ tās tu jāyate* | — For further details, see Goodall 2007:154–155.

⁸⁶⁷Gahana probably refers to Gahaneśa Rudra who is listed among the teachers that fall into the first row of gurus (Goodall et al. 2015:296).

above that is Vighraheśa,⁸⁶⁸ above him is Śivaśaṅkara,⁸⁶⁹ Asādhyā, Harirudra,⁸⁷⁰ [and] ten lords (-*daśeśakam*).⁸⁷¹ Then five pupils, five teachers,⁸⁷² then [above them] three great gods.⁸⁷³ (121c–122)

⁸⁶⁸We are not able to identify the position of Vighraheśa. According to Goodall et al. (2015:296) “Vighraha refers either to Vighraheśa (cf. *Nīśvāsamukha* 4:122, *Guhyasūtra* 1:117, 7:56 and perhaps 7:149) or to the group of eight worlds (*vighrahaṣṭaka*) which he presumably governs (cf. *Guhyasūtra* 7:220-1).”

⁸⁶⁹According to *Guhyasūtra* 7:225–228, this refers to ten Śaṅkaras and ten Śivas with reserved order of two sets.

⁸⁷⁰The reading of *Guhyasūtra* 7:131 and *Svacchandatantra* 10:1113 suggest, by reading the dual *hariharu varau*, that these are two distinct worlds.

⁸⁷¹Note an *aiśa dvandva* compound having a number in between. The ten lords, as recorded in *Guhyasūtra* 7:232–33, are as follows:

tasmād api daśeśāṇaḥ saṁsthitāḥ kāmārūpiṇaḥ |
suhr̥ṣṭaḥ suprah̥ṣṭaś ca surūpo rūpavarddhanāḥ | 1232 |
manonmanas samākyātaḥ sumanonmana eva ca |
mahāvīras suvīraś ca vīreśo daśamaḥ smṛtāḥ | 1233 |

- 233b sumanonmana | KW; sunonmana N

The *Svacchandatantra* mentions nine of them and calls them *vīreśas*. See SvaT 10.1113–114:

suhr̥ṣṭaḥ suprah̥ṣṭaś ca surūpo rūpavarddhanāḥ | 1113
manonmano mahādhitāḥ vīreśaḥ parikīrtitāḥ | 1114ab

- 1113a suhr̥ṣṭaḥ suprah̥ṣṭaś ca | KSTS; suhr̥ṣṭa suprah̥ṣṭaṇi ca N₁
- 114b vīreśaḥ parikīrtitāḥ | N₁; vīreśāḥ parikīrtitāḥ KSTS

Kṣemarāja, of course depending on the Kashmirian recension of *Svacchandatantra*, counts eight and calls them *vīreśas*. *Svacchandaudyota* ad loc.: *yathā niyatikālagatā rudrāḥ śaṅkarāḥ śivāś cōktāḥ, tathā ete vīreśā ucyante duṣpariharatvāc caivam uktāḥ |*

⁸⁷²*Guhyasūtra* 7:234–35 lists these five groups of pupils and five groups of teachers as follows:

ata ūrdhvaṁ bhavet chiṣyaḥ kalyāṇa ((du)) --- rmmītaḥ |
kalyāṇaḥ piṅgalo babhrus sarvaḥ suvara eva ca | 1234 |
medhāvī atithiś caiva cchedako dāhakaḥ tathā |
śāstrakārī ca nirddiṣṭa daśaite guravaḥ smṛtāḥ | 1235 |

- 234b sarvaḥ suvara | *em.*; sarva śuvara N; sarva □ vara K; sarva □ W

This list may appear to tell us that there are ten teachers (*daśaite guravaḥ smṛtāḥ*), but actually we need to understand that, although they are all in some sense gurus, the first five are pupils and the second five teachers. Kṣemarāja in the commentary of verse 10.1115cd makes this point clear by saying *ādyāḥ śiṣyāḥ, antyā ācāryā* “the first are pupils and the second are teachers”. The *Svacchandatantra*, however, records a slightly different list of pupils and teachers to the *Guhyasūtra*; instead of the two pupils Sarva and Suvara the *Svacchandatantra* mentions Vīra and Prabha, and instead of Chedaka, it has Chandaka. See *Svacchandatantra* 1115-6:

kalyāṇaḥ piṅgalo babhrur vīraś ca prabhavaḥ tathā |
medhātithiś cchandakaś ca dāhakaḥ śāstrakārīṇaḥ | 1115
pañca śiṣyās tathācāryā daśaite parikīrtitāḥ | 1116ab

- 115a babhrur | KSTS; babhru N₁ • 116b parikīrtitāḥ | N₁; saṁvyavasthitāḥ KSTS

⁸⁷³*Guhyasūtra* 7:236 records the list of three great gods as follows: *vāmo jyeṣṭhaś ca rudraś ca mahādevatrayaṁ*

Then above [them] Gopati, situated in the knot [of *māyā*],⁸⁷⁴ at the head [of the knot of *māyā* are the] five lords (*mūrdhnābhibhāvapañcakam*).⁸⁷⁵ [Then above] is Ananta, and the

smṛtam, “Vāma, Jyeṣṭha and Rudra are understood to be the three great gods.” However the *Svacchandatantra*, and *Tantrasadbhāva* 10:1152 in its turn, gives a different list of three gods: Mahādeva, Mahāteja and Mahājyoti. See *Svacchandatantra* 10.1118–1119:

kalātattve mahādevi mahādevatrayaṃ sthitam | 1118cd
mahādevo mahātejo mahājyotiḥ pratāpavān | 1119ab

- 1119a mahātejo | N₁; mahāteja KSTs

⁸⁷⁴Literally “the knot of Gopati,” which is not likely. We would expect simply Gopati who is situated in the *granthi* i.e. the *māyāgranthi*. That is what we have in *Guhyasūtra* 1:119: *mahādevatrayaṃ yac ca gopatiḥ granthisaṃsthitāḥ* (perhaps we need to emend to *granthisaṃsthitāḥ* or simply understand it so). *Guhyasūtra* 7:239, *Uttarasūtra* 1:5, *Niśvasamūla* 5:12 also confirm that there is not such a thing that is the knot of Gopati. *Svacchandatantra* 10:1124–1125 mentions that the Gopati is situated in the lower part of the *māyā*.

⁸⁷⁵We consider that the instrumental *mūrdhnā* is to be understood as a locative *mūrdhni*. The *Guhyasūtra* lists the constituents of what are probably this group of five, even though it does not use the label *abhibhāvapañcaka*: Trikala, Kṣemīśa, Brahman (*brahmaṇo*), Adhipati and Śiva. See *Guhyasūtra* 7:240–241:

granthiyordhve saṃsthitāṃ viśvaṃ trikalakṣemīśam eva ca 240cd
brahmaṇo 'dhipatiś caiva śivaś ceti ca pañca vai 241ab

- 240cd *granthiyordhve saṃsthitāṃ viśvaṃ trikalakṣemīśameva ca* | *em.*; ◇ *nthyorddha sa --- trkalakṣa ---*
N; □ K; - *ndhyorddha saṃsthitāṃ viśvaṃ trkalakṣamīśameva ca* W

‘In the uppermost part of the knot is situated the world(?) Then Trikala, Kṣemīśa, Brahman (*brahmaṇo*), Adhipati and Śiva. These are the five [Lords]’. *Niśvasamūla* 5:12 mentions the same list as *Guhyasūtra* 7:240–241 but does not rank them *abhibhava*. *Svacchandatantra* 10:1130–31 records the same list without levelling them, except that it reads *kṣema* instead of *kṣemīśa*. *Niśvasakārikā* : T. 127 p.159–60 and T. 150 p. 200 record a different name, *suśiva*, instead of *trikala*:

□ *kṣemīśaḥ brāhmaṇo 'dhipatis tathā* | 1514cd
suśivaś ca śivaś caiva kathitā anupūrvaśaḥ | 1555ab

- 1555b *kathitā* | T₁₂₇; *adhita* T₁₅₀

Transcript T. 17, p. 897 records a corrupt version of this list, which mentions only two of them: Trikala and Kṣemīśa. The term *abhibhava* occurs once more in *Guhyasūtra* 1:20, which does however mention their number.

fetters;⁸⁷⁶ this [group of fetters(?)/totality of the cosmos so far(?)] is called the net.⁸⁷⁷ (123)

[Then above] actions, sufferings, knowledge, instruments and “truth(s)” (*tattvam*).⁸⁷⁸ The sixth is that which is to be accomplished (*sādhya*), sovereignty, and the cause (*kāraṇam*).⁸⁷⁹ is the eighth. I have taught the subject of ignorance;⁸⁸⁰ [now] I shall tell [of] the [subject which is] above the cause. I have explained the impure path, [now] hear [about] the pure path from me. (124–125) He who is released from the families of sages and from rebirth, which is difficult to escape, is then born in the womb of Vāgeśī⁸⁸¹ [and] is called *Praṇava*. [In due order] Dhātāra, Damana, Īśvara, Dhyāna, and Bhaṣmīśa is told [of],⁸⁸² then the eight *pramāṇas*,⁸⁸³ then eight *vidyās*,⁸⁸⁴ the eight *mūrtis*,⁸⁸⁵ then Tejśa,

⁸⁷⁶We don’t know what these fetters actually are here. Basically we have no other source than the *Niśvāsa*-corpus which would tell us about *atimārga* cosmology or even what the *pāśas* meant in that system. If we were to follow the interpretation implied in the translation of Sanderson 4:93, above the *pāśas* in this system is from Gahana up to Ananta.

The *Uttarasūtra*, *Niśvāsanaya*, and *Guhyasūtra* all give a different account of *pāśa*, but place them above Ananta, which seems to be the explicit change that has taken place in the account of *mantramārga* cosmology.

Uttarasūtra 2:28ff. mentions a list of *pāśas* which is further expounded in *Niśvāsanaya* 1:83–92. *Guhyasūtra* 7:241–2 says that there are fetters above Ananta that have been already taught, but it is not clear where they are taught. The *Svacchandatantra* 10:1131–1132 also mentions fetters in the plural in this context and states that they have already been taught. Kṣemarāja ad loc. explains: *pūrvam eva puruṣatattoanirūpaṇāvasare ‘mbā ca salilā oghā* [...] *ityādina tuṣṭisiddhyādya vidyeśapāśāntā ye pāśa uktāḥ, te iha pararūpeṇa avasthitā ity arthaḥ*. For this list of fetters, see *Svacchandatantra* 10:1069–1104. This solution of Kṣemarāja also seems implausible since those *pāśas* have already been placed at a lower level.

⁸⁷⁷Perhaps *jālam etat prakṛtitam* rather points forward and identifies the group of eight entities enumerated in the next two half-lines.

⁸⁷⁸This may refer to the group of twenty-five *tattvas* known to the Sāṅkhyas, which appeared in 4:119–120.

⁸⁷⁹In Kaunḍina’s Pāśupatism, this is an expression that refers to god, and it may do so here too, since Kṣemarāja, commenting on *Svacchandatantra* 10:1089, says it is god, the cause of primordial *tattva*: *kāraṇam iti kāraṇarūpasya pradhānatattvasya utthāpakam devatārūpam ity arthaḥ*. It seems that the cosmology of the Lākulas considers all principles up to the highest reality (*kāraṇam*) of the Pāñcārthikas to be impure. Its cosmology goes further, including what is considered to be the pure path, which is taught in the immediately following section.

⁸⁸⁰We have understood *viśayam ajñānam* as *viśayājñānam*.

⁸⁸¹Literally “born in the womb in Vāgeśī.”

⁸⁸²We are not sure whom these names refer to. For some discussion on these names see Goodall et al. (2015:298ff.)

⁸⁸³The eight *Pramāṇas* have the same name as the eight scriptures of Lākulas. They seem to be Rudras named after these scriptures (cf. *Svacchandatanantrodyota*, p. 477). These are recorded in the *Guhyasūtra* 7:224–225 are: [1] Pāñcārtha, [2] Śivaguhyā, [3] Rudrāṅkuśa, [4] Hṛdaya, [5] Lakṣaṇa, [6] Vyūha, [7] Ākarṣaka and [8] Ādarśa. For a detailed discussion on these, see Sanderson 2006:169ff. and Goodall et al. (2015:300).

⁸⁸⁴We are not told what these eight *vidyās* are. *Guhyasūtra* 7:246 and *Svacchandatantra* 10:1138 mention *māyā* in this place. Above *māyā*, *Guhyasūtra* 7:246 and *Svacchandatantra* 10:1143 mentions *mahāvīdyā* which is divided into eight divisions. These eight divisions according to *Svacchandatanthrodyota*, p.484 are the letters: *a, ka, ca, ta, pa, ya* and *śa*. We are not sure whether this eight division is meant in our text. See also discussion of Goodall et al.’s (2015:300) on this topic.

⁸⁸⁵These eight *mūrtis*, according to *Guhyasūtra* 257–258, are: [1] Ananteśa, [2] Sūkṣma, [3] Śivottama, [4] Ekanetra, [5] Ekarudra, [6] Trimūrti, [7] Śrīkaṇṭha and [8] Śikhaṇḍi.

then Dhruva.⁸⁸⁶ The numbers of the pure path have been explained in brief.⁸⁸⁷ (126–128)

Having resorted to the observance [called] *kapāla* they will go to the realm of Dhruva. I have taught the observance which is called the *lokātita*, the super *pāśupata* observance. (129)

Knowing the cosmography and conduct⁸⁸⁸ one certainly goes to the [respective] state [that he engages with]. If he fails to observe [these observances] he will go to hell [being] devoid of [knowledge of] cosmology and conduct. (130)

I have taught the *atimārga* in two forms, O beautiful-visaged one! Through the Eastern face I have taught this along with the secret. What further can I teach, O great goddess, O supreme deity? (131)

Devi spoke:

You have indicated *mantramārga*, O god, but not described, [that it is] the cause of extirpation of the *saṃsāra*: tell me [of] that O great god. (132)

Addressed thus by Pārvatī, Hara, the remover of all sins, spoke the sweet words established for the sake of the system of mantras (*mantratantrārthaniścītām*).⁸⁸⁹ (133)

Now then (*tad ato*), O Brahmins, I shall tell [you] the discourse of the god Śiva (*īśvarasya*) with Umā, called Mantra (*mantrākhyam*, which is settled as the *mantramārga* [and] which was formerly related to Devi by the fifth *Īśāna* face, O best of Brahmins! (134–135)

I told you [about] the four streams, which I heard before by the grace of Devi; [they are] unfailing, O best of Brahmins. (136)

But, the fifth is the highest stream [[...]] taught by the god of gods; what else do you want to hear? ⁸⁹⁰ (137)

⁸⁸⁶ Tejśa is the highest goal for those who follow the Vimala system of Pāśupatas and Dhruva is the ultimate goal for those who follow the Pramāṇa system of the Pāśupatas. For a detailed discussion on this topic see Sanderson 2006:169ff.

⁸⁸⁷ The cosmology of the Lākulas is divided into pure and impure levels. Although the cosmology presented in *Guhyasūtra* 1 and 7 is close to the account of the Lākulas presented in the the *Niśvāsamukha*, the *Guhyasūtra* does not divide the universe into the two segments, pure and impure. The *Kiraṇatantra*, however, does include these two categories. For more discussion on the pure and impure universe see Goodall et al. (2015:301) and Sanderson (2006:173ff.).

⁸⁸⁸ Note an irregular shortening of vowel in *-carya* for metrical reasons.

⁸⁸⁹ This interpretation assumes that the term *tantra* means system (*śāstra*). We are not absolutely sure about whether the term *mantratantrārthaniścītām* has been understood rightly or not. Literally, it might also mean “words established by reason of mantra and *tantra*.” This seems to be unlikely since the god Śiva, who is the supreme authority of the tradition, should not rely on the scriptures which he is here going to teach for the first time.

⁸⁹⁰ The author of the *Niśvāsamukha* seems to try to make a connection with the *Mūlasūtra*, the immediately following book in the manuscript where the sages ask the question about where the revelation of Śiva-knowledge (*śivajñāna*) took place. This question introduces the scene which is alluded in this last section of the *Niśvāsamukha*. *Mūlasūtra* 1:1 reads: *ṛṣaya ūcuḥ: śivajñānam param guhyam katham uktam svayambhuvā | kasmim sthāne śrutan devyā prasādād vaktum arhasi | |* “The Ṛṣis spoke: How did the self-born [Lord] teach the supreme, secret Śiva-knowledge? In what place did the goddess hear it? Out of [your] grace [you should tell us].” Goodall et al. 2015:233. It is possible that the first verse of the *Mūlasūtra* may have been added by the author of

Thus is the fourth chapter in the *Niśvāsamukhasaṃhitā*. One hundred and thirty seven verses.
Four streams, verses 643.

the *Niśvāsamukha* to the original *Mūlasūtra*. The *Mūlasūtra* would have started with the setting of the mount Kailāsa (1:2), which would fit the context and the narrative story of the *Mūlasūtra*.

On the basis of this, we could try to fill the gap of our text conjecturing something like *śivajñānaṃ svayambhuvā* or *śivajñānaṃ dvijottamā*.

शिवधर्मसङ्ग्रहे पञ्चमाध्यायतो नवमाध्यायपर्यन्तम्

ईश्वर उवाच ।

अज्ञानार्जितपापानां ब्रवीमि ध्वंसनं प्रिये ।
विज्ञायार्जितपापानां न ब्रवीमि कदाचन ॥ 5:1 ॥

न ज्ञानबलमाश्रित्य पापं कुर्वीत संयमी ।
लोकाः किम्मृत्युना योज्या बलमाश्रित्य भूभुजाम् ॥ 5:2 ॥

संवृत्तिं ज्ञानिनामेवं युक्तमेवाभिरक्षितुम् ।
विरुद्धाशनविच्छित्तिर्भैषजामेव शोभते ॥ 5:3 ॥

वमनै रेचनैः स्वेदैरौषधीनां बलेन च ।
रोगार्तान्शमयन्तीति किं सेव्या न हितैषिभिः ॥ 5:4 ॥

5:0 ईश्वर उवाच] CE_N ; --- श्वर उवाच A 5:1 विज्ञायार्जितपापानां] C; विज्ञाया-
जितपापानां A; विज्ञानार्जितपापानां E_N 5:1 न ब्रवीमि कदाचन] AE_N ; न ब्रवीमि
कदाचन: C 5:2 भूभुजाम्] AE_N , लो \simeq किं मृत्युना यो \simeq बलमा \simeq त्य भूभु \simeq \simeq
C 5:3 संवृत्तिं ज्ञानिनामेवं] CE_N ; संवृत्ति ज्ञानिनामे --- A 5:3 युक्तमेवाभिरक्षितुम्]
 CE_N ; युक्त \simeq वाभिरक्षितुम् A 5:3 विरुद्धाशनविच्छित्तिर्भैषजामेव] *em.*; विरुद्धाशन-
विच्छित्तिर्भैषजामेव A; विरुद्धाशनविच्छित्तिर्भैषजामेव C; विरुद्धासनविच्छित्तिर्भैषजा-
मेव E_N 5:4 वमनै रेचनैः स्वेदैरौषधीनां] E_N ; वमनै विरेचनैः स्वेदैरौषधीनां A (unmetrical);
वमनै रेचनैः \simeq दैरौषधीनां C 5:4 रोगार्तान् शमयन्तीति] C; रोगा \simeq \simeq शमयन्तीति
A; रोगार्तान् शमयन्तीति E_N 5:4 सेव्या न हितैषिभिः] E_N ; सेव्याश्च हितैषिभिः A;
सेव्या न हितैषिभिः C

दानधर्मं प्रवक्ष्यामि प्रेतलोकागर्गलम्परम् ।
विधुरध्वान्तमार्तण्डं सोपानं सुरवेशमनाम् ॥ 5:5 ॥

इज्याध्ययनदानानि तपः सत्यं क्षमा धृतिः ।
अलोभ इति मार्गो ऽयं धर्मस्याष्टविधः स्मृतः ॥ 5:6 ॥

तत्र पूर्वश्चतुर्वर्गो दम्भार्थमपि सेव्यते ।
ऊर्ध्वश्चोत्तरवर्गस्तु स महात्मसु तिष्ठति ॥ 5:7 ॥

इज्या तपः स्वाध्ययनं दानानि विविधानि च ।
दममूलानि सर्वाणि तस्मादुपशमी भवेत् ॥ 5:8 ॥

दानाच्छोषमुपैति वैरजलधिर्दानाच्च लोकः प्रियः ।
दानात्कीर्तिरतीव रूपविभवः श्रीभोगसम्पत्तथा ।
मृत्योल्लोकगतः सुखानि परमाण्याप्नोति दानादपि ।
स्वर्गे नन्दति दानतो ऽपि सुचिरन्दानाद्धि सर्वं भवेत् ॥ 5:9 ॥

नागेन्द्रास्तुरगाः पदानि विभवो यानानि वन्दिस्तथा ।
दिव्याहारविहारभूषणसुखं सिंहासनञ्चामरम् ।

5:5 दानधर्मं] CE_N; दानधर्मं A 5:5 प्रेतलोकागर्गलम्परम्] CE_N; प्रेतलोकागर्गल
परम् A 5:5 °मार्तण्डं] AC; °मार्तण्ड° E_N 5:5 सुरवेशमनाम्] E_N; सुरवे ---
A; सु ॐ वे ॐ मनम् C 5:6 इज्याध्ययनदानानि] E_N; --- न ॐ ॐ नि A; ॐ ॐ
ध्ययन ॐ नानि C 5:6 स्मृतः] AE_N; ॐ तः C 5:7 चतुर्वर्गो] CE_N; चतुर्वर्ग
A 5:7 दम्भार्थमपि] AC; दम्भार्थमपि E_N 5:7 स] E_N; त A^c; ता A^{ac}; ना
C 5:8 इज्या तपः स्वाध्ययनं] CE_N; इज्या तप स्वाध्यय A (unmetrical) 5:8 द-
ममूलानि सर्वाणि] em.; दमोमूलानि स --- A; दशमूलानि सर्वाणि C; दमो मूलानि
सर्वाणि E_N 5:8 तस्मादुपशमी] em.; --- मी A; त ॐ दुपशमी C; तस्यादुपशमी E_N
5:9 दानाच्छोषमुपैति] E_N; दानाशोषमुपैति A; दानाच्छो ॐ C 5:9 वैरजलधिर्दानाच्च]
E_N; वैरजलधिदानाच्च A; ॐ C 5:9 लोकः प्रियः] em.; लोक प्रिये A; ॐ C;
लोकप्रियो E_N 5:9 दानात् कीर्तिरतीवरूपविभवः] em.; दाना कीर्तिरतीवरूपविभवः
A; ॐ नात् ॐ ॐ रतीव ॐ C; दानात् कीर्तिरतीवरूपविभवः E_N ल्क् स ॐ तथा C
5:9 मृत्योल्लोकगतः] E_N; मृत्योल्लोकगतः A; मृ ॐ ॐ कगतः C 5:9 परमाण्याप्नो-
ति] CE_N; परमाण्याप्नोति A 5:9 नन्दति दानतो ऽपि] AC; नन्दतिदानतो ऽपि E_N
5:9 दानाद्धि सर्वं भवेत्] AE_N; दाना ॐ ॐ C 5:10 नागेन्द्रास्तुरगाः पदानि विभवो]
E_N; नागे --- भवो A; ॐ C 5:10 यानानि वन्दिस्तथा] A; ॐ C; यानानि वन्दी
तथा E_N 5:10 दिव्याहारविहारभूषणसुखं सिंहासनञ्चामरम्] AE_N; ॐ C

अर्थाशापरिपूरणं युवतयो हर्म्याः शशाङ्कप्रभाः ।
 प्रज्ञा बोधगुणाः सदा निरुजता प्राग्दानचिह्नं नृणाम् ॥ ५:१० ॥
 गृहस्थस्योपजीवन्ति वरधेनोश्चतुस्तनान् ।
 देवताः पितरश्चैव मानुषाश्च गिरीन्द्रजे ॥ ५:११ ॥
 स्वाहाकारवषट्कारानुपजीवन्ति देवताः ।
 स्वधाकारं पितृगणा हन्तकारञ्च मानुषाः ॥ ५:१२ ॥
 शूद्रो ऽपि पञ्चभिर्यज्ञैर्यजते मन्त्रयोगतः ।
 अतो ऽन्यथा तु यो भुङ्क्ते स ऋणं नित्यमश्नुते ॥ ५:१३ ॥
 गृहस्थः सर्वदा कुर्याद्ददातियजतिक्रियाः ।
 दानधर्ममकुर्वाणो द्रव्ये सति स यात्यधः ॥ ५:१४ ॥
 उदपानं तु यः कुर्यात्पापात्मा दुष्टचेतसः ।
 विधूय पापसंघातं पितृभिः सह मोदते ॥ ५:१५ ॥
 पुष्करिण्याश्च यः कर्त्ता मोदते दिवि शक्रवत् ।
 कुलैश्च सप्तभिर्युक्तो यावत्कीर्त्तिर्न नश्यति ॥ ५:१६ ॥
 गृहं द्रव्यसमोपेतं दद्याद्विप्राय यो नरः ।

५:१० अर्थाशापरिपूरणं युवतयो] AE_N ; \sqcup C ५:१० हर्म्याः शशाङ्कप्रभाः] A; \sqcup C;
 हर्म्यं शशाङ्कप्रभम् E_N ५:१० प्रज्ञा बोधगुणाः सदा निरुजता] E_N ; प्रज्ञा बोधगुण सदा
 निरुजता A; प्रज्ञा \simeq ध गुणा \simeq दा \simeq निरुजता C ५:१० प्राग्दानचिह्नं] CE_N ;
 प्राग्दानचिह्न A ५:११ गृहस्थस्योपजीवन्ति] AE_N ; गृहस्थानुपजीवन्ति C ५:११ व-
 रधेनोश्चतुस्तनान्] C; वरधेनोश्चतुस्त --- A; वत्सो धेनोश्चतुस्तनान् E_N ५:११ देवताः
 पितरश्चैव] CE_N ; --- A ५:११ मानुषाश्च गिरीन्द्रजे] $E_N C$; \simeq नुषश्च गिरीन्द्रजे A
 ५:१२ देवताः] AE_N ; देव \simeq C ५:१२ स्वधाकारं] E_N ; स्वाधाकार A; \sqcup C ५:१२ ह-
 न्तकारञ्च] A; \sqcup C; पाङ्गकारश्च E_N ५:१३ शूद्रो ऽपि पञ्चभिर्यज्ञैर्यजते] E_N ; शूद्रो
 ऽपि पञ्चभिर्यज्ञैर्यजन्ते A; \sqcup य \simeq \simeq C ५:१३ अतो ऽन्यथा तु यो भुङ्क्ते] AE_N ; \sqcup C
 ५:१३ स ऋणं नित्यमश्नुते] $em.$; स ऋण नित्यमश्नुते A; \simeq \simeq \simeq नित्य \simeq नुते C;
 स त्राणं नित्यमश्नुते E_N ५:१४ गृहस्थः सर्वदा कुर्याद्ददातियजतिक्रियाः] CE_N ; गृहस्थः
 सर्वदा कु --- A ५:१४ दानधर्ममकुर्वाणो] CE_N ; --- कुर्वाणो A ५:१५ यः कुर्यात्]
 CE_N ; य कुर्यात् A ५:१५ पितृभिः सह मोदते] AE_N ; पि \sqcup C ५:१६ पुष्करिण्या-
 श्च यः कर्त्ता मोदते दिवि] E_N ; \sqcup वि C; पुष्करिण्याश्च यः कर्त्ता मोदते दिवि A
 ५:१६ कुलैश्च सप्तभिर्युक्तो] AE_N ; कु \sqcup भिर्युक्तो C ५:१७ दद्याद्विप्राय यो नरः] E_N ;
 दद्य --- A; दद्या विप्राय यो नरः C

तस्य हेममयं दिव्यं गृहं स्वर्गं प्रजायते ॥ 5:17 ॥

उद्यानं कुरुते यस्तु देवदेवस्य मंदिरे ।

तस्य दानफलं यत्तत्पुष्पे पुष्पे निबोध मे ॥ 5:18 ॥

दशसौवर्णिकं पुष्पं माला लक्षणे संमिता ।

कोटिर्मालाशतेनाहुरनन्तं लिंगपूरणे ॥ 5:19 ॥

एवं कुर्वन्ति ये नित्यं ते गणा मम चाक्षयाः ।

न तेषां मर्त्यभावो हि कल्पकोटिशतैरपि ॥ 5:20 ॥

ऋषय ऊचुः ॥

पृच्छन्ति ऋषयो भीताः संसारभयविह्वलाः ।

तुष्यते च कथन्देव अर्चितस्य च किम्फलम् ॥ 5:21 ॥

क्षीराज्यदधितोयेन स्नापितस्य च किं फलम् ।

पुष्पाणाञ्चैव सर्वेषां गन्धधूपस्य किम्फलम् ॥ 5:22 ॥

वस्त्रालङ्कारनैवेद्यैर्ध्वजादर्शवितानकैः ।

किं फलं च्छत्रदीपाश्च गवादिमहिषीषु च ॥ 5:23 ॥

अजवारणदानस्य दासीदासस्य यत्फलम् ।

सन्मार्ज्जने फलं किं स्यात्तथा चैवोपलेपने ॥ 5:24 ॥

5:17 तस्य] CE_N; --- स्य A 5:17 स्वर्गं प्रजायते] A; स्वर्गेषु जायते CE_N 5:18 उद्यानं] CE_N; उद्यान A 5:18 तस्य दानफलं यत्तत्] Cf. NiMukh; तस्य दानं फल यन्न A; तस्य दानफलं सम्यक् CE_N 5:18 निबोध मे] AC; निबोधमे E_N 5:19 पुष्पं] E_N; पुष्प A; □ C 5:19 माला लक्षणे संमिता] AE_N; □ C 5:19 कोटिर्मालाशते-नाहु°] em.; कोटिमालाशतेनाहु° AE_N; □ तनाहु° C 5:20 एवं कुर्वन्ति ये नित्यं] A; एवं कुर्वन्ति यो नित्यं C 5:20 ते गणा मम चाक्षयाः] em.; --- आः A; स गणो मम चाक्षयः CE_N 5:21 ऊचुः] CE_N; ऊचु A 5:22 क्षीराज्यदधितोयेन स्नापितस्य च किं फलम्] AE_N; क्षीराज्यदधि □ C 5:22 पुष्पाणाञ्चैव सर्वेषां] AE_N; □ सर्वेषां C 5:22 गन्धधूपस्य किम्फलम्] C; गन्धधूप (?) --- A; गन्धपुष्पस्य किं फलं E_N 5:23 वस्त्रालङ्कारनैवेद्यैर्ध्वजा°] C; --- लङ्कारनैवेद्यैर्ध्वजा° A; वस्त्रालङ्कारनैवेद्यैर्ध्वजा° E_N 5:23 किं फलं च्छत्रदीपाश्च] A; किं फलं च्छत्रदीपेषु CE_N 5:24 अजवारण°] CE_N; अजवारण° A 5:24 सन्मार्ज्जने] C; सम्मार्ज्जने AE_N 5:24 फलं किं स्या-त्तथा चैवोपलेपने] E_N; फल किं स्या तथा चैवोपलेपयेत् A; फलं किं स्या तथा चै = पलेपनेन C

गीतनृत्यफलं ब्रूहि तन्त्रीवाद्यफलञ्च यत् ।
 कृष्णाष्टम्यां चतुर्दश्यां जागरस्य फलं वद ॥ 5:25 ॥
 उपवासस्य यत्पुण्यं देवदेवाश्रितस्य तु ।
 एतत्सर्वं समाख्याहि उपसन्नाः स्म ते वयम् ॥ 5:26 ॥
 नन्दिकेश्वर उवाच ।
 शतं संमार्ज्जने दानं सहस्रमुपलेपने ।
 निष्काणां प्राप्नुयात्पुण्यं शिवभक्त्या समन्वितः ॥ 5:27 ॥
 उपलिप्य शिवागारं शुचीभूय समाहितः ।
 अर्चयेत्सततं देवं ज्ञानदीक्षाविवर्जितः ॥ 5:28 ॥
 पत्रपुष्पफलैश्चैव दधिक्षीरघृतादिभिः ।
 विचित्रैर्भक्तिपूतैश्च यः पूजयति नित्यशः ॥ 5:29 ॥
 यस्तु नैवेद्यच्छत्रैश्च ध्वजादर्शवितानकैः ।
 घण्टाचामरदानेन अलङ्कारौदनेन वा ॥ 5:30 ॥
 सुवर्णमणिवस्त्रैश्च गन्धधूपोपलेपनैः ।
 गीतवादित्रनृत्यैश्च हुडुङ्कारस्तवेन च ॥ 5:31 ॥
 वक्ष्यामि सर्वमेवन्तु अपरिज्ञातकारणे ।
 केवलम्भक्तिमापन्ने शृणुध्वं पूजने फलम् ॥ 5:32 ॥

5:25 गीतनृत्यफलं ब्रूहि तन्त्रीवाद्यफलञ्च यत्] AE_N ; गीतनृत्यफलं ब्रूहि त \square च यत्
 C 5:25 कृष्णाष्टम्यां चतुर्दश्यां जागरस्य फलं वद] E_N ; कृष्णाष्ट --- गरस्य फलं वद
 A; \square फलं वद C 5:26 देवदेवाश्रितस्य] AC; देवदेवाश्रितस्य E_N 5:26 उपसन्ना
 स्म ते वयम्] A; उपसन्नाः स्म ते वयम् C; उपसत्यः स्म ते वयं E_N 5:27 न-
 न्दि°] A, नन्दी म्म् 5:27 पुण्यं] CE_N ; पुण्य A 5:28 उपलिप्य शिवागारं]
 CE_N ; --- रं A 5:28 शुचीभूय] A; शुचीभूत्वा CE_N 5:28 अर्चयेत्सततं] AC;
 अर्चयन् सततं E_N 5:29 पत्रपुष्पफलैश्चैव] C; पत्रपुष्पफलं चैव A; बभ्रुपुष्पफलञ्चैव
 E_N 5:29 विचित्रैर्भक्तिपूतैश्च] *em.*; विचित्रैर्भक्तिपूतैश्च A; विचित्रैर्भक्तिपूजैश्च C; विचि-
 त्रैर्भक्तिपूजैश्च E_N 5:30 घण्टाचामरदानेन अलङ्कारौदनेन वा] CE_N ; घण्टाचामरदान
 --- A 5:31 °वस्त्रैश्च] AC; °रत्नैश्च E_N 5:31 हुडुङ्कारस्तवेन] *em.*; हुडुङ्कारास्तवेन
 A; हुडुङ्कारस्तवैस्तथा C; हुडुङ्कारैस्तथैव च E_N 5:32 अपरिज्ञातकारणे] C; संपरि-
 ज्ञातकारणे C; अपरिज्ञातकारणं E_N 5:32 शृणुध्वं] CE_N ; शृणुध्व A 5:32 पूजने]
conj.; पूजते A; पूजा C (unmetrical); पूजया E_N

तोयेन स्नापयेल्लिङ्गं गन्धदिग्धेन चैव हि ।
एकरात्रेण मुच्यन्ते मानसात्किल्बिषान्नराः ॥ 5:33 ॥

दशरात्रात्कायिकेन महापापेन पक्षतः ।
मासेन स्वर्गमाप्नोति अब्दाद्गाणेश्वरीं गतिम् ॥ 5:34 ॥

त्र्यब्देन पितृतां याति पञ्चभिः कुलमुद्धरेत् ।
द्विषद्वैरीशसायुज्यं यावज्जीवं शिवं विशेत् ॥ 5:35 ॥

कृष्णाष्टम्याञ्चतुर्दश्यां यो दध्ना स्नापयेच्छिवम् ।
यावज्जीवकृतैः पापैर्मुच्यते नात्र संशयः ॥ 5:36 ॥

प्रत्यहं स्नापयेद्यस्तु मासमेकं शुचिर्नरः ।
ऋतूनां फलमाप्नोति भिन्ने देहे सुरालयम् ॥ 5:37 ॥

षण्मासं स्नापयेद्यस्तु सुराणां चोत्तमो भवेत् ।
अब्दस्नानेन पितरस्तस्य यान्ति सुरालयम् ॥ 5:38 ॥

त्र्यब्देन रुद्रसायोज्यं द्वादशाब्दैः कुलैः स्वयम् ।
घृतेन स्नापयेल्लिङ्गमेकाहमपि मानवः ॥ 5:39 ॥

दग्ध्वा तु सर्वपापानि अश्वमेधमवाप्नुयात् ।

5:33 स्नापयेल्लिङ्गं] CE_N ; स्नापये लिङ्गं A 5:33 मानसात्किल्बिषान्नराः] CE_N , मान-
सकिल्बि --- म्सा 5:34 दशरात्रात्कायिकेन] CE_N ; --- कायिकेन A 5:34 अब्दाद्गाणे-
श्वरीं गतिम्] *conj.*; अब्दागाणेश्वरी गतिं A; अब्दागाणेश्वरी गतिम् C; आब्दाद्गाणेश्वरी
गतिं E_N 5:35 याति] CE_N ; यान्ति A 5:35 द्विषद्वैरीशसायुज्यं] E_N ; द्विषद्वै-
रीशसायुज्य A; द्विषद्वैरीशसायोज्यं C 5:35 विशेत्] AE_N ; शेत् C (unmetrical)
5:36 चतुर्दश्यां] CE_N ; चतुर्दश्या A 5:36 स्नापयेच्छिवम्] CE_N ; स्नापये शिवम् A
5:36 यावज्जीवकृतैः पापैर्मुच्यते नात्र संशयः] CE_N ; यावज्जीवकृतैः प --- A 5:37 मा-
समेकं शुचिर्नरः] C; मासमेक शुचिनरः A; मासमेकं शुचिर्नरः E_N 5:37 ऋतूनां]
AC; केतूनां E_N 5:37 भिन्ने देहे] AC; भिन्नदेहे E_N 5:37 सुरालयम्] CE_N ; सुरा-
लये ज A 5:38 षण्मासं स्नापयेद्यस्तु] AE_N ; षमासं स्नाप यस्तु C 5:38 अब्दस्नानेन
पितरस्तस्य] AC; अब्दस्नानेपितरस्तस्य E_N 5:39 त्र्यब्देन रुद्रसायोज्यं] C; त्र्यब्देन
रुद्रसायुज्य A; अत्र्यब्देन रुद्रसायुज्यं E_N 5:39 द्वादशाब्दैः कुलैः स्वयम्] CE_N ; द्वाद-
शाब्दे कुलैः स्वयम् A 5:39 घृतेन स्नापयेल्लिङ्गमेकाहमपि मानवः] CE_N ; घृतेन स्न ---
नवः A 5:40 दग्ध्वा तु सर्वपापानि] AC; दध्वा तु सर्व पापानि E_N

दशरात्रात्स्वर्गगतिम्मासाद्गणेश्वरीङ्गतिम् ॥ 5:40 ॥

पितृन्नरकर्तस्थानुद्धरत्यविकल्पतः ।

षड्भासं स्नापयेद्यस्तु नित्यं चाभग्नयोगतः ॥ 5:41 ॥

तस्यापि पितरो यान्ति नित्यं गाणेश्वरीङ्गतिम् ।

द्विरब्देनैव सायुज्यं व्रजन्ति पितृभिस्सह ॥ 5:42 ॥

घृतस्नानात्परन्नास्ति उद्धरेत्कुलसप्तकम् ।

त्रिनेत्राः शूलहस्ताश्च वृषाङ्गाश्चन्द्रशेखराः ॥ 5:43 ॥

सर्वज्ञाः सर्वगा नित्या भवन्ति जगदीश्वराः ।

कृष्णाष्टम्यां चतुर्दश्यां मधुना स्नापयेच्छिवम् ॥ 5:44 ॥

राजसूयस्य यज्ञस्य फलं प्राप्नोति मानवः ।

प्रत्यहं स्नापयेद्यस्तु वर्षेणैव गणेश्वरः ॥ 5:45 ॥

पञ्चाब्देन तु सायोज्यं प्रयाति पितृसंयुतः ।

प्रत्यहं पञ्चगव्येन यः शिवं स्नापयेन्नरः ॥ 5:46 ॥

न तस्य दृश्यते चान्तं देवलोकञ्च गच्छति ।

सम्बत्सरेण शुद्धात्मा शिवसायोज्यतां व्रजेत् ॥ 5:47 ॥

5:40 दशरात्रात्स्वर्गगतिम्] CE_N ; दशरात्रा स्वर्गगति A 5:40 मासाद्गणेश्वरीङ्गतिम्] CE_N ; मासाद्गणेश्वरीङ्गतिम् A 5:41 पितृन्नरकर्तस्थानुद्धरत्यविकल्पतः] CE_N ; पितृन्नरकर्तस्थानुद्धरत्वविकल्पतः A 5:42 तस्यापि पितरो] AC; तस्योपरिवरा E_N 5:42 गाणेश्वरः] AE_N ; गाणेश्वरः C 5:42 द्विरब्देनैव सायुज्यं व्रजन्ति पितृभिस्सह] $em.$; द्विर --- २ स्सह A; द्विरब्देनैव सायोज्यं व्रजन्ति पितृभिः सह C; द्विरब्देनैव सायोज्यं व्रजन्ति पितृभिः सह E_N 5:43 घृतस्नानात्परन्नास्ति] C; घृतस्नानपर नास्ति A; घृत स्नानात्परं नास्ति E_N 5:43 उद्धरेत्कुलसप्तकम्] CE_N ; उद्धरे कुलसप्तकम् A 5:43 त्रिनेत्राः शूलहस्ताश्च] CE_N ; तृणेत्र शूलहस्ताश्च A 5:43 वृषाङ्गाश्चन्द्रशेखराः] CE_N ; वृषाङ्क चन्द्रशेखरः A 5:44 सर्वज्ञाः सर्वगा नित्या] CE_N ; सर्वज्ञा सर्वगा नित्यं A 5:44 स्नापयेच्छिवम्] CE_N ; स्नापये शिवम् A 5:45 राजसूयस्य] AE_N ; राजसूर्यस्य C 5:45 प्रत्यहं स्नापयेद्यस्तु वर्षेणैव गणेश्वरः] CE_N ; प्रत्यहं स्नापयेद्यस्तु व --- A 5:46 सायोज्यं] CE_N ; सायुज्य A 5:46 यः शिवं स्नापयेन्नरः] CE_N ; य शिवं स्नापये नरः A 5:47 दृश्यते] AC; दृष्यते E_N 5:47 चान्तं] A^cCE_N ; चिन्तं A^{ac} 5:47 देवलोकञ्च] A; देवलोकं स CE_N 5:47 सायोज्यतां] C; सायुज्यतां AE_N

द्विवर्षेण पितृन्सप्त समुद्धृत्य शिवं व्रजेत् ।
गन्धैश्च स्नापयेद्विद्धं दिव्यैश्चैव सुगन्धिभिः ॥ 5:48 ॥

वाजपेयस्य यज्ञस्य फलं प्राप्नोति मानवः ।
कर्पूरव्यतिमिश्रेण चन्दनेन तु लेपयेत् ॥ 5:49 ॥

विद्याधरत्वमाप्नोति रमते सुरपूजितः ।
अश्वमेधफलञ्चैव दशरात्रेण चाप्नुयात् ॥ 5:50 ॥

मासेन गणतां याति अब्दात्सायोज्यमाप्नुयात् ।
अभग्नयोगो यो दद्यात्प्रत्यहं लिङ्गलेपनम् ॥ 5:51 ॥

पितरस्तस्य सर्वे ते गतिं यस्यन्ति चोत्तमाम् ।
अगरुन्दशसाहस्रं षट्साहस्रन्तु चन्दनम् ॥ 5:52 ॥

अनन्तो गुग्गुलश्चैव सहाज्येन सुयोजितः ।
द्वे सहस्रे पत्नानां तु महिषाक्षस्य गुग्गुलोः ॥ 5:53 ॥

प्रदहेत्तद्गतात्मा यः सर्वपापैः प्रमुच्यते ।
देवि सम्बत्सरे पूर्णे नन्दीश्वरसमो भवेत् ॥ 5:54 ॥

एकाहं दहते यस्तु देवदेवस्य संनिधौ ।
सर्वपापविशुद्धात्मा अग्निष्टोममवाप्नुयात् ॥ 5:55 ॥

5:48 पितृन्सप्त] C; पितृ सप्त A; पितृन्सप्त E_N 5:48 स्नापयेद्विद्धं दिव्यैश्चैव सुगन्धि-
भिः] CE_N; स्नापये लिंगं --- A 5:49 यज्ञस्य फलं] C; यज्ञस्य फल A; याज्ञस्य फलं
E_N 5:49 चन्दनेन] CE_N; चन्दनेना A 5:50 अश्वमेधफलञ्चैव] CE_N; अश्वमेधफल
चैव A 5:50 दशरात्रेण चाप्नुयात्] A; दशरात्रादवाप्नुयात् CE_N 5:51 मासेन गणतां
याति] em. Cf. NiMukh; मासेन गणता यान्ति A; मासेनैकेन गणतां CE_N म्च्छ E_N;
अब्दा सायुज्यमाप्नुयात् A 5:51 अभग्नयोगो यो दद्यात्प्रत्यहं लिङ्गलेपनम्] C; अभग्न-
योगो यो --- पनम् A; अहग्नयोगो यो दद्यात्प्रत्यहं लिङ्गलेपनम् E_N 5:52 पितरस्तस्य
सर्वे ते गतिं] CE_N; पितरस्तस्य सवे ते गति A 5:52 षट्साहस्रन्तु] CE_N; षट्स-
हस्रं तु A 5:53 अनन्तो] CE_N; अनंत्यो A 5:53 सहाज्येन] AE_N; सहाजेन C
5:53 महिषाक्षस्य गुग्गुलोः] CE_N; महिसाखस्व गुग्गुलोः A 5:54 प्रदहेत्तद्गतात्मा]
conj.; प्रदहेत्तर्गतानां यः A; प्रदहेत्तद्गतात्मा यः C; प्रदहेत्तद्गतात्मायः E_N 5:54 देवि
सम्बत्सरे पूर्णे नन्दीश्वरसमो भवेत्] CE_N; देवि संवत् --- र समो भवेत् A 5:55 एकाहं
दहते यस्तु] C; एकाहो ऽपि दहेद्यस्तु A; एकान्हं दहते यस्तु E_N

भक्तिमान्प्रदहेद्यस्तु धूपं गुग्गुलमुत्तमम् ।
मासैकेन समाप्नोति ऋतूनां शतमुत्तमम् ॥ 5:56 ॥

वर्षमेकन्दहेद्यस्तु स गणश्चोत्तमो भवेत् ।
न तस्य सम्भवो मर्त्ये पितृभिः सह मोदते ॥ 5:57 ॥

द्वब्दं दहति यो देवि शुचीभूय दिने दिने ।
स्वकुलञ्चोद्धृतं तेन शिवभक्तेन धीमता ॥ 5:58 ॥

वस्त्रध्वजवितानं वा यो दद्याल्लिङ्गसन्निधौ ।
लभते परमैश्वर्यं जायते चोत्तमे कुले ॥ 5:59 ॥

सकृद्दानफलं ह्येतद्विस्त्रिधा गतिरुत्तमा ।
प्राप्नुयान्मानवः शीघ्रं सोमलोकं न संशयः ॥ 5:60 ॥

शतसाहस्रदानेन गतिर्गणेश्वरी भवेत् ।
पितृभिः संयुतश्चैव लक्षदानान्न संशयः ॥ 5:61 ॥

मेखलाङ्कटिसूत्रञ्च यो दद्याल्लिङ्गमूर्धनि ।
चतुःसागरपर्यन्तक्षमायान्तु स भवेन्नृपः ॥ 5:62 ॥

5:56 भक्तिमान्] CE_N ; भक्तिमा A 5:56 मासैकेन] E_N ; मासैकं A^c ; तमासैकं A^{ac} ; मासेकेन C 5:56 ऋतूनां] AC; ऋतूनां E_N 5:57 वर्षमेकन्दहेद्यस्तु] AC; मा-
समेकं दहेद्यस्तु E_N 5:57 गणश्चोत्तमो भवेत्] CE_N ; गणश्चो --- A 5:57 सम्भवो मर्त्ये
पितृभिः] CE_N ; संभव मर्त्ये पितृभि A 5:58 द्वब्दं दहति] A; द्वब्दं हति C (unme-
trical); व्यब्दं दहति E_N 5:58 शुचीभूय] AC; शुचीर्भूतो E_N 5:58 तेन शिवभक्तेन]
 AE_N ; तेना सभक्तेन C (unmetrical) 5:59 वस्त्रध्वजवितानं वा] A; वस्त्रध्व \square न
चC; वस्त्रध्वजवितानन्तु E_N 5:59 दद्याल्लिङ्गसन्निधौ] CE_N ; दद्या लिङ्गसन्निधौ A
5:59 लभते परमैश्वर्यं] CE_N ; लभते परमैश्वर्य A 5:59 जायते चोत्तमे कुले] CE_N ;
जातः परमके कुले A 5:60 एतद् द्विस्त्रिधा गतिरुत्तमा] *em.*; द्विस्त्रिधा गतिरुत्तमा
C; द्विस्त्रिधा गतिरु --- A; त्रिधागतिरुत्तमां E_N 5:60 प्राप्नुयान्मानवः] E_N ; प्राप्नु-
यात्मानवः C; ---नवः A 5:60 सोमलोकं] CE_N ; सोमलोक A 5:61 गतिर्गणेश्वरी
भवेत्] E_N ; गतिर्गणेश्वरीम्भवेत् A; गतिर्गणेश्वरी भवेत् C 5:61 पितृभिः संयुत-
श्चैव] A^cE_N ; पितृभि संयुतश्चैव A^{ac} ; पितृभिः संयुतश्चैव C 5:61 लक्षदानान्न] CE_N ;
लक्षदानं न A 5:62 मेखलाङ्कटिसूत्रञ्च] C; मेखला कटिसूत्रञ्च A; मेखलां कटिसूत्रञ्च
 E_N 5:62 मूर्धनि] A; मूर्धनि CE_N 5:62 चतुःसागरपर्यन्तक्षायान्तु स भवेन्नृपः]
C; चतुःसागरपर्यन्तं क्षमाया स भवे नृपः A; चतुःसागरपर्यन्त क्षायां नु स भवेन्नृपः E_N

मुकुटं कुण्डलं चैव चित्रपट्टकदायकः ।
 सकलान्तु महीं भुङ्क्ते अङ्गाभरणदानतः ॥ ५:६३ ॥

मुखकोशे तथैवेह पट्टात्प्रादेशिको नृपः ।
 चित्रके चित्रभोगानि निस्सपत्नमवाप्नुयात् ॥ ५:६४ ॥

पुनः पुनश्च यो दद्याद्रत्नाभरणभूषणम् ।
 गाणापत्यमवाप्नोति अक्षयं परमं ध्रुवम् ॥ ५:६५ ॥

मुक्तिमण्डपिकां भक्त्या दत्त्वा यो ऽर्चयते शिवम् ।
 न तस्य पुनरावृत्तिर्गणश्चैवोत्तमो भवेत् ॥ ५:६६ ॥

रोचनां कुंकुमं चैव लिंगस्योपरि यो नरः ।
 प्रत्यहं लेपनन्दद्यात्स विद्याधरतां व्रजेत् ॥ ५:६७ ॥

द्वादशाब्देन गणतां कर्पूरागरुलेपनैः ।
 कटकेयूरदानेन आधिपत्यं महेच्छताम् ॥ ५:६८ ॥

प्राप्नुवन्ति नरा लोके शिवभक्तिपरायणाः ।
 रत्नदानानि दिव्यानि यो ददाति शिवाय वै ॥ ५:६९ ॥

दशसौवर्णिकं पुष्पं निर्गन्धि यदि भाविनि ।
 शतसाहस्रिका माला अनन्तं लिंगपूरणे ॥ ५:७० ॥

५:६३ चित्रपट्टकदायकः] CE_N; चित्रपट्टक --- A ५:६३ सकलान्तु महीं भुङ्क्ते] em.; --- तु मही भुङ्क्ते A; सकलान्तु मही भुङ्क्ते C; सकलान्तु महीं भुङ्क्ते E_N ५:६३ अङ्गाभरण-दानतः] AE_N; अङ्गाभरणदानततः C ५:६४ मुखकोशे तथैवेह] AC; मुखकोशेतथैवेह E_N ५:६४ पट्टात् प्रादेशिको नृपः] C; पट्टप्रादेशिको नृपः A; पट्टात्प्रादेशिको नृपः E_N ५:६४ निस्सपत्नमवाप्नुयात्] em.; निस्सपत्नमवाप्नुयात् A; निःसपत्नान्यवाप्नुयात् C; निः सम्पन्नान्यवाप्नुयात् E_N ५:६५ गाणापत्यमवाप्नोति] C; गणापत्यमवाप्नोति A; गाणपत्यमवाप्नोति E_N ५:६५ अक्षयं] A; चाक्षम् C (unmetrical); चाक्षयं E_N ५:६६ मुक्तिमण्डपिकां भक्त्या] em.; मुक्तिमण्डपिका भक्त्या A; मुक्तामण्डपिकां भक्त्या C; मुक्तिमण्डपिकाभक्त्या E_N ५:६६ यो ऽर्चयते शिवम्] CE_N; --- A ५:६६ ०रावृत्तिर्ग०] E_N; ०रावृत्तिर्ग० AC ५:६७ रोचनां] C; रोचन A; रोचना E_N ५:६८ कर्पूरागरु-रु०] C; कर्पूरागरु० A; कर्पूरागुरु० E_N ५:६८ कटकेयूरदानेन] AC; कटकेयूर दानेन E_N ५:६९ प्राप्नुवन्ति नरा लोके शिवभक्तिपरायणाः] CE_N; प्राप् --- भक्तिपरायणाः A ५:७० दशसौवर्णिकं] CE_N; दशसौवर्णिक A ५:७० निर्गन्धि] A; निर्गन्धि C; निर्गन्धं E_N ५:७० भाविनि] A; भामिनि CE_N ५:७० शतसाहस्रिका] AC; शतसाहस्रिका E_N

निर्गन्धिकुसुमस्यायं विधिः ख्यातो द्विजोत्तमाः ।
शोभनैर्दिव्यगन्धाद्यैः शृणु तत्र तु यत्फलम् ॥ 5:71 ॥

एकपुष्पप्रदानेन लिंगेषु प्रतिमासु वा ।
अशीतिकल्पकोटीनां दुर्गतिं न नरो व्रजेत् ॥ 5:72 ॥

एवं वै निरयाः सर्वे नियतं शून्यतां गताः ।
एकपुष्पप्रदानेन कस्य योगो न विद्यते ॥ 5:73 ॥

वित्तसंपत्तिसंशुद्धं शेषं संपत्तिभावितम् ।
तृणमप्युत्तमार्थाय कोटिवेधि रसेन्द्रवत् ॥ 5:74 ॥

नन्दिकेश्वर उवाच ।
एकपुष्पप्रदानेन योगः सर्वस्य विद्यते ।
न चतुःसम्पदायोगः किं तु सर्वस्य विद्यते ॥ 5:75 ॥

अकामाभ्यर्चिते लिङ्गे एतदुक्तं मया फलम् ।
कामेनाभ्यर्च्यमानस्य शृणु तस्यापि यत्फलम् ॥ 5:76 ॥

अर्क्षस्य करवीरस्य बुकस्योन्मत्तकस्य च ।
चतुर्णां पुष्पजातीनां गन्धं जिघ्रति शंकरः ॥ 5:77 ॥

सुवर्णनिष्कं पुष्पे तु सर्वस्मिन्देवि कथ्यते ।

5:71 निर्गन्धिकुसुमस्यायं विधिः ख्यातो द्विजोत्तमाः] E_N ; निर्गन्धिकुसुमस्यैषा विधिः
ख्याता द्विजोत्तमाः A; निर्गन्धिकुसुमस्यायं विधिः ख्यातो द्विजोत्तम C 5:71 शोभनैर्दि-
व्यगन्धाद्यैः शृणु तत्र तु यत्फलम्] CE_N ; शोभनैर्दिव्य --- तु यत्फलम् A 5:72 व्रजेत्]
 CE_N ; भवेत् A 5:73 निरयाः सर्वे] CE_N ; वित्तयं A 5:74 वित्त°] A; वृत्तिं C;
वृत्ति° E_N 5:74 °भावितम्] AC; °भाषितं E_N 5:74 तृणमप्युत्तमार्थाय कोटिवे-
धि रसेन्द्रवत्] C; तृणमप्युत्तमाथा --- A; तृणमप्युत्तमार्थाय कोटिवधिरसेन्द्रवत् E_N
5:75 नन्दिकेश्वर] AE_N ; नन्दीकेश्वर C 5:75 योगः सर्वस्य विद्यते] CE_N ; योग
सर्वस्य विद्वन्ति A 5:75 चतुःसम्पदायोगः] C; चतुसम्पदायोग A; चतुःसम्पदा यो-
गः E_N 5:76 अकामाभ्यर्चिते लिङ्गे एतदुक्तं] CE_N ; अकामाभ्यर्चये लिङ्गमेतदुक्तं A
5:76 कामेनाभ्यर्च्य°] E_N ; कामेनाभ्यर्च° AC 5:76 यत्फलम्] CE_N ; यत्फलम् A
5:77 चतुर्णां पुष्पजातीनां गन्धं जिघ्रति] E_N ; चतुर्णां --- A; चतुर्णां पुष्पजातीनां गन्ध
जिघ्रति C 5:78 सुवर्णनिष्कं पुष्पे] $em.$; सुवर्णनिष्कपुष्पे AC; सुवर्णनिष्कं पुष्पं E_N
5:78 सर्वस्मिन्] E_N ; सर्वस्मिं A; सर्वस्मि C

सहस्रे त्वन्यपुष्पाणां दत्ते यत्कथ्यते फलम् ॥ ५:७८ ॥

एकस्मिन्करवीरस्य दत्ते पुष्पे हि तत्फलम् ।
करवीरसहस्रस्य भवेद्वत्तस्य यत्फलम् ॥ ५:७९ ॥

तदेकस्य तु पद्मस्य दत्तस्य फलमश्नुते ।
पद्मानाञ्च सहस्रस्य मम दत्तस्य यत्फलम् ॥ ५:८० ॥

तत्फलं लभते पत्रे दत्ते बिल्वस्य शोभने ।
बिल्वपत्रसहस्रे तु दत्ते मे यत्फलं स्मृतम् ॥ ५:८१ ॥

बुकपुष्पे तदेकस्मिन्मम दत्ते लभेत्फलम् ।
बुकपुष्पसहस्रे तु दत्ते यत्कीर्तितं फलम् ।
पुष्पे दत्ते तदेकस्मिन्लभेद्भुतूरकस्य तु ॥ ५:८२ ॥

बुकेन वरदो देवः करवीरैर्द्धनप्रदः ।
अर्केण श्रियमाप्नोति मोक्षं धुतूरकेन तु ॥ ५:८३ ॥

नीलोत्पलैर्भवेद्भोगो यो ऽर्चयेल्लिङ्गमुत्तमम् ।
रक्ताब्जैः प्राप्नुयाद्राज्यं पुण्डरीकैश्च चक्रिणम् ॥ ५:८४ ॥

५:७८ सहस्रे त्वन्यपुष्पाणां] C; सहस्रे त्वत्यपुष्पाणां A; सहस्रन्त्वन्यपुष्पाणां E_N ५:७८ यत्कथ्यते] CE_N; यकथ्यते A ५:७९ एकस्मिन्करवीरस्य दत्ते पुष्पे हि तत्फलम्] AC; eyeskip E_N ५:७९ करवीरसहस्रस्य भवेद्वत्तस्य यत्फलम्] C; करवीरसहस्रस्योम्भवे दत्तस्य यत्फलम् A; करवीरसहस्रस्य भवेद्वत्तस्य यत्फलं E_N ५:८० पद्मस्य] AC; पुष्पस्य E_N ५:८० पद्मानाञ्च] A; पद्मानान्तु CE_N ५:८० सहस्रस्य मम दत्तस्य यत्फलम्] CE_N; स --- फलम् A ५:८१ तत्फलं] CE_N; तत्फलं A ५:८१ बिल्वपत्रसहस्रे तु दत्ते मे यत्फलं] E_N; बिल्वपत्रसहस्रं तु दत्तं मे यत्फलं A; बिल्वपत्रसहस्रे तु दत्ते मे यत्फलं C ५:८२ बुकपुष्पे तदेकस्मिन् मम दत्ते लभेत्फलम्] CE_N; बुकपुष्पन्तदेकस्मिन् मम दत्ते लभते फलम् A (unmetrical) ५:८२ बुकपुष्पसहस्रे तु दत्ते यत्कीर्तितं फलम्] C; बुकपुष्पं सहस्रं तु दत्ते यत्फलम्विर्त्तितम् A; एयेस्किप् E_N ५:८२ तदेकस्मिन्] C; चदेकस्मिन् (?) A; यदेकस्मिन् E_N ५:८२ लभेद्भुतूरकस्य] C; लभे धुतूरकस्य A; लभेद्भुतूरकस्य E_N ५:८३ बुकेन वरदो देवः करवीरैर्द्धनप्रदः] C; बुकेन वरदो दे --- A; वः बुकेन वरदो देवः करवीरैर्द्धनप्रदः E_N ५:८३ अर्केण श्रियमाप्नोति] AC; अर्केण प्रियमच्छिन्ने E_N ५:८३ धुतूरकेन] A; धुतूरकेण C; धुतूरकस्य E_N ५:८४ नीलोत्पलैर्भ°] AE_N; नीलोत्पलैर्भ° C ५:८४ यो ऽर्चयेल्लिङ्ग°] CE_N; योर्चये लिङ्ग A ५:८४ रक्ताब्जैः] em.; रक्ताब्जै A; रक्ताब्जैः C; रक्ताकैः E_N

चम्पकैः सर्वकामानि पुंनागैर्नागकेशरैः ।

ईप्सितांल्लभते कामांस्तथा केशरदामकैः ॥ 5:85 ॥

मन्त्रसिद्धिमवाप्नोति बृहत्यागस्तिपुष्पकैः ।

यो ऽर्चयेत्परमेशानं सिद्धकेन तथैव हि ॥ 5:86 ॥

सर्वकामानवाप्नोति यो ऽर्चयेद्गन्धपुष्पकैः ।

कुब्जकैर्विपुलो लाभः सौभाग्याय च वारुणी ॥ 5:87 ॥

कन्याकामस्तु जातीभिर्यो ऽर्चयेत्परमेश्वरम् ।

स लभेच्चोत्तमां कन्यां षण्मासेन न संशयः ॥ 5:88 ॥

मल्लिका ज्ञानकामाय अर्चयेद्यो महेश्वरम् ।

लभते परमं ज्ञानं संसारभयनाशनम् ॥ 5:89 ॥

पुत्रकामाय कुन्दैस्तु अर्चयेत् शुचिर्नरः ।

लभते बहुपुत्रत्वं धनवंतं चिरायुषम् ॥ 5:90 ॥

आरोग्यं कुशपुष्पैस्तु अशोकैः प्रियसङ्गमम् ।

कर्णिकारैर्धनं विद्याद्वयार्थे द्रोणपुष्पिका ॥ 5:91 ॥

5:85 चम्पकैः] CE_N ; चम्पकै A 5:85 ईप्सितांल्लभते कामांस्तथा] *conj.*; ईप्सितांल्लभते कामान्तथा A; ईप्सितांल्लभते कामांस्तथा C; ईप्सितां लभते कामांस्तथा E_N 5:86 बृहत्यागस्तिपुष्पकैः] C; --- A; बृहत्यागस्तिपुष्पकैः E_N (unmetrical) 5:86 सिद्धकेन] *em.*; सिद्धकेन A; सिताङ्गेण CE_N 5:87 सर्वकामानवाप्नोति] CE_N ; सर्वकामानवाप्नोति A 5:87 यो ऽर्चयेद्गन्धपुष्पकैः] C; यो ऽर्चये गन्धपुष्पकैः A; यो ऽर्चयेद्गन्धपुष्पकैः E_N 5:87 कुब्जकैर्विपुलो लाभः] *conj.*; तूचकै विपुलं लाभं A; कुन्दकैर्विपुलो लाभः C; कुपुकैर्विपुलोलाभः E_N 5:87 सौभाग्याय च वारुणी] *em.*; सौभाग्यं च वारुणी A; सौभाग्याय च वारुणी C; सौभाग्याय च वारुणं E_N 5:88 जातीभिर्यो ऽर्चयेत्] CE_N ; जातीभिर्यो ऽर्चयेत् A 5:88 स लभेच्चोत्तमां कन्यां] CE_N ; स लभे चोत्तमां कन्या A 5:89 ज्ञानकामाय अर्चयेद्यो महेश्वरम्] *conj.*; ज्ञानकामे य --- A; ज्ञानकामार्थमर्चयन्तो महेश्वरम् CE_N 5:89 लभते परमं] *em.*; लभन्ते परमं CE_N ; लभन्ते तश्चर A 5:90 कुन्दैस्तु अर्चयेत् शुचिर्नरः] C; कुन्दैस्तु अर्चये शुचिनरः A; कुन्दैस्तु अर्चयेत् शुचिर्नरः E_N 5:90 लभते] CE_N ; लभन्ते A 5:90 धनवंतं] A; धनवंतं C; धनवत्त्वं E_N 5:91 कुशपुष्पैस्तु] CE_N ; कुशपुष्पैस्तु A 5:91 कर्णिकारैर्धनं विद्याद्वयार्थे द्रोणपुष्पिका] C; कर्णिकारे धनं विद्याद्वयार्थे द्रोणपुष्पिकाः A; कर्णिकारं धनं विद्याद्वयार्थे द्रोणपुष्पिकां E_N

कदम्बेनार्चयेल्लिङ्गं सततं नियतव्रतः ।

शत्रूणां वशकामाय नित्यमेव प्रदापयेत् ॥ 5:92 ॥

नश्यन्ति व्याधयस्तस्य यो ऽर्चयेदरिमुस्तकैः ।

सिंदुवारस्य पुष्पेण बद्धो मुच्येत बन्धनात् ॥ 5:93 ॥

अंकोटासितवर्णानि निर्गन्धिकुसुमानि च ।

तानि शत्रुविनाशाय देवदेवाय कल्पयेत् ॥ 5:94 ॥

पीतकानि तु पुष्ट्यर्थे पुष्पाणि विजयाय च ।

नित्यमेव तु यो दद्यात्सर्वकाममवाप्नुयात् ॥ 5:95 ॥

जलजानि तु पुष्पाणि वश्यार्थे तु प्रकल्पयेत् ।

नीलरक्तानि यो दद्यात्तानि वश्यकराणि तु ॥ 5:96 ॥

सर्वकामप्रदं बिल्वं दारिद्र्यभयनाशनम् ।

बिल्वपत्रात्परं नास्ति येन तुष्यति शङ्करः ॥ 5:97 ॥

विजयार्थे दमनकं योजयेन्नियमस्थितः ।

विजिताः शत्रवस्तेन यो ऽर्चयेद्वृषभध्वजम् ॥ 5:98 ॥

5:92 कदम्बेनार्चयेल्लिङ्गं] E_N ; कदम्बेनाच --- A 5:92 सततं नियतव्रतः] C; --- यतव्रतः A; सततं नियते व्रतः E_N 5:92 नित्यमेव] AE_N ; नित्यमेवं C 5:93 व्याधयस्तस्य] CE_N ; व्याधयस् सवे A 5:93 यो ऽर्चयेदरिमुस्तकैः] A; यो ऽर्चयेदतिमुस्तकैः C; यो ऽर्चयेदतिमुक्तकैः E_N 5:93 बद्धो] CE_N ; बधो A (unmetrical) 5:94 अंकोटासितवर्णानि] C; अंकोटसितवर्णानि A; अंकोलासितवर्णानि E_N 5:94 निर्गन्धिकुसुमानि च] A; निर्गन्धिकुसुमानि च C; निर्गन्धिकुसुमा प्रिये E_N 5:94 तानि शत्रुविनाशाय देवदेवाय कल्पयेत्] CE_N ; तानि शत्रुविनाशाय दे --- A 5:95 पुष्ट्यर्थे पुष्पाणि विजयाय] *conj.*; पुष्ट्यर्थे पुष्पाणि विजयानि A; पुष्ट्यर्थे पुष्पाणि विजयाय C; पुष्ट्यर्थे पुष्पाणि विजयाय E_N 5:95 सर्वकाममवाप्नुयात्] A; सतत्काममवाप्नुयात् CE_N 5:96 जलजानि तु पुष्पाणि वश्यार्थे तु] AC; जलजानितु पुष्पाणि वश्यार्थे तु E_N 5:96 यो दद्यात्] *em.*; यो दद्या A; यान्येव CE_N 5:97 सर्वकामप्रदं बिल्वं] CE_N ; सर्वकामयद चैवं A 5:97 दारिद्र्यभयनाशनम्] A; दारिद्र्यस्य प्रमोचनम् CE_N 5:97 बिल्वपत्रात्परं नास्ति येन तुष्यति] CE_N ; बिल्वप --- A 5:98 विजयार्थे दमनकं] C; विजयार्थन्दवनहं A; विजयार्थं दमनकं E_N 5:98 योजयेन्नियमस्थितः] C; योजये नियमस्थितः A; योजयेन्नियमास्थितः E_N 5:98 विजिताः शत्रवस्तेन यो ऽर्चयेद्वृषभध्वजम्] E_N ; विजया शत्रुवस्तेन योजयेद्वृषभध्वजः A; विजिताः शस्त्रवस्तेन यो ऽर्चयेद्वृषभध्वजम् C

सुखं मरुवकन्दद्याज्जम्बुटः सर्वकामदः ।
तिलको धनकामाय गोकामाय च वंकुली ॥ 5:99 ॥

सौख्यदश्चापि तगरः किङ्कराटश्च कामदः ।
आरोग्यञ्च धनञ्चैव फलिनी कामदा स्मृता ॥ 5:100 ॥

शालः प्रियकरश्चैव किंशुकादायुराप्नुयात् ।
हस्त्यश्चपशुकामाय कुटजेनार्चयेद्धरम् ॥ 5:101 ॥

कर्पूरदमनं दद्याच्छत्रूणाञ्च विनाशने ।
नश्यन्ति शत्रवः शीघ्रं देवदेवस्य पूजनात् ॥ 5:102 ॥

श्यामा चारोग्यदा नित्यं जवापुष्पमस्तथैव च ।
कुरण्टकस्य वश्यार्थं नित्यं लिङ्गस्य पूजनात् ॥ 5:103 ॥

विद्वेषे यूथिका योज्या देवदेवे महेश्वरे ।
केतकी शत्रुनाशाय क्रुद्धो लिङ्गं तु यो ऽर्चयेत् ॥ 5:104 ॥

सर्वकामप्रदा ह्येषा व्याघ्री देवि प्रकीर्तिता ।
ज्योत्स्नाकारी तथैवेह नित्यमेव हि कामदा ॥ 5:105 ॥

वासकेनार्चयेद्देवं बलमायुश्च वर्धते ।

5:99 सुखं मरुवकन्दद्याज्जम्बुटः सर्वकामदः] C; सुखम्मरु(?)वकन्दद्या जम्बुट सर्व-
कामदः A; सुखे मरुवकं दद्याज्जम्बुटः सर्वकामदः E_N 5:99 वंकुली] AC; वंकुलौ
E_N 5:100 तगरः] B, तरारः म्सा 5:100 तगरः किङ्कराटश्च] C; तगरङ्किङ्कराटश्च
A; तगरः किङ्किराटश्च E_N 5:100 आरोग्यञ्च धनञ्चैव फलिनी कामदा स्मृता] CE_N;
आरोग्यञ्च धनं --- A 5:101 किंशुकादायुराप्नुयात्] CE_N; किंशुकारायुदाप्नुयात् A
5:102 कर्पूरदमनं] AC; कर्पूरदमनकौ E_N 5:102 दद्याच्छत्रूणाञ्च] E_N; दद्या शत्रूणाञ्च
A; दद्याच्छत्रूणा च C 5:102 शत्रवः] CE_N; तत्रव A 5:103 जवापुष्पम्] AC;
जवापुष्पं E_N 5:103 कुरण्टकस्य वश्यार्थं] A; कुरण्टकस्य वश्यार्थं C; कुराण्टकस्य
वश्यार्थं E_N 5:103 नित्यं लिङ्गस्य पूजनात्] CE_N; नित्यं --- A 5:104 योज्या देव-
देवे महेश्वरे] AE_N; योज्या देवदेवमहेश्वरे C 5:104 शत्रुनाशाय] AE_N; शत्रुनाया C
(unmetrical) 5:105 सर्वकामप्रदा ह्येषा] C; सर्वकामपदो ह्येषा A; सर्वकामप्रदा ह्येषा
E_N 5:105 व्याघ्री देवि प्रकीर्तिता] em.; व्याघ्री देवि प्रकीर्तिता: A; व्याघ्री देवी प्र-
कीर्तिता CE_N 5:105 ज्योत्स्नाकारी तथैवेह] A; ज्योत्स्नाकरी तथैवेह C; ज्योत्स्नाकरी
तथैवाह E_N 5:106 वासकेनार्चयेद्देवं] AE_N; वासकेनार्चयेद्देवं C 5:106 बलमायुश्च
वर्धते] CE_N; बलमायुश्च वर्धते A

झिण्टिका सुखदा नित्यं तथा चाप्सरचम्पकम् ॥ ५:१०६ ॥

डिम्बाक्षी व्याधिनाशार्थमश्वकर्णस्तथैव च ।

जयन्ती जयकामाय श्वेता च गिरिकर्णिका ॥ ५:१०७ ॥

विद्वेषोच्चाटनाथाय निम्बपुष्पेण यो ऽर्चयेत् ।

भण्डी चाकर्षणे योज्या मदयन्ती तु या भवेत् ॥ ५:१०८ ॥

ऋषिपुष्पी रुद्रजटी हन्ति सर्वानुपद्रवान् ।

शणपुष्पञ्च यत्प्रोक्तं कोकिलाक्षस्तथैव च ॥ ५:१०९ ॥

सर्वशुक्लं तु शान्त्यर्थे सर्वपीतन्तु पौष्टिके ।

सर्वरक्तन्तु वश्यार्थे कृष्णं चैवाभिचारुके ॥ ५:११० ॥

पत्रं पुष्पं फलं तोयं तृणञ्चैव तथा पयः ।

प्रत्यहं शम्भवे दद्यान्नासौ दुर्गतिमाप्नुयात् ॥ ५:१११ ॥

यस्य वृक्षस्य पुष्पाणि पत्राणि च फलानि च ।

महादेवोपयुक्तानि सो ऽपि याति पराङ्गतिम् ॥ ५:११२ ॥

नास्ति पापसमः शत्रुर्न च धर्मसमः सखा ।

५:१०६ झिण्टिका सुखदा नित्यं] C; गण्टिका सुखदा नित्य --- म्सा; किण्टिका सुखदा नित्यं E_N ५:१०६ तथा चाप्सरचम्पकम्] CE_N; --- A ५:१०७ डिम्बाक्षी व्याधिना-शार्थमश्वकर्णस्तथैव च] C; डिम्बाक्षी व्याधिनाशार्थ अश्वकर्णस्तथैव च A; डिम्बाक्षी व्याधिनाशार्थमश्वकर्णस्तथैव च E_N ५:१०७ गिरिकर्णिका] CE_N; गिरिकर्णि A (unmetrical) ५:१०८ विद्वेषोच्चाटनाथाय निम्बपुष्पेण यो ऽर्चयेत्] CE_N; विद्वेषोच्चाटनाथन्तु निम्बपुष्पानि योचयेत् A ५:१०८ भण्डी चाकर्षणे योज्या] em.; भण्डी चाकर्षणे योज्या AC; भण्डीचाकर्षणे योज्या E_N ५:१०८ तु] A; च CE_N ५:१०९ हन्ति सर्वानुपद्रवान्] E_N; हन्ति सर्वान्तुपद्रवात् A; हन्ती सर्वानुपद्रवान् C ५:१०९ शणपुष्पञ्च यत्प्रोक्तं] E_N; शतपुष्पञ्च य --- A; शणपुष्पञ्च यत्प्रोक्तं C ५:१०९ कोकिलाक्षस्तथैव च] CE_N; --- व च A ५:११० सर्वशुक्लं तु] AC; सर्व शुक्लन्तु E_N ५:११० सर्वपीतन्तु] AC; सर्व पीतन्तु E_N ५:११० सर्वरक्तन्तु वश्यार्थे कृष्णं चैवाभिचारुके] em.; सर्वरक्तन्तु वश्यार्थे कृष्णं चैवाभिचारुके A; कृष्णञ्चैवाभिचारे च देवदेवाय कल्पयेत् CE_N ५:१११ पत्रं पुष्पं फलं तोयं] CE_N; पत्रं पुष्प फलन्तोय A ५:१११ दद्यान्नासौ] CE_N; दद्यात्तसौ A ५:११२ महादेवोपयुक्तानि] C; महादे --- A; महादेवाय युक्तानि E_N ५:११२ सो ऽपि याति पराङ्गतिम्] E_N; --- यान्ति पराङ्गतिम् A; सो ऽपि याति परा गतिम् C ५:११३ पापसमः शत्रुर्न च धर्मसमः] CE_N; पापसम शत्रुन च धर्मसम A

नैव रुद्रात्परो देवो न पुष्पं कनकादपि ॥ ५:११३ ॥

बुकेनाभ्यर्च्यमानस्तु वरदो भवति प्रभुः ।
सप्तरात्रं निवेद्यस्तु बुको रुद्राय धीमता ॥ ५:११४ ॥

दिने दिने तु दातव्यं शौचयित्वा पुनः पुनः ।
सप्तरात्रमतिक्रम्य निर्मात्यत्वं प्रपद्यते ॥ ५:११५ ॥

सकृद्वत्ते बुके देवि गोसहस्रफलं लभेत् ।
पक्षेण योगी भवति मासेन तु दिवं व्रजेत् ॥ ५:११६ ॥

मासद्वयेन चाप्नोति क्रतूनां फलमुत्तमम् ।
त्रिभिर्मासैः प्रपद्येत ब्रह्मलोकमनुत्तमम् ॥ ५:११७ ॥

चतुर्भिः सिद्धिमाप्नोति योगसिद्धिञ्च पञ्चभिः ।
षण्मासेन नरो याति रुद्रलोकं न संशयः ॥ ५:११८ ॥

रुद्राकृतिधरो भूत्वा चन्द्रार्द्धकृतशेखरः ।
प्रयाति वृषयानेन द्वितीय इव शूलधृक् ॥ ५:११९ ॥

एवमभ्यर्च्य देवेशं नैवेद्यम्परिकल्पयेत् ।
अन्ननैवेद्यदानेन लभते सुखमक्षयम् ॥ ५:१२० ॥

देवलोकमनुप्राप्तो भक्ष्यदानान्नरोत्तमः ।
विद्याधरपतिर्भूत्वा मोदते दिवि देववत् ॥ ५:१२१ ॥

सघृतं पायसं दद्यान्नैवेद्यं शंभवे सदा ।

५:११३ रुद्रात्परो देवो न पुष्पं] CE_N; रुद्रपरो देवो न पुष्प A ५:११५ शौचयित्वा पुनः पुनः] C; शौचयित्वा पुनः पु --- A; शौचयित्वा पुनः पुनः E_N ५:११५ सप्तरात्रमतिक्रम्य] CE_N; --- मतिक्रम्य A ५:११७ क्रतूनां] AE_N; क्रतूना C ५:११७ त्रिभिर्मासैः] CE_N; त्रिभिर्मासैः A ५:११८ चतुर्भिः सिद्धिमाप्नोति] CE_N; चतुर्भि दिसिमाप्नोति A ५:११८ योगसिद्धिञ्च पञ्चभिः] C; योगसिद्धिञ्च पञ्च --- A; योगसिद्धिञ्च पञ्चभिः E_N ५:११८ याति रुद्रलोकं न संशयः] CE_N; यान्ति रुद्रलोक न संशय A ५:११९ °धरो] AC; °नरो E_N ५:१२० °नैवेद्य°] AE_N; नैवेद्य C ५:१२१ देवलोकमनुप्राप्तो भक्ष्यदानान्नरोत्तमः] C; देवलोकमनुप्रा --- त्तमः A; देवलोकमनुप्राप्ता भक्ष्यपानान्नरोत्तमाः E_N ५:१२१ विद्याधरपतिर्भूत्वा] E_N; विद्याधरपतिर्भूत्वा AC ५:१२२ दद्यान्नैवेद्यं] E_N; दद्या नैवेद्य A; दद्यान्नैवेद्यं C ५:१२२ सदा] CE_N; त्सन्दा A

गाणापत्यं भवेच्छ्रीघ्नं द्वादशाब्दात्कुलैः सह ॥ ५:१२२ ॥

घृतपूपं तु सगुडं मम दक्षिणमूर्तिषु ।
निवेदयति यो मर्त्यो नन्दीश्वरसमो भवेत् ॥ ५:१२३ ॥

खण्डखाद्यकृतान्दत्त्वा प्राप्नुयाद्गतिमुत्तमाम् ।
भक्ष्यभोज्यादिकं दत्त्वा सर्वकामानवाप्नुयात् ॥ ५:१२४ ॥

यवागूं कृसराम्पूपान्दत्त्वा तु सुखभागभवेत् ।
मण्डकासिद्धिपिण्डांश्च शङ्कुलीमोदकानि च ॥ ५:१२५ ॥

दत्त्वान्यफलमूलञ्च लेह्यचोष्याणि यानि च ।
दत्त्वा सर्वसुखावाप्तिरनन्तं गीतवादने ॥ ५:१२६ ॥

निराहाराः क्षमायुक्ताः सत्यार्जवपरायणाः ।
मद्भक्ता ये हि नृत्येयुस्ते स्युः प्राणसमा गणाः ॥ ५:१२७ ॥

सकृत्कृत्वा फलं ह्येतत्तन्त्रीवाद्यस्य मे शृणु ।
कृत्वासौ गणतां याति तन्त्रीवाद्यस्य वादकः ॥ ५:१२८ ॥

हुडुङ्कारादिकं नित्यं मुखवाद्याट्टहासताम् ।

५:१२२ गाणापत्यं भवेच्छ्रीघ्नं] C; गाणापत्यं भवे श्रीघ्नं A; गाणापत्यं भवेच्छ्रीघ्नं E_N
५:१२२ द्वादशाब्दात्कुलैः सह] E_N; द्वादशाब्द कुलैस्सहः A; द्वादशाब्दा कुलैः सह C
५:१२३ घृतपूपं] CE_N; घृतदीपं A ५:१२३ मर्त्यो] CE_N; मन्ये A ५:१२४ खण्डखा-
द्यकृतान्दत्त्वा प्राप्नुयाद्गतिमुत्तमाम्] CE_N; खण्ड --- प या गतिमुत्तमात् A ५:१२४ भ-
क्ष्यभोज्यादिकं] AC; भक्ष्य भोज्यादिकं E_N ५:१२४ सर्वकामानवाप्नुयात्] CE_N; सर्वा
कामानवाप्नुयात् A ५:१२५ यवागूं कृसराम्पूपान्] C; यवागूकृसरपूपा A; यवागूकृश-
राः पूपा E_N ५:१२५ मण्डकासिद्धिपिण्डांश्च] conj.; मण्डका सिद्धिपिण्डाश्च A; मण्डका
सिद्धिपिण्डाश्च C; मण्डकान् सिद्धिपिण्डाश्च E_N ५:१२५ शङ्कुलीमोदकानि च] em.; शङ्कु-
लीमोदकानि च A; शङ्कुलीमोदकानि तु C; शङ्कुलीमोदकानि तु E_N ५:१२६ दत्त्वान्य-
फलमूलञ्च] AE_N; दत्त्वान्यन्फलमूलञ्च C ५:१२६ दत्त्वा सर्वसुखावाप्तिरनन्तं गीतवादने]
CE_N; सर्व सह --- द \simeq A ५:१२७ सत्यार्जव°] AC; सत्यार्जव° E_N ५:१२७ मद्भक्ता
ये हि नृत्येयुस्ते स्युः प्राणसमा गणाः] CE_N; मद्भक्त यो हि नृत्येयुस्ते स्युः प्राणसमो
गणः A ५:१२८ सकृत्कृत्वा फलं ह्येतत्] C; सकृ दत्त्वा फलं ह्येत A; सकृदत्त्वा फलं
ह्येतत् E_N ५:१२८ तन्त्रीवाद्यस्य वादकः] A; तन्त्रीवादस्य वादकः C; तन्त्रीवाद्यस्य
वा देवः E_N ५:१२९ हुडुङ्कारादिकं] em.; हुन्नुकारादिक हिन्ने (?) A; हुंहुंकारादिकं
नित्यं C; हुंहुंकारादिकं नित्यं E_N ५:१२९ मुखवाद्याट्टहासताम्] CE_N; मुख --- A

त्रिकालञ्चैव कुर्वाणः स भवेदुत्तमो गणः ॥ 5:129 ॥

एककालं द्विकालं वा त्रिष्कालं वापि नित्यशः ।
ये स्मरन्ति विरूपाक्षं विज्ञेयास्ते गणेश्वराः ॥ 5:130 ॥

षष्टितीर्थसहस्राणि षष्टिकोटिस्तथैव च ।
लिङ्गप्रणामस्यैकस्य कलां नार्घन्ति षोडशीम् ॥ 5:131 ॥

एको ऽपि लिंगे सुकृतप्रणामी दशाश्वमेधादधिकानि योगात् ।
दशाश्वमेधी पुनरभ्युपैति लिङ्गप्रणामी त्वपुनर्भवो हि ॥ 5:132 ॥

एवं यः पूजयेदज्ञः शिवदीक्षाविवर्जितः ।
तस्येदं फलमुद्दिष्टं निर्वाणं दीक्षितस्य तु ॥ 5:133 ॥

श्रुतमेतन्मया विप्रा देव्यै कथयतो हरात् ।
मयापि वः समाख्यातं सत्यमीशानभाषितम् ॥ 5:134 ॥

ऋषय ऊचुः ।
किं लिङ्गस्य हि माहात्म्यं त्वया यदिति वर्णितम् ।
कृत्वा चैव फलं ब्रूहि यः करोति दिने दिने ॥ 5:135 ॥

नन्दिकेश्वर उवाच ।

5:129 त्रिकालञ्चैव कुर्वाणः] C; तृकालञ्चैव कुर्वाण A; त्रिष्कालञ्चैव कुर्वाणः E_N 5:130 एककालं वापि] CE_N; एककाल वापि A 5:130 त्रिष्कालं वापि] C; तृष्कालं वापि A; त्रिकालं वापि E_N 5:131 षष्टितीर्थसहस्राणि] E_N; षष्टितीर्थसहस्राणि A; षष्टिन्तीर्थे सहस्राणि C 5:131 षष्टिकोटिस्तथैव च] conj.; षष्टिं कोटिस्तथैव च A; षष्टिकोट्यस्तथैव च C; षष्टिकोट्यस्तथैव च E_N 5:131 लिङ्गप्रणामस्यैकस्य] E_N; लिङ्गप्रमाणसमेकस्य A; लिङ्गप्रसौमस्यैकस्य (?) C 5:131 कलां नार्घन्ति षोडशीम्] C; कला नार्घन्ति षोडशीम् A; कलानार्घन्ति षोडशीं E_N 5:132 सुकृतप्रणामी] C; सुकृतः प्रण --- A; सुकृतः प्रणामो E_N 5:132 दशाश्वमेधादधिकानि योगात्] C; --- कानि योगात् A; दशाश्वमेधादधिको नियोगात् E_N 5:132 पुनरभ्युपैति] AE_N; पुनरभ्युपैति C 5:132 त्वपुनर्भवो] CE_N; त्वपुनर्भवो A 5:133 पूजयेदज्ञः] AE_N; पूजयेत्तज्ञः C 5:133 तु] AE_N; च C 5:134 श्रुतमेतन्मया] AE_N; श्रुतमेतन्मया C 5:134 वः समाख्यातं] CE_N; व समाख्यात A 5:134 सत्यमीशानभाषितम्] em.; सत्यमीशान --- म्सा; सत्यमीश्वरभाषितम् CE_N 5:135 ऋषय ऊचुः] E_N; --- चु A; ऋषय ऊचु C 5:135 माहात्म्यं] CE_N; माहात्म्य A 5:136 नन्दिकेश्वर] AE_N; नन्दीकेश्वर C

ब्रह्माब्रवीदहं कर्त्ता तथैवाह गदाधरः ।
इत्येवं वदतोरग्रे प्रादुरासीज्जले विभुः ॥ ५:१३६ ॥

तेजोमध्ये स्थितं लिङ्गं पर्वाङ्गुष्ठप्रमाणकम् ।
उभौ तौ विस्मितौ तत्र किञ्चेदमिति चाहतुः ॥ ५:१३७ ॥

उभौ तौ द्रष्टुमारब्धौ वर्द्धमानस्ततो विभुः ।
आश्चर्यमिति सञ्चिन्त्य अध ऊर्द्धङ्गतावुभौ ॥ ५:१३८ ॥

अधो गतस्ततो विष्णुरूर्द्धं ब्रह्मा जगाम च ।
अन्तश्चास्य न पश्यन्तौ खिन्नावेतौ सुरोत्तमौ ॥ ५:१३९ ॥

पुनश्चैव समागम्य स्तोत्रैस्तुष्टुवतुर्हरम् ।
ततस्तुष्टो महादेवो ब्रह्माणमिदमब्रवीत् ॥ ५:१४० ॥

स्वरूपं दिव्यमास्थाय सर्वलोकनमस्कृतम् ।
किमिच्छसि वरं विप्र ब्रूहि यत्ते ऽभिकांक्षितम् ॥ ५:१४१ ॥

एवंवादिनि देवेशे ब्रह्मा पप्रच्छ केशवम् ।
वरं किं याचयाम्येनं देवदेवञ्जगत्पतिम् ॥ ५:१४२ ॥

अवादीन्माधवस्तस्मै पुत्रत्वं याचय द्रुतम् ।
यदा ते सम्भवेत्पुत्रो भवानेव तदा प्रभुः ॥ ५:१४३ ॥

५:१३६ °ब्रवीदहं] A; ब्रतीत्यहं C; ब्रवीत्यहं E_N ५:१३६ तथैवाह] AC; तथैवाहः E_N
५:१३६ इत्येवं] CE_N; इत्येव E_N ५:१३६ विभुः] A; प्रभुः CE_N ५:१३७ तेजोमध्ये]
AE_N; तेजोमध्य C ५:१३७ पर्वाङ्गुष्ठ°] CE_N; पर्वाङ्गुष्ठ° A ५:१३७ उभौ तौ विस्मितौ
तत्र किञ्चेदमिति चाहतुः] CE_N; --- तत्र किञ्चेदमि वाहतु A ५:१३८ द्रष्टुमारब्धौ] A;
द्रष्टुमारब्धौ C; द्रष्टुमारब्धौ E_N ५:१३८ वर्द्धमानस्ततो विभुः] AC; वर्द्धमानं ततो विभु
E_N ५:१३८ आश्चर्यमिति सञ्चिन्त्य अध] E_N; आश्चर्यमिति सञ्चिन्त्य अधर्म A; आ-
चर्यमिति सञ्चिन्त्य अध C ५:१३९ गतस्ततो विष्णुरूर्द्धं ब्रह्मा] CE_N; गतास्ततो विष्णु
उर्द्धं ब्रह्मा A ५:१३९ पश्यन्तौ] CE_N; पश्येतौ A ५:१३९ खिन्नावेतौ] AC; क्षिता-
वेतौ E_N ५:१३९ सुरोत्तमौ] AE_N; सुचोत्तमौ C ५:१४० स्तोत्रैस्तुष्टुवतुर्हरम्] CE_N;
स्तोत्रैस्तुष्टुवतु --- म्सा ५:१४० ततस्तुष्टो] CE_N; --- A ५:१४१ स्वरूपं] CE_N; स्व-
रूप A ५:१४१ किमिच्छसि] CE_N; किमिच्छस्व A ५:१४२ ब्रह्मा] CE_N; ब्रह्मा A
५:१४३ तस्मै] AE_N; तस्मे C ५:१४३ पुत्रत्वं] AC; पुत्रस्त्वं (त्वं) E_N ५:१४३ यदा
ते सम्भवेत्पुत्रो भवानेव] C; --- ता ऽ ऽ व A; यदा ते सम्भवे पुत्रो भवते वा E_N

तथैवाह तथा ब्रह्मा पुत्रो मे भव इत्यमुम् ।
तथास्त्वित्यब्रवीद्देवः किंत्वपूज्यो भविष्यसि ॥ ५:१४४ ॥

अनानुरूपं यस्माद्वि वरं ते कांक्षितं द्विज ।
तथैवमुक्तो देवेन विषण्णवदनः स्वभूः ॥ ५:१४५ ॥

शार्ङ्गिणं शापयामास क्रोधसंरक्तलोचनः ।
भवन्तं ये ऽर्चयिष्यन्ति ते यान्तु निरयं ध्रुवम् ॥ ५:१४६ ॥

ब्रह्मणाथैवमुक्तस्तु विष्णुराह महेश्वरम् ।
इत्थं शप्तो ऽस्मि देवेश ब्रह्मणा परमेष्ठिना ।
उपायो ऽस्ति यदीशान तद्भवान् वक्तुमर्हति ॥ ५:१४७ ॥

देवदेव उवाच ।
पितेत्युक्तो मया ह्येष न तस्य वितथं वचः ।
किन्तु क्षीणयुगे घोरे सुगतस्त्वं भविष्यसि ॥ ५:१४८ ॥

तस्मिन्त्वां ये ऽर्चयिष्यन्ति मूढाः पण्डितमानिनः ।
ते यान्ति निरयं घोरं अन्ये यान्तु परां गतिम् ॥ ५:१४९ ॥

विष्णो ददामि ते वत्स वरमिष्टं वदस्व मे ।
मम वाक्यममिथ्या हि ब्रूहि यत्ते ऽभिकांक्षितम् ॥ ५:१५० ॥

विष्णुरुवाच ।

५:१४४ ब्रह्मा] CE_N; ब्रह्मा A ५:१४४ तथास्त्वित्यब्रवीद्देवः] C; तथास्त्वित्यब्रवीद्देव A; तथास्मि (स्त्वित्) त्यब्रवीद्देवः E_N ५:१४५ अनानुरूपं यस्माद्वि] A; अनुरूपं यस्माद्वि CE_N ५:१४५ द्विज] C; द्विजः AE_N ५:१४५ तथैवमुक्तो] A; अथैवमुक्तो C; अथैवमुक्तो E_N ५:१४५ विषण्णवदनः] CE_N; विषण्णवदन A ५:१४६ क्रोधसंरक्तलोचनः] CE_N; क्रोधसंरक्तलोचनम् A ५:१४६ ऽर्चयिष्यन्ति ते यान्तु निरयं ध्रुवम्] CE_N; यिष्य --- A ५:१४७ ब्रह्मणाथैवमुक्तस्तु] C; ब्रह्मणेनैवमुक्तस्तु A; ब्रह्मणाप्येवमुक्तस्तु E_N ५:१४७ इत्थं] CE_N; इत्थं A ५:१४७ तद्भवान् वक्तुमर्हति] C; तद्भवां वक्तुमर्हसि A; स भवान् वक्तुमर्हति E_N ५:१४८ तस्य वितथं वचः] C; तस्य वितथ वच A; तथ्यं वितथं वचः E_N ५:१४८ क्षीणयुगे] AE_N; क्षीणे युगे C ५:१४९ तस्मिन्त्वां ये ऽर्चयिष्यन्ति मूढाः पण्डितमानिनः] C; यस्मिं त्वं ये ऽर्च --- तमानिनः A; तस्मिंस्त्वां ये ऽर्चयिष्यन्ति मूढाः पण्डित मानिनः E_N ५:१४९ ते यान्ति निरयं घोरं अन्ये] A; ते यान्तु निरयं घोरमन्ये CE_N

यदि तुष्टो ऽसि मे देव वरं दातुमिहेच्छसि ।
त्वद्भक्तस्त्वत्प्रियश्चैव भविष्यामि न संशयः ॥ ५:१५१ ॥

महेश्वर उवाच ।
एवं भवतु भद्रन्ते रुद्रनारायणी प्रजा ।
आवयोरन्तरं नास्ति मरुदंबरयोरिव ॥ ५:१५२ ॥

एष एव हि लिङ्गो हि स्थापितं ब्रह्मविष्णुना ।
इन्द्रादिभिः सुरैर्दैत्यैः सयक्षोरगराक्षसैः ॥ ५:१५३ ॥

सिद्धैर्विद्याधरैर्भूतैरप्सरोगणकिन्नरैः ।
पिशाचैर्ग्रहनक्षत्रैस्तथैव मुनिसत्तमैः ॥ ५:१५४ ॥

संपूज्य वरदं देवं वरं लब्ध्वा तु रेमिरे ।
सर्वकामप्रदो लिङ्ग एष उक्तो मयानघाः ॥ ५:१५५ ॥

ब्रह्मोपेन्द्रमहेन्द्रनागमुनयो यक्षाः सविद्याधराः
संसारार्णवदुःखभीतमनसो लिंगार्चने तत्पराः ।
भक्तिप्रह्वधिय स्तुवन्त्यहरहः कृत्वाञ्जलिं मस्तके
ये मर्त्या न नमन्ति तं सुरगुरुं ते घ्नन्ति स्वं मुष्टिभिः ॥ ५:१५६ ॥

५:१५१ दातुमिहेच्छसि] CE_N ; दातुमेहेशुसि A ५:१५१ त्वद्भक्तस्त्वत्प्रियश्चैव] CE_N ; त्व-
द्भक्तः त्वत्प्रियश्चैव A ५:१५२ महेश्वर उवाच] CE_N ; --- A ५:१५२ °नारायणी प्रजा]
 CE_N ; °नारायणो प्रजा: A ५:१५२ आवयोरन्तरं] CE_N ; आवयोरन्तर A ५:१५२ म-
रुदंबरयोरिव] *conj. Acharya*; वरदंबरयोरिव A; मरुदंबरयोरिव C; मेरुदुम्बरयोरिव
 E_N ५:१५३ स्थापितं] A; स्थापितो CE_N ५:१५३ सुरैर्दैत्यैः] E_N ; सुरैर्दैत्यैः AC
५:१५४ सिद्धैर्विद्याधरैर्भूतैरप्सरोगणकिन्नरैः] CE_N ; सिद्धैर्विद्याधरैर्भूतै साप्सरोगणकिन्न-
रैः A ५:१५४ पिशाचैर्ग्रहनक्षत्रैस्तथैव मुनिसत्तमैः] C; पिशाचैर्ग्रहनक्षत्रैस्त --- A; पि-
शाचैर्ग्रहनक्षत्रैस्तथैव मुनिसत्तमैः E_N ५:१५५ वरं लब्ध्वा तु रेमिरे] E_N ; वर लब्ध्वा तु
रेमिरे A; वर लब्ध्वा तु रे □ C ५:१५५ सर्वकामप्रदो लिङ्ग एष उक्तो मयानघाः] C;
सर्वकामप्रदो लिङ्गो एष उक्तो मयानघः A; सर्वकामप्रदोलिङ्ग एष उक्तो मयानघाः E_N
५:१५६ ब्रह्मोपेन्द्र°] CE_N ; ब्रह्मोपेन्द्र° A ५:१५६ यक्षाः] CE_N ; यक्षा A ५:१५६ सवि-
द्याधराः] CA; सविद्याधरा E_N ५:१५६ मनसो लिंगार्चने] AC; मनसोलिङ्गार्चने E_N
५:१५६ कृत्वाञ्जलिं] CE_N ; कृत्वाञ्जलि A ५:१५६ ये मर्त्या न नमन्ति तं सुरगुरुं] CE_N ;
--- रगुरुं A ५:१५६ स्वं] *em.*; स्व A; सं C; खं E_N

॥ ॐ ॥ इति शिवधर्मसंग्रहे पञ्चमोऽध्यायः ॥ ॐ ॥

ऋषय ऊचुः ।

कृतस्यैव तु लिंगस्य स्थापितस्य तु यत्फलम् ।
प्रत्यहं कुरुते यस्तु किन्तस्यापि फलं भवेत् ॥ ६:१ ॥

नन्दिकेश्वर उवाच ।

क्रीडन्तोऽपि च ये बाला लिङ्गं कुर्वन्ति पांशुना ।
लभन्ते राज्यमेकान्ते निस्सपत्नमकण्टकम् ॥ ६:२ ॥

प्रत्यहम्विधिहीनं तु लिङ्गं यः कुरुते नरः ।
केवलम्भक्तिमालम्ब्य शृणु तस्यापि यत्फलम् ॥ ६:३ ॥

धनं भोग्यं तथा राज्यं यः कृत्वा पूजयेत्सदा ।
लिङ्गं पूजयिता नित्यं महतीं श्रियमश्नुते ॥ ६:४ ॥

सहस्रमर्चयन्विद्यान्निरयं तु न पश्यति ।
रुद्रलोकमवाप्नोति भुक्त्वा भोगाननिन्दितान् ॥ ६:५ ॥

लक्षं तु कुरुते यस्तु तस्यैकं ज्वलति ध्रुवम् ।
दृष्ट्वा लिङ्गं ज्वलन्तञ्च सिद्धो देवत्वमाप्नुयात् ॥ ६:६ ॥

लक्षैर्दशभिरिन्द्रत्वं स्कन्दं विंशतिभिः स्मृतम् ।

५:१५६ इति शिवधर्मसंग्रहे पञ्चमोऽध्यायः] CE_N ; इति शिवधर्मसंग्रहे पुष्पविधिलिंगो-
त्पत्तिः पञ्चमोऽध्यायः पटलः A ६:१ ऊचुः] E_N ; ऊचु A; उवाच C ६:१ भवेत्]
 AE_N ; लभेत् C ६:२ नन्दिकेश्वर उवाच] E_N ; नन्दिकेश्व --- A; नन्दीकेश्वर उवाच
C ६:२ क्रीडन्तोऽपि] CE_N ; --- \simeq A ६:२ राज्यमेकान्ते] AE_N ; राजमेकान्ते
C ६:२ निस्सपत्नमकण्टकम्] CE_N ; निस्सपत्नमकण्टकम् A ६:३ लिङ्गं यः कुरुते नरः]
 CE_N ; लिङ्गं यः कुरुते नरः A ६:३ °मालम्ब्य] AE_N ; °मालम्ब्यं C ६:४ यः कृत्वा
पूजयेत्] CE_N ; य --- A ६:४ लिङ्गपूजयिता] A; लिङ्गं पूजयिता CE_N • नित्यं महती]
 E_N ; नित्यं महती A; नित्यं महती C ६:५ सहस्रमर्चयन्विद्यान्] CE_N ; सहस्रमर्चयं
विद्या A ६:५ निरयं तु न] A; निरयन्न तु CE_N ६:५ भुक्त्वा भोगाननिन्दितान्] C;
भुक्त्वा भोगाननिन्दिता A; भुक्त्वाभोगाननिन्दितान् E_N ६:६ तस्यैकं ज्वलति] C; तस्यैकं
ज्वलति A; तस्यैको ज्वलति E_N ६:६ ज्वलन्तञ्च] CE_N ; ज्वल --- A ६:६ सिद्धो
देवत्वमाप्नुयात्] C; --- A; सिद्धे देवत्वमाप्नुयात् E_N ६:७ लक्षैर्दशभिरिन्द्रत्वं] E_N ;
लक्षे दशभिरिन्द्रत्वं A; लक्षैर्दशभिरिन्द्रत्वं C ६:७ स्कन्दं] CE_N ; कन्धं A

त्रिंशलक्षैः मुरारित्वं रुद्रत्वं तु चतुर्गुणैः ॥ 6:7 ॥

पञ्चगव्येन संमार्ज्यं यदा लिङ्गं तु पूजयेत् ।
अन्नलिङ्गञ्च कुर्वाणो लभते कामिकं फलम् ॥ 6:8 ॥

गुडलिङ्गं समभ्यर्च्य परं सौभाग्यमाप्नुयात् ।
कन्याशतपतिश्चैव प्रातिराज्येश्वरो भवेत् ॥ 6:9 ॥

नारी च स्त्रीसहस्रेण सापत्नैः परिवारिता ।
लभेत्सौभाग्यमतुलं सर्वेषामुपरि स्थिता ॥ 6:10 ॥

रमते पुत्रपौत्रैस्तु सुखमानन्त्यमश्नुते ।
अर्चयेन्नरनारी वा खण्डलिङ्गञ्च नित्यशः ॥ 6:11 ॥

सितेन कृत्वा लिङ्गन्तु प्रत्यहं यः समर्चयेत् ।
सर्वकामान्नवाप्नोति षड्भिर्मासैर्न संशयः ॥ 6:12 ॥

नवनीतमये लिङ्गे लभते चेप्सितं फलम् ।
षण्मासेनैव युक्तात्मा शिवलोकञ्च गच्छति ॥ 6:13 ॥

प्रत्यहं पत्रलिङ्गन्तु यः कृत्वा तु समर्चयेत् ।
लभेच्चोत्तममैश्वर्यं स भुङ्क्ते निरुजः सदा ॥ 6:14 ॥

6:7 त्रिंशलक्षैः मुरारित्वं] *em.*; त्रिंशलक्षैः सुरारित्वं A; त्रिंशलक्षैः सरारित्वं C; त्रिंशलक्षैर्मुरारित्वं E_N 6:7 रुद्रत्वं तु चतुर्गुणैः] *em.*; रुद्रत्वं तु चतुर्गुणैः A; रुद्रत्वं तु चतुर्गुणैः C; रुद्रत्वं तु चतुर्गुणैः E_N 6:8 पञ्चगव्येन संमार्ज्यं] AC; पञ्च गव्येन संयोज्य E_N 6:8 अन्नलिङ्गञ्च कुर्वाणो लभते कामिकं फलम्] C; अन्नलिङ्गञ्च कुर्वाणो लभते कामिकं फलम् A; अन्ते (त्रैः) लिङ्गञ्च कुर्वणो लभते कामिकं फलं E_N 6:9 गुडलिङ्गं] CE_N ; गुडलिङ्गं A 6:9 कन्याशतपतिश्चैव] CE_N ; --- व A 6:9 प्राति°] AC; प्रति° E_N 6:10 नारी च स्त्रीसहस्रेण सापत्नैः परिवारिता] CE_N ; वरस्त्रीभिः सहस्रेण सापत्नैः परिवारिता A 6:10 लभेत्] CE_N ; लभेत् A 6:10 स्थिता] CE_N ; स्थिताः A 6:11 रमते पुत्रपौत्रैस्तु] E_N ; लभते पुत्रपौत्रैस्तु A; रमते पुत्रपौत्रेषु C 6:11 सुखमानन्त्यमश्नुते] CE_N ; सुखश्चामनमश्नुते A 6:11 अर्चयेन्नरनारी] CE_N ; अर्चये नरनारी A 6:11 खण्ड°] AC; खण्ड° E_N 6:12 सितेन कृत्वा लिङ्गन्तु] E_N ; सितेन कृत्वा] A; सितेन कृत्वा लिङ्गन्तु C 6:12 प्रत्यहं यः समर्चयेत्] CE_N ; --- त् A 6:12 षड्भिर्मासैर्न] CE_N ; षड्भिर्मासैर्न A 6:13 नवनीतमये लिङ्गे] AC; नवनीतमयं लिङ्गं E_N 6:13 शिवलोकञ्च] A; शिवलोकं स CE_N 6:14 पत्रलिङ्गन्तु] AC; यत्र लिङ्गन्तु E_N 6:14 तु समर्चयेत्] A; सम्यगर्चयेत् CE_N 6:14 लभेच्चोत्तममैश्वर्यं] CE_N ; लभेच्चोत्तममैश्वर्यं E_N 6:14 स भुङ्क्ते] C; स भुङ्क्ते A; स भुङ्क्ते° E_N

पृथिव्यामाधिपत्यञ्च पुष्पलिङ्गस्य पूजनात् ।
लभते निःसपत्नन्तु भुङ्क्ते चैव ददाति च ॥ 6:15 ॥

लावणेन तु लिङ्गेन भवेत्सौभाग्यमुत्तमम् ।
नित्यैश्वर्यमखण्डञ्च प्रत्यहं यो ऽभिपूजयेत् ॥ 6:16 ॥

सच्चकेन तु लिङ्गनि पार्थिवानि तु कारयेत् ।
सहस्रपूजनात्सो हि लभते चेप्सितं फलम् ।
लक्षणेनैकेन गणतां कोट्यामभ्यर्च्य गच्छति ॥ 6:17 ॥

दधीचिरुवाच ।
किं फलम्बालुकालिङ्गस्यार्चनादपि किं भवेत् ।
कथं वा पूजयेत्कर्म व्रतञ्चैव कथम्भवेत् ॥ 6:18 ॥

महेश्वर उवाच ।
शृणु मे कथयिष्यामि बालुकालिङ्गमर्चनम् ।
व्रतञ्च ब्रह्मचर्यञ्च जितक्रोधो जितेन्द्रियः ॥ 6:19 ॥

अर्चितानां नदीं गत्वा बालुकां शोध्य यत्नतः ।
अभ्युक्ष्य गन्धतोयेन मन्त्रयुक्तेन बुद्धिमान् ॥ 6:20 ॥

प्रतिलिङ्गं शुभं कृत्वा सुसंपूर्णं सुलक्षणम् ।
ताम्रं वा दन्तिकाशृङ्गं काष्ठेनापि च शोभनम् ॥ 6:21 ॥

बालुकां पूरयित्वा च बीजमन्त्रसमन्विताम् ।
सद्योजातेन देवेन तद्भूम्यां परिशोधयेत् ॥ 6:22 ॥

वामदेवेन शोध्येत बालुका येन यत्नतः ।
अघोरेण तु देवेन सिञ्चेच्चत्वारि वारिणा ॥ 6:23 ॥

6:15 पुष्पलिङ्गस्य पूजनात्] CE_N ; पु --- A 6:15 लभते निःसपत्नन्तु] E_N ; लभते
निसपत्नं तु A; लभते निःपत्नन्तु C (unmetrical) 6:15 चैव] E_N ; चै \simeq A; चे-
व C 6:16 लावणेन] C; लवणेन AE_N 6:16 नित्यैश्वर्यं] CE_N ; नित्यैश्वर्यं A
6:17 सच्चकेन] C; सचकेन A; सङ्गकेन E_N 6:17 पार्थिवानि] CE_N ; पार्थिववानि A
6:17 सो हि] A; सो ऽपि CE_N 6:17 कोट्यामभ्यर्च्य गच्छति] *em.*; कोट्या माहा-
त्म्यमर्च्छति C; मभ्यर्च्य गच्छ --- A; कोट्या माहात्म्यमृच्छति E_N 6:19 °मर्चनम्]
conj.; °मर्चयेत् C 6:21 सुसंपूर्णं] C; सुसंपूर्ण E_N

तत्पुरुषेण देवेन प्रतिलिङ्गानि मन्त्रयेत् ।
ईशानेन तु देवेन बालुकां परिपूरयेत् ॥ 6:24 ॥

भगवन्पञ्चब्रह्मेण प्रतिष्ठाप्य हृदा तथा ।
अनेनैव तु मन्त्रेण पूजयित्वा सदाशिवम् ॥ 6:25 ॥

करन्यासान्तःकरणं षडध्वाङ्गञ्च शोधनम् ।
कृत्वा चासनसान्नेध्यं शक्तिशंभुं ततो ऽर्चयेत् ॥ 6:26 ॥

होमकर्म च जाप्यञ्च साधनम्मन्त्रमेव च ।
शान्तिकं पौष्टिकारोग्यं वश्याकर्षणकामदम् ॥ 6:27 ॥

अनेनैव तु मन्त्रेण सिद्ध्यते साधनाद्बुधः ।
शुचौ प्रतिष्ठितं लिङ्गमेकैकं बालुकान्नरः ॥ 6:28 ॥

अहोरात्रकृतैः पापैर्मुच्यते नात्र संशयः ।
पञ्चरात्रकृतात्पापान्मुच्यते द्विकृतार्चनात् ॥ 6:29 ॥

दशरात्रकृतात्पापान्मुच्यते त्रिकृतार्चनात् ।
विंशद्रात्रकृतं पापञ्चतुर्लिङ्गेन मुच्यते ॥ 6:30 ॥

पञ्चकृत्वार्चनो यस्तु मुक्तः पञ्चोपपातकात् ।
सर्वशान्तिकमाप्नोति षट्कृतं लिङ्गमर्चनात् ॥ 6:31 ॥

पुष्टिकार्थी लभेत्पुष्टिं सप्तकृत्वार्चनाद्विजः ।
अष्टप्रतिष्ठितालिङ्गाद्बालुकाविकृतान्नरः ॥ 6:32 ॥

6:24 प्रति लिङ्गानि मन्त्रयेत्] C; प्रतिलिङ्गाभिमन्त्रयेत् E_N 6:24 ईशानेन] E_N; ई-
शानेन C 6:24 बालुकां] E_N; बालुका C 6:26 षडध्वाङ्गञ्च] C; षडध्वाङ्गञ्च E_N
6:26 चासनसान्नेध्यं] E_N; चासनसान्नेध्यं C 6:26 शक्तिशंभुं] C; शक्तिं शंभुं E_N
6:27 होमकर्म च] E_N; होमं कर्म च C 6:27 शान्तिकं पौष्टिकारोग्यं] C; शान्तिका-
पौष्टिकारोग्यं E_N 6:28 शुचौ] C; गुरौ E_N 6:28 बालुकान्नरः] E_N; बालुकं नरः
C 6:29 °पान्मुच्यते] E_N; °पात् मुच्यते C 6:30 °पान्मुच्यते त्रिकृतार्चनात्] E_N;
°पात् मुच्यते त्रिकृतार्चनात् C 6:30 विंशद्रात्रकृतं पापञ्चतुर्लिङ्गेन] C; विंशद्रात्रकृतं पापं
चतुर्लिङ्गं न E_N 6:31 पञ्चकृत्वार्चनो यस्तु मुक्तः] C; पञ्चकृत्वार्चनो यस्तु मुक्ता E_N
6:31 षट्कृतं] C; षट् कृतं E_N 6:32 सप्तकृत्वार्चनाद्विजः] C; सप्तकृत्वार्चनाद् द्विजः
E_N 6:32 अष्टप्रतिष्ठितालिङ्गाद्] C; अष्टप्रतिष्ठितं लिङ्गं E_N

इच्छाकाममवाप्नोति सर्वरोगविवर्जितः ।
अष्टाविंशं प्रतिष्ठाप्य बालुकेन तु यो नरः ॥ 6:33 ॥

सर्वपापैः प्रमुच्येत सर्ववित्स भवेत्ततः ।
शुद्धस्फटिकसाहस्रजापी विद्वैः प्रमुच्यते ॥ 6:34 ॥

शते प्रतिष्ठिते लिङ्गे रुद्रकोटीर्जपेत्फलम् ।
सहस्रं तत्प्रतिष्ठाप्य जाप्यकोटीसहस्रिकम् ॥ 6:35 ॥

लभेच्च लक्षलिङ्गेन रुद्रस्य चतुरो महत् ।
कोटीप्रतिष्ठिते लिङ्गे मनोमयपरं पदम् ॥ 6:36 ॥

निष्कण्टकं पुत्रपौत्रं राज्यप्राप्तिः शताधिका ।
ओं रुद्रार्क्ष मा भव शिव स्वाहा सर्वाङ्गसंयुतम् ॥ 6:37 ॥

पताकाधूपसंयुक्तं बालुकालिङ्गमर्चनम् ।
एतत्पुरा मया ख्यातं न देयं यस्य कस्यचित् ॥ 6:38 ॥

स्वशरीरेण सायोज्यं पुनश्च न निवर्त्तते ।
एतान्येव समभ्यर्च्य सदेवासुरमानुषाः ॥ 6:39 ॥

सर्वकामसमृद्धाश्च सर्वदुःखविवर्जिताः ।
ईश्वरस्य प्रसादेन प्रक्रीडन्त्यणिमादिभिः ॥ 6:40 ॥

अष्टेष्टकसमायुक्तं ये कुर्वन्ति शिवालयम् ।
तावत्ते दिवि तिष्ठन्ति यावदिन्द्राश्चतुर्दश ॥ 6:41 ॥

6:33 अष्टाविंशं] C; अष्टाविंश° E_N 6:34 °जापी] C; °जापो E_N 6:35 रुद्रको-
टीर्ज°] em.; रुद्रकोटीज° C; रुद्रकोटिज° E_N 6:35 जाप्यकोटीसहस्रिकम्] em.;
जाप्यकोटीसहस्रिकम् C; जापकोटिसहस्रिकम् E_N 6:36 रुद्रस्य] C°E_N; रुस्य C^{ac}
(unmetrical) 6:36 मनोमय°] C; मनामय° E_N 6:37 शताधिका] E_N; शता-
ब्दिका C 6:37 ओं रुद्रार्क्ष] C; अरुद्राय E_N 6:38 कस्यचित्] C; कस्य चित्
E_N 6:39 स्वशरीरेण सायोज्यं] CE_N; --- सायुज्यं A 6:40 °विवर्जिताः] CE_N;
°विवर्जिता A 6:40 प्रक्रीडन्त्यणिमादिभिः] AC; प्रक्रीडन्नणिमादिभिः E_N 6:41 अ-
ष्टेष्टकसमायुक्तं] conj.; अष्टेष्टकसमायुक्त A; अष्टेष्टकासमायुक्तं C; अष्टाष्टकसमायुक्तं E_N
6:41 कुर्वन्ति] AE_N; कुर्वीत C 6:41 चतुर्दश] CE_N; चतुर्दशः A

मणिरत्नप्रवालानि स्फटिकमरकतानि च ।
 काचहेमजरौप्याणि ताम्रकांस्यानि यानि तु ॥ 6:42 ॥
 रैत्यलोहकसैस्यानि त्रापुषाणि तथैव च ।
 पुनश्चैतान्समभ्यर्च्य भुक्त्वा कामाञ्छिवं व्रजेत् ॥ 6:43 ॥
 न तस्य पुनरावृत्तिर्यो लिङ्गं स्थापयेद्भुवि ।
 कृत्वा प्रासादमध्ये तु स शिवो नात्र संशयः ॥ 6:44 ॥
 दशाम्रवापी नरकानतिघोरान्न पश्यति ।
 आरामस्य च यः कर्ता स्वर्गे मोदति इन्द्रवत् ॥ 6:45 ॥
 लक्षादींश्च तथा वृक्षान्पथि कुर्वन्ति ये नराः ।
 छायाभिश्शीतलाभिश्च न ते यान्ति यमालयम् ॥ 6:46 ॥
 याम्यदुःखानि घोराणि न च तेषां भवन्ति हि ।
 वृक्षवापनधर्मो ऽयमेष ते परिकीर्तितः ॥ 6:47 ॥
 प्रासादं कारयित्वा तु विष्णुं ये स्थापयन्ति हि ।
 विष्णुलोकं व्रजन्त्येते मोदन्ते विष्णुना सह ॥ 6:48 ॥
 ब्रह्माणीस्कन्दरुद्राणीं मातृगणपतिं रविम् ।

6:42 मणिरत्नप्रवालानि] E_N ; मणिर --- A; मनिरत्नप्रवालानि C 6:42 स्फटिकमरक-
 तानि च] *conj.* (unmetrical); --- मरकतानि च A; स्फटिकमरकतानि च C; स्फटिकं
 मरकतानि च E_N (unmetrical) 6:42 ०रौप्याणि] CE_N ; ०रप्याणां A 6:43 ०सै-
 स्यानि] AE_N ; ०शैस्यानि C 6:43 त्रापुषाणि] C; त्रपुषाणि AE_N 6:43 पुनश्चैतान्]
 CE_N ; पुनश्चैता A 6:43 कामाञ्छिवं व्रजेत्] E_N ; कामा सिवं व्रजेत् A; कामाञ्छिवं
 व्रजेत् C 6:44 पुनरावृत्तिर्यो] CE_N ; पुनरावृत्ति यो A 6:45 दशाम्रवापी] C; द-
 शास्रवापी A; दशास्त्रवापी E_N 6:45 यः] CE_N ; य A 6:45 इन्द्रवत्] A; रुद्रवत्
 CE_N 6:46 लक्षादींश्च तथा वृक्षान्] E_N ; लक्षादींश्च तथा वृक्षात् C; पक्षादींश्च तथा
 वृक्षं A 6:46 न ते यान्ति] CE_N ; ये न यान्ति A 6:47 च तेषां भवन्ति हि]
 CE_N ; तेषां यु भवन्ति हि A 6:47 वृक्षवापनधर्मो] Cf. NiMukh; वक्षवापनधर्मो
 A; वृक्षारोपणधर्मो CE_N 6:47 परिकीर्तितः] CE_N ; परिकीर्तिताः A 6:48 प्रासादं
 कारयित्वा तु] E_N ; प्रासादं कारयित्वा --- A; प्रासाद कारयित्वा तु C 6:48 विष्णुं
 ये स्थापयन्ति हि] CE_N ; --- A 6:48 विष्णुलोकं व्रजन्त्येते मोदन्ते विष्णुना सह] C;
 --- णुलोक व्रजन्त्येते मोदते विष्णुना सह A; विष्णुलोकं व्रजन्तेते मोदन्ते विष्णुना सह
 E_N 6:49 ब्रह्माणीस्कन्दरुद्राणीं] E_N ; ब्रह्मणस्कन्दरुद्राणी A; ब्रह्मानीस्कन्दरुद्राणी C
 6:49 मातृन् गणपतिं] *conj.*; मातृ गणपतिं A; मातृगणपतिं C; मातृ गणपतिं E_N

वह्निं शतक्रतुं यक्षं वायुं धर्म्मं जलेश्वरम् ॥ ६:४९ ॥

यो यं स्थापयते धीमान्प्रासादे च सुशोभने ।
पूजयेत्परया भक्त्या स मृतस्तत्पदं व्रजेत् ॥ ६:५० ॥

अचक्रमपथे यस्तु संक्रमं कारयिष्यति ।
धर्मराजपथं सो हि सुपथेनैव गच्छति ॥ ६:५१ ॥

नदीं वैतरणीं घोरामुष्णतोयां महार्णवाम् ।
गम्भीरावर्तदुस्तारां सन्तरेत्संक्रमेण तु ॥ ६:५२ ॥

सेतुबन्धञ्च यः कुर्यात्कर्दमे पथि दारुणे ।
धर्मराजपुरे मार्गे दुर्गमे स सुखं व्रजेत् ॥ ६:५३ ॥

पङ्कलेपश्च नरकस्तप्तत्रपुजतूनि च ।
सन्तरेत्तानि घोराणि नदीमार्गप्रदायकः ॥ ६:५४ ॥

मठस्यावसथस्यैव मण्डपस्य च कारकः ।
त्यक्त्वा यमपुरं स्वर्गं तस्य हेमगृहं भवेत् ॥ ६:५५ ॥

तप्ताङ्गारशिलावर्षे न भयन्तस्य जायते ।
अन्नदाता नरो यो हि नासौ नरकमाप्नुयात् ॥ ६:५६ ॥

अक्षयं सुखमाप्नोति ब्रह्मलोकगतो नरः ।

६:४९ यक्षं वायुं धर्म्मं] AE_N ; यक्ष वायु धर्म्म C ६:५० धीमान्] CE_N ; धीमां A
६:५० पूजयेत्] CE_N ; पूजेत् A (unmetrical) ६:५० स मृतस्तत्पदं] CE_N ; संमृतस्त-
त्पदं A ६:५१ अचक्रमपथे] AC; असंक्रमपथे E_N ६:५१ कारयिष्यति] CE_N ; यः
प्रकुर्वति A ६:५१ धर्मराजपथं] CE_N ; --- A ६:५१ सो हि] A; सो ऽपि CE_N
६:५२ नदीं वैतरणीं घोरामुष्णतोयां] E_N ; नदी वैतरणी घोरामुष्णतोया A; नदीं वैतरणी
घोरां उष्णतोयां C ६:५२ सन्तरेत्संक्रमेण तु] *em.*; स तरेत्संक्रमेण तु A; सत्तरेत्संक्रमेण
तु C; सन्तरेत्स क्रमेण तु E_N ६:५३ कुर्यात्] CE_N ; कुर्या A ६:५३ स सुखं] CE_N ;
सुखसं A ६:५४ पङ्कलेपश्च नरकस्तप्तत्रपुजतूनि च] C; पङ्कलेपश्च नरकस्तप्तत्रपुजतूनि च
A; पङ्कलेपश्च नरकस्तप्तत्र पुजतूनि च E_N ६:५४ सन्तरेत्तानि घोराणि] C; सन्तरेत्तानि
घो --- A; सन्तरेत्तानि घोराणि E_N ६:५४ नदीमार्गप्रदायकः] CE_N ; --- यकः A
६:५५ हेमगृहं] N; हेमपुरं CE_N ६:५६ तप्ताङ्गारशिलावर्षे न] *conj.*; तप्ताङ्गारशिलाव-
र्षाच्च C; तप्ताङ्गारशिलावर्ष न A; तप्ताङ्गारशिलावर्षाच्च E_N ६:५६ अन्नदाता] CE_N ;
अन्नदाता A

न तस्य संभवो मर्त्ये यावद्ब्रह्मा न नश्यति ॥ 6:57 ॥

न चास्ति रैत्यकं दानमन्नदानात्परं प्रिये ।

देहिनामन्नदानेन जीवन्दत्तं न संशयः ॥ 6:58 ॥

यस्तु ग्रीष्मे प्रपां दद्यात्तृषार्ते पथिके जने ।

ते तृप्ताः प्रेतभवने तृषाद्वंद्विवर्जिताः ॥ 6:59 ॥

देव्युवाच ।

दरिद्रान्वीक्ष्य चेतो मे दीर्यते कृपया विभो ।

किमकृत्वा दरिद्रः स्यादेतदाख्यातुमर्हसि ॥ 6:60 ॥

भगवानुवाच ।

तीर्थान्यगत्वा क्षितिहेमधेनुं कृष्णाजिनं कृष्णतिलान्न दत्वा ।

त्रिवासरं चाप्यनुपोष्य जन्तुर्जायेत दारिद्र्यजराभिभूतः ॥ 6:61 ॥

देव्युवाच ।

किं तिलस्य च माहात्म्यं किन्तु कृष्णाजिनस्य वा ।

सुवर्णस्य गवाञ्चैव भूदानस्य च मे वद ॥ 6:62 ॥

भगवानुवाच ।

नमुचिर्नाम दैत्येन्द्रं युद्धे वीक्ष्य पुराच्युतः ।

6:57 न तस्य संभवो मर्त्ये] CE_N ; न तस्य सम्भवं मर्त्ये A 6:57 यावद्ब्रह्मा न नश्य-
ति] CE_N ; --- A 6:58 रैत्यकं दानमन्नदानात्परं प्रिये] *em.*; रैत्यकन्दनमन्नदानात्परं
प्रियम् A; न चास्ति रैत्यकं दानं मन्नदानात्परं प्रिये C; नैत्यकन्दनमन्नदानात्परं प्रिये
 E_N 6:58 जीवन्दत्तं न] E_N ; जीवन्दत्तं न A; जीवन्दत्तन्न C 6:59 प्रपां दद्यात्तृषार्ते]
C; प्रपान्दद्या तृषात्ते A; प्रपान्दद्यात्तृषार्ते E_N 6:59 ते तृप्ताः प्रेतभवने] A; तृप्तः
प्रेतभवने C; स तृप्तः प्रेत भवने E_N 6:59 तृषाद्वंद्विवर्जिताः] A; तृषाद्वंद्विवर्जितः
 CE_N 6:60 दरिद्रान्वीक्ष्य चेतो मे] C; दरिद्रवीक्ष्य चेतो मे A; दरिद्रान्वीक्ष्य चेतोमे
 E_N 6:60 दीर्यते कृपया विभो] CE_N ; दीर्यते कृपया विभो A 6:60 किमकृत्वा दरिद्रः
स्यादेतदाख्यातुमर्हसि] CE_N ; कि --- ख्यातुमर्हसि A 6:61 तीर्थान्यगत्वा क्षितिहेमधेनुं]
C; तीर्थान्यगत्वा क्षितिहेमधेनु A; तीर्थान्यगत्वा क्षितिहेमधेनुं E_N 6:61 कृष्णतिलान्न
दत्वा] E_N ; कृष्णतिलं न दत्वा A; कृष्णतिलान्नदत्वा C 6:61 जन्तुर्जायेत] CE_N ;
जंतुजायेत A 6:61 दारिद्र्यजराभिभूतः] *em.*; दारिद्र्यजराभिभूतः A; दारिद्र्यरुजाभिभू-
तः CE_N 6:62 तिलस्य च माहात्म्यं] A; तिलस्य च माहात्म्य C; तिलस्यमाहात्म्यं
 E_N 6:62 गवाञ्चैव भूदानस्य च मे वद] CE_N ; ग ॐ --- A 6:63 नमुचिर्नाम दैत्येन्द्रं]
 CE_N ; नमुचिनाम दैत्येन्द्र A 6:63 पुराच्युतः] AC; पुरा ऽच्युतः E_N

उद्वेजयन्तं गीर्वाणं क्रोधतामगमत्तदा ॥ ६:६३ ॥

क्रोधात्स्वेदलवास्तस्य निष्पेतुर्धरणीतले ।

ते बभूवुस्तिलाः कृष्णास्तस्मात्ते पावनाः स्मृताः ॥ ६:६४ ॥

देवान्पितृसमुद्दिश्य यो ददाति तिलोदकम् ।

तृप्यन्ति पितरस्तस्य वर्जिता नरकैस्त्रिभिः ॥ ६:६५ ॥

मेदोऽसृक्पूयगर्तेषु न निमज्जन्ति ते नराः ।

पितरश्च विमुक्ताः स्युस्तिलोदकफलेन वै ॥ ६:६६ ॥

श्राद्धं कुर्वन्ति ये नित्यं पितृभक्ताश्च मानवाः ।

तेषां तृप्ता हि पितरः स च तृप्तो यमालये ॥ ६:६७ ॥

कुम्भीपाकस्तु निरयो न तेषां प्रभविष्यति ।

पितृलोकञ्च यास्यन्ति श्राद्धकारयिता नराः ॥ ६:६८ ॥

पितृन्देवान्समुद्दिश्य नित्यं दीपप्रदायिनः ।

तामिस्रश्चान्धतामिस्रौ नरकौ न भविष्यतः ॥ ६:६९ ॥

लोचने च शुभे तेषां दृक्शक्तिश्च न नश्यति ।

६:६३ क्रोधतामगमत्तदा] CE_N ; क्रोधत्रा(?)म्रगमत्तदा A^c ; क्रोधत्रा(?)म्रगमत्तमदा A^{ac} (unmetrical) ६:६४ क्रोधात्स्वेदलवास्तस्य] CE_N ; क्रोधा स्वेदलवास्तस्य A ६:६४ निष्पेतुर्धरणीतले] $em.$; निष्पेतुर्धरणीतले AC ; निष्पेतुर्धरणीतले E_N ६:६४ कृष्णास्तस्मात्ते] E_N ; कृष्णा तस्मात्ते A ; कृष्णास्तस्मान्ते C ६:६५ देवान्पितृसमुद्दिश्य] $em.$; देवां पितृं समुद्दिश्य A ; देवान्पितृसमुद्दिश्य C ; देवान् पितृन् समभ्यर्च्य E_N ६:६५ तृप्यन्ति पितरस्तस्य] CE_N ; तृ --- A ६:६५ त्रिभिः] CE_N ; तृभिः A ६:६६ मेदोऽसृक्पूयगर्तेषु] E_N ; मेदोऽसृक्पूयगर्तेषु C ६:६६ पितरश्च विमुक्ताः स्युस्ति°] CE_N ; पितरस्य विमुक्तस्य-स्ति° A ६:६७ श्राद्धं] CE_N ; श्राद्ध A ६:६७ नित्यं] AE_N ; गित्यं C ६:६७ मानवाः] C ; मानवा A ; ये नराः E_N ६:६७ तेषां तृप्ता हि पितरः] E_N ; तेषां तृप्ता हि पितर A ; तेषा तृप्ति हि पितरः C ६:६७ च तृप्तो] AE_N ; च तृप्ता C ६:६८ कुम्भीपाकस्तु निरयो] CE_N ; कुम्भीपाकं तु निरये A ६:६८ प्रभविष्यति] CE_N ; प्रभविष्य --- A ६:६८ पितृलोकञ्च यास्यन्ति] CE_N ; --- यास्यन्ति A ६:६८ श्राद्धकारयिता] AC ; श्राद्धं कारयिता E_N ६:६९ पितृन्देवान्समुद्दिश्य] $conj.$; पितृ देवा समुद्दिश्य A ; पितृदेवान्समुद्दिश्य C ; पितृन् देवान् समुद्दिश्य E_N ६:६९ नित्यं दीपप्रदायिनः] C ; नित्यदीपप्रदायिनः A ; नित्यं दीप प्रदायिनः E_N ६:६९ तामिस्रश्चान्धतामिस्रौ नरकौ न भविष्यतः] $conj.$; तामिस्रौ चान्धतामिस्रौ नरकौ न भविष्यति A ; तामिस्रश्चान्धतामिस्रौ नरको न भविष्यति: C ; तामिस्रश्चान्धतामिस्रौ नरकौ न भविष्यतः E_N ६:७० दृक्शक्तिश्च न] AC ; दृक्शक्तिश्चन E_N

उपानच्छत्रसंयुक्तं तिलपात्रं ददाति यः॥ ६:७०॥

स्वच्छशीताम्बुपूर्णं करकेण च संयुतम् ।

द्विजेभ्यः शिवभक्तेभ्यस्स न याति यमालयम्॥ ६:७१॥

विद्याधरपदं प्राप्य मोदते सुचिरं दिवि ।

कालान्तरे यदा मर्त्यमागच्छति नरोत्तमः॥ ६:७२॥

उदितोदितवंशे ऽस्मिन्जन्म तस्य भवेद्भवम् ।

एतत्तिलस्य माहात्म्यं कथितं वरवर्णिनि॥ ६:७३॥

कृष्णाजिनस्य माहात्म्यं कथयाम्यधुना शृणु ।

यत्कृष्णं तदृचां रूपं यद्वभु यजुषां स्मृतम्॥ ६:७४॥

यच्छुक्लं तद्वेत्साम्नां कृष्णसारस्य सुन्दरि ।

अतस्तदजिनं पुण्यन्त्रैविद्येनाभ्यलंकृतम्॥ ६:७५॥

तस्माद्देयं प्रयत्नेन कुम्भीनरकभीरुभिः ।

अजिनन्तिलपूर्णं तु दद्याद्रौप्यमयं खुरम्॥ ६:७६॥

हेमशृङ्गं सुचैलाङ्गं कांस्यदोहं द्विजन्मने ।

६:७० °संयुक्तं तिलपात्रं ददाति यः] E_N ; °संयुक्ततिलपात्रं ददाति यः C; °संयुक्तं तिल-
पात्रं ददाति यः A ६:७१ स्वच्छशीताम्बुपूर्णं करकेण च संयुतम्] *em.*; स्वच्छशीता-
म्बुपूर्णं क --- A; स्वच्छशीताम्बुपूर्णं करकेण च संयुतम् C; स्वच्छशीताम्बुपूर्णं नरकं
न च संयुतं E_N ६:७१ द्विजेभ्यः शिवभक्तेभ्यस्स न] *em.*; द्विजेभ्यः शिवभक्तेभ्यस्स न A;
द्विजेभ्यः शिवभक्तेभ्यो न स CE_N ६:७२ मर्त्यमागच्छति नरोत्तमः] C; मर्त्यामागच्छ-
न्ति नरोत्तमः A; मर्त्यमागच्छन्ति नरोत्तमाः E_N ६:७३ उदितोदितवंशे ऽस्मिन् जन्म]
 E_N ; उदितोदितवंशे ऽस्मिन् जन्म A; उदितोदितवंशो ऽस्मिन्जन्म C ६:७३ एतत्तिलस्य]
A; एतत् तिलानां CE_N ६:७३ वरवर्णिनि] AC; वर वर्णिनि E_N ६:७४ कृष्णाजिन-
स्य माहात्म्यं कथयाम्यधुना शृणु] C; कृष्ण --- म्यधुना शृणु A; कृष्णाजिनस्य माहात्म्यं
कथयाम्य धुना शृणु E_N ६:७४ यत्कृष्णं तदृचां रूपं] *em.*; यत्कृष्णं तदृचा रूपं A;
यत्कृष्णं तदृचां रूपं C; यत्कृष्णतदृचां रूपं E_N ६:७४ यद्वभु यजुषां स्मृतम्] C; यद्वभु
यजुषां स्मृतम् A; यद् वभ्रं यजुषां स्मृतं E_N ६:७५ यच्छुक्लं तद्वेत्साम्नां] E_N ; य
शुक्लन्तद्वेत्साम्नां A; यच्छुक्लन्तद्वेत्साम्नां C ६:७५ °भ्यलंकृतम्] A; °भ्यलंकृतम् C;
°प्यलङ्कृतं E_N ६:७६ प्रयत्नेन कुम्भीनरकभीरुभिः] CE_N ; प्रयत्नेन पुंभि नरकभीरुभिः
A ६:७६ अजिनन्तिलपूर्णं तु दद्याद्रौप्यमयं खुरम्] C; अजिनन्तिलपूर्णं तु दद्याद्रौप्य ---
A; अजिनं तिलपूर्णं तु दद्याद्रौप्यमयं खुरम् E_N ६:७७ हेमशृङ्गं सुचैलाङ्गं कांस्यदोहं
द्विजन्मने] *em.*; --- सुचैलाङ्गं कांस्यदोहं द्विजन्मने A; हेमशृङ्गं सुचैलाङ्गं कांस्यदोहं
द्विजातये C; हेमशृङ्गं सुचैलाङ्गं कांस्यदोहं द्विजातये E_N

चतुःसागरपर्यन्ता सशैलवनकानना ॥ 6:77 ॥

दत्तानेन भवेत्पृथ्वी दत्त्वा त्रिभुवनेश्वरि ।

अक्षयं लभते लोकन्तिलधेनुप्रदायकः ।

युगान्ते च परिभ्रष्टो जायते पृथिवीपतिः ॥ 6:78 ॥

भगवानुवाच ।

भीतैस्तारकतः सुतस्सुरगणैर्मत्तः पुरा याचितः ।

तद्धेतोः कृपया मया तु मदनादुत्पाद्यमाने सुते ।

सत्तेजो ऽग्निरपादुपेत्य तदभूद्वह्नेः कुमारः प्रभुः ।

तच्छेषं कनकं बभूव गिरिजे तेनातिपुण्यं स्मृतम् ॥ 6:79 ॥

विप्रेभ्यः शिवभक्तेभ्यो मासि मासि तिलान्ददत् ।

नानादुःखप्रदं घोरं नरकं न स पश्यति ॥ 6:80 ॥

माधव्यां पञ्चदश्यां तु तिलान्मधुसमन्वितान् ।

सप्तभ्यो वाथ पञ्चभ्यो ब्राह्मणेभ्यः सदक्षिणान् ॥ 6:81 ॥

धर्मराजस्तु सुप्रीत इति दद्याद्वरं ध्रुवम् ।

पापं विहाय स श्रीमान्निर्मलत्वं प्रजायते ॥ 6:82 ॥

यमाय धर्मराजाय मृत्यवे चान्तकाय च ।

वैवस्वताय कालाय सर्वलोकक्षयाय च ॥ 6:83 ॥

6:77 चतुःसागरपर्यन्ता सशैलवनकानना] CE_N ; चतुसागरपर्यन्तं सशैलवनकानना A
 6:78 दत्तानेन भवेत्पृथ्वी दत्त्वा त्रिभुवनेश्वरि] *em.*; दत्तानेन भवेत्पृथ्वी दत्त्वा त्रिभुवनेश्व-
 री C; दद्यात्तेन भवेत्पृथ्वी दत्त्वा तृभुवनेश्वरी A; दत्ता तेन भवेत्पृथ्वी दत्ता त्रिभुवनेश्वरि
 E_N 6:78 लोकन्तिलधेनुप्रदायकः] CE_N ; लोका तिलधेनोः प्रदायकः A 6:79 सु-
 तस्सुरगणैर्मत्तः पुरा याचितः] C; सु --- त्तः पुरा याचितः A; सुतः सुरगणैर्मत्तः
 पुरा याचित E_N 6:79 मदनादुत्पाद्यमाने सुते] C; मदनादुत्पाद्यमानो सुते A; मद-
 ना दुत्पाद्यमाने सुते E_N 6:79 तच्छेषं कनकं बभूव गिरिजे] C; तच्छेषं कनकं बभूव
 गिरिजे A; यच्छेषं कनकं बभूव गिरिजे E_N 6:80 तिलान्ददत्] CE_N ; तिला ददत्
 A 6:80 नानादुःखप्रदं घोरं नरकं] E_N ; नाना --- रकं A; नानादुःखप्रदं घोरन्नरकं
 C 6:81 माधव्यां पञ्चदश्यां तु] A; वैशाख्यां पञ्चदश्यान्तु C; वैशाख्यां पञ्चदश्यान्तु
 E_N 6:81 तिलान्मधुसमन्वितान्] C; तिलां मधुसमन्वितम् A; तिलान्मधु समन्वितान्
 E_N 6:81 सदक्षिणान्] C; सदक्षिणाम् AE_N 6:82 दद्याद्वरं] CE_N ; दद्यां नरो A
 6:82 निर्मलत्वं] AC; निर्मलश्च E_N 6:83 मृत्यवे चान्तकाय च] CE_N ; --- च A

उग्रदण्डोग्रहस्ताय महिषासनगामिने ।
शासित्रे च नमस्तुभ्यं नरकाधिपतये नमः ॥ 6:84 ॥

एकैकस्य पदस्यापि तिलमिश्रजलाञ्जलिम् ।
त्रींस्त्रीन्कृष्णचतुर्दश्यां नदीङ्गत्वा तु निर्वपेत् ॥ 6:85 ॥

हविष्यैकाशनः शान्तस्त्रयोदश्यां समाहितः ।
आजन्मचरितं पापं दहत्याशु न संशयः ।
युगान्ते च परिभ्रष्टो जायते पृथिवीपतिः ॥ 6:86 ॥

भगवानुवाच ।
गावः प्रजज्ञिरे पुण्या मथ्यमाने ऽमृते पुरा ।
माननीया महाभागा देवानामपि नित्यशः ॥ 6:87 ॥

तासां गात्रेषु सर्वेषु विबुधाः पर्यवस्थिताः ।
तस्मात्पुण्यतमा ज्ञेयास्तासां दानाद्विवं व्रजेत् ॥ 6:88 ॥

हेमशृंगां रौप्यक्षुरां रत्नाङ्गीं कांस्यदोहिनीम् ।
सचैलघण्टाङ्गान्दद्याच्छिवभक्तद्विजन्मने ॥ 6:89 ॥

गोलोके स्वर्गलोके वा वासस्तेषां भविष्यति ।
सर्वद्वन्द्वविनिर्मुक्ता वसेयुर्गोप्रदायिनः ॥ 6:90 ॥

6:84 उग्रदण्डोग्रहस्ताय] C; उग्रदण्डाय हस्ताय E_N 6:84 नमस्तुभ्यं] C; नमस्तु भ्यं E_N 6:85 एकैकस्य पदस्यापि] em.; एकैकस्य पदस्यपि A; एकैकस्य पदस्यास्य C; एकैकस्य प्रमादस्य E_N 6:85 तिलमिश्रजलाञ्जलिम्] conj.; तिलमिश्रजलाञ्जलिम् A; तिलमिश्रं लाञ्जलिम् C (unmetrical); तिलमिश्रजलाञ्जलिं E_N 6:85 त्रींस्त्रीन्कृष्णचतुर्दश्यां] C; त्रींस्त्रीन्कृष्णचतुर्दश्यान् A; त्रिस्त्रिः कृष्णचतुर्दश्यां E_N 6:85 नदीङ्गत्वा] CE_N; नदि गत्वा A 6:86 हविष्यैकाशनः शान्तस्त्र०] E_N; हविष्यैकाशन शान्तस्त्र० A; हविष्यैकाशनः शान्तस्त्र० C 6:86 पापं] CE_N; पापः A 6:86 जायते पृथिवीपतिः] CE_N; --- A 6:87 मथ्यमाने] CE_N; चक्ष्यमाने (?) A 6:88 पर्यवस्थिताः] CE_N; पर्यवस्थिताः A 6:88 तस्मात्पुण्यतमा ज्ञेयास्तासां दानाद्विवं] C; तस्मात्पुण्यतमा ज्ञेया तासां दाना दिवं A; तस्मात्पुण्यतमा ज्ञेयास्तासां दाने दिवं E_N 6:89 रौप्यक्षुरां] em.; रौप्यक्षुरां E_N; रौप्यक्षुरा (?) A; रौप्यक्षुरां C 6:89 कांस्यदोहिनीम्] CE_N; --- A 6:89 सचैलघण्टाङ्गान्दद्याच्छिवभक्तद्विजन्मने] E_N; --- ऽ घ ऽ ऽ गान्दत्य गिवभक्तिद्विजन्मने A; सचैलघण्टां गान्दद्याच्छिवभक्तद्विजन्मने C 6:90 गोलोके] CE_N; गोलोकः A 6:90 ०मुक्ता] CE_N; ०मुक्त A 6:90 वसेयुर्गो०] CE_N; वसेयुर्गो० A

स्वपापप्रग्रहैर्बद्धाः पतन्ति निरयांबुधौ ।
नौरिवानिलविक्षिप्ता दातृस्तारयते हि गौः ॥ 6:91 ॥

देव्युवाच ।
दरिद्रेण कथं कृत्यं गोप्रदानं सुरोत्तम ।
कथं वा स्वर्गमाप्नोति तद्भवान्वक्तुमर्हति ॥ 6:92 ॥

भगवानुवाच ।
दद्यादाज्यमयीं धेनुं दरिद्रो द्रविणैः सह ।
स मृतो ऽमृतवाहिन्यां सुरै रमत इच्छया ॥ 6:93 ॥

आज्यालाभे जलमयीं दद्याद्धेनुं सदक्षिणाम् ।
पिपासादि महादुःखं हित्वा यात्यमरालयम् ॥ 6:94 ॥

गवां घ्रासं दरिद्रेण कर्तव्यं प्रातरेव हि ।
मन्त्रेणैव समायुक्तो मुच्यते सर्वकिल्बिषैः ॥ 6:95 ॥

स्वर्गगामी च भवति परिभ्रष्टो महाधनी ।
गवाद्ये च भवेज्जन्म गवाद्यश्च भवत्यसौ ॥ 6:96 ॥

अग्निहोत्रं हुतन्तेन पितृदेवाश्च तर्पिताः ।
स स्नातः सर्वतीर्थेषु यो ददाति गवाह्निकम् ॥ 6:97 ॥

6:91 °ग्रहैर्बद्धाः] C; ग्रहैर्बद्धा A; ग्रहैर्बद्धाः E_N 6:91 निरयांबुधौ] AE_N; निरयांबु-
धौ C 6:91 नौरिवा°] CE_N; न्वौरिवा° A 6:91 दातृस्तारयते] E_N; दातृ तारयते
A; दातृस्तारयते C 6:92 कथं कृत्यं गोप्रदानं सुरोत्तम] C; --- सुरोत्तमः A; कथं
कार्यं गोप्रदानं सुरोत्तम E_N 6:92 स्वर्गमाप्नोति] AC; स्वर्गमानोति E_N 6:92 तद्भवान्व-
न्व°] CE_N; तद्भवा व° A 6:93 दद्यादाज्यमयीं धेनुं] E_N; दद्यादाज्यमयी धेनु A;
दद्यादाज्यमयीमधनुं C 6:93 सुरै] A; नद्यां CE_N 6:94 आज्यालाभे जलमयी] em.;
आज्यालाभे जलमयी A; आज्यालाभे जलमयी C; आज्यालाभेजलमयी E_N 6:94 धेनुं
सदक्षिणाम्] CE_N; धेनु सदक्षिणम् A 6:94 महादुःखं] AE_N; महदुःखं C 6:94 या-
त्यमरालयम्] CE_N; यात्यमरा --- A 6:95 गवां घ्रासं] C; --- घ्रास A; गवां घ्रासं
E_N 6:95 मन्त्रेणैव] em.; मन्त्रेणैव C; सन्त्रेणैव E_NA 6:95 °किल्बिषैः] A; °पातकैः
CE_N 6:96 महाधनी] conj.; महाधने] ; AC; महामुने E_N 6:96 गवाद्ये च] AC;
गवाद्येच E_N 6:96 भवेज्जन्म] C; भवेज्जन्म A; भवेन्म E_N 6:97 अग्निहोत्रं] C;
अग्निहोत्र A; अग्नि होत्रं E_N 6:97 ददाति] AE_N; दद्याति C 6:97 स स्नातः]
AC; सुस्नातः E_N 6:97 गवाह्निकम्] CE_N; --- A

उत्पन्नामृतमथने सुरभी लोकधारिणी ।
 इदं ग्रासं गृहाण त्वमिदं मे व्रतमुत्तमम् ॥ ६:९८ ॥
 गवां ग्रासं यथा देयं सौरभेये तथैव च ।
 तुल्यमेव फलं दृष्टं किन्तु मन्त्रः पृथक्पृथक् ॥ ६:९९ ॥
 सर्वलोकधरा ह्येते जीवितान्नप्रदायकाः ।
 ग्रासं गृह्णन्तु तुष्टास्तु एतन्मे व्रतमुत्तमम् ॥ ६:१०० ॥
 नित्यं परगवे दद्याद्गृहीत्वा दुर्लभं व्रतम् ।
 रक्षन्ति च भयाद्गोरादृशने पापनाशनाः ॥ ६:१०१ ॥
 गवां कण्डूयनं कुर्याद्ग्रासं दत्त्वा नगात्मजे ।
 प्रदक्षिणत्रयं कृत्वा गोप्रदानफलं लभेत् ॥ ६:१०२ ॥
 पुण्यकाले तु संप्राप्ते वृषोत्सर्गं करोति यः ।
 स याति रुद्रलोकं तु यदि नीलो भविष्यति ॥ ६:१०३ ॥
 अलाभे नीलषण्डस्य पितृभिः सह संयुतः ।
 स्वर्गलोकमवाप्नोति भ्रष्टो भवति भोगवान् ॥ ६:१०४ ॥
 लांगूलाग्रं सितं यस्य क्षुरं शृंगञ्च सुव्रते ।
 लोहितानि च गात्राणि नीलषण्डः स उच्यते ॥ ६:१०५ ॥

६:९८ उत्पन्ना°] CE_N; --- त्पना° A ६:९८ इदं] A; इमं CE_N ६:९८ गृहाण त्वमि-
 दं] em.; गृहाण त्वमिदं AC^{acc}; गृहाण त्वं इदं C°; गृहाणाम्ब E_N ६:९९ गवां] C;
 गवा A ६:९९ दृष्टं किन्तु मन्त्रः] CE_N; दृष्टं किन्तु मन्त्र A ६:९९ पृथक्पृथक्] AC;
 पृथक्पृथक् E_N ६:१०० सर्वलोकधरा] AC; सर्वलोक धरा E_N ६:१०० जीवितान्नप्र-
 दायकाः] C; जीवितान्नप्रदायकः A; जीवितानां प्रदायकाः E_N ६:१०० ग्रासं गृह्णन्तु
 तुष्टास्तु एतन्मे व्रतमुत्तमम्] C; ग्रासं गृह्णन्तु दृष्टा तु एतन्मे --- A; ग्रासं गृह्णन्तु तुष्टास्तु
 एतन्मेव्रतमुत्तमम् E_N ६:१०१ नित्यं परगवे दद्याद्] C; --- त्यं परगवे दद्यां A; नित्यं
 परगवे दद्या E_N ६:१०२ नगात्मजे] CE_N; नगात्मजा A ६:१०२ गोप्रदानफलं] C;
 गोप्रदानं फलं A; गो प्रदानफलं E_N ६:१०३ वृषोत्सर्गं] E_N; वृषोत्सर्गं A; वृषो-
 त्सर्गं C ६:१०३ भविष्यति] CE_N; भ --- A ६:१०४ अलाभे नील°] CE_N; ---
 ल A ६:१०४ षण्डस्य] A; षण्डस्य CE_N ६:१०४ पितृभिः सह संयुतः] CE_N;
 पितृभि षह संयुतः A ६:१०४ स्वर्गलोकमवाप्नोति] AC; स्वर्गलोक मवाप्नोति E_N
 ६:१०५ लांगूलाग्रं सितं] CE_N; लांगूलाग्रितं A ६:१०५ क्षुरं शृंगञ्च सुव्रते] em.; क्षुर
 शृंगञ्च सुव्रते A; क्षुरं शृंगञ्च सुव्रते C; क्षुराः शृङ्गे च सुव्रते E_N ६:१०५ नीलषण्डः स]
 CE_N; नीलषण्डस्य A

अनङ्वाहो ऽपि बहुशो यः प्रयच्छेद्विजोत्तमे ।
तेन पुण्यफलेनैव स्वर्गलोके महीयते ॥ 6:106 ॥

भगवानुवाच ।
द्रव्याणां यावतां योनिः क्षितिरेव विधीयते ।
किञ्च तेन न दत्तं स्याद्यः प्रयच्छति गां प्रिये ॥ 6:107 ॥

ममैषा प्रथमा मूर्तिरिति तस्या महत्फलम् ।
करोटीगतमप्यम्भः क्षितौ गत्वा शुचीभवेत् ॥ 6:108 ॥

निवर्तनसहस्राद्यामवनीं सस्यशालिनीम् ।
शिवभक्ताय विप्राय दद्याच्छतमखो भवेत् ॥ 6:109 ॥

ये हरन्ति महीं दत्तामात्मनाथ परेण वा ।
दिव्यवर्षसहस्राणि रौरवे निवसन्त्यघाः ॥ 6:110 ॥

परमाक्षरजापेन प्राणायामशतेन च ।
ध्यानधारणयोगाच्च क्षितिहर्ता न शुद्ध्यति ॥ 6:111 ॥

देव्युवाच ।
निवर्तनसहस्राद्यामवनीं सस्यमालिनीम् ।

6:106 बहुशो] CE_N ; बहुशो A 6:106 द्विजोत्तमे] CE_N ; द्विजोत्तमः A 6:106 मही-
यते] CE_N ; महीय --- A 6:107 योनिः] CE_N ; योनि A 6:107 यः प्रयच्छति गां
प्रिये] AC; यः प्रयच्छति गां प्रिये: E_N 6:108 तस्या महत्फलम्] A; तस्याः फलं म-
हत् C; तस्याः फलं महत् E_N 6:108 करोटीगतमप्यम्भः] AC; करोटीगतमप्यम्भः E_N
6:108 शुचीभवेत्] C; शुचीम्भवेत् A; शुची भवेत् E_N 6:109 निवर्तनसहस्राद्यामवनीं]
conj.; निवर्तनसहस्राद्यामवनी A; निवर्तनसहस्राद्यामवतीं C; निवर्तनसहस्राद्यामवनी
 E_N (unmetrical) 6:109 सस्यमालिनीम्] AC; सस्यशालिनी E_N 6:109 शिवभक्ता-
य विप्राय दद्याच्छतमखो] CE_N ; --- दद्या शतमखो A 6:110 महीं दत्तामात्मनाथ]
conj.; मही दत्तामात्मनाथ A; महीं दत्तां स्वयम्वाथ CE_N 6:110 दिव्यवर्षसहस्राणि
रौरवे निवसन्त्यघाः] C; दिव्यं वर्षसहस्राणि रौरवे निवसन्त्यघा A; दिव्यवर्षसहस्राणि
रौरवे निवसन्त्यघः E_N 6:111 °जापेन] CE_N ; °जाप्योवो (?) A 6:111 ध्यान-
धारणयोगाच्च क्षितिहर्ता] C; ध्यानधारणयोगा च क्षितिहर्ता A; ध्यान धारण योगाच्च
क्षितिहर्ता E_N 6:112 निवर्तनसहस्राद्यामवनीं सस्यमालिनीम्] C; निवर्तनसहस्राद्य-
मवनी सस्यमालिनी A; निवर्तन सहस्राद्यामवनीं सस्यशालिनीं E_N (unmetrical)

कथं दरिद्रा दास्यन्ति तदुपायं ब्रवीहि मे ॥ 6:112 ॥

भगवानुवाच ।

गोचर्ममात्रमपि गां यो ददाति शुचिस्मिते ।

स भविष्यति सुव्यक्तमिन्द्रस्यार्धासनातिथिः ॥ 6:113 ॥

देव्युवाच ।

गोचर्ममात्रमपि गां यदा दातुं न शक्यते ।

तदा किं तु दरिद्रेण कर्तव्यञ्जगतांपते ॥ 6:114 ॥

भगवानुवाच ।

शुचावुद्धृत्य मृद्भारं सुगन्धीकृत्य यत्नतः ।

दद्याद्गुणवते नित्यं भूदानफलमाप्नुयात् ॥ 6:115 ॥

एकच्छत्रां महीं कृत्वा महादेवाय शम्भवे ।

शिवभक्तद्विजेभ्यो वा दत्त्वा रुद्रसमो भवेत् ॥ 6:116 ॥

देव्युवाच ।

एकच्छत्रां वसुमतीं कथन्दद्यात्पृथग्जनः ।

तस्याः प्रतिनिधिम्ब्रूहि यथा याति परां गतिम् ॥ 6:117 ॥

भगवानुवाच ।

प्रसवन्तीञ्च गान्दद्याद्वक्तोभयसुसंस्थिताम् ।

6:112 कथं दरिद्रा दास्यन्ति तदुपायं ब्रवीहि मे] C; --- तदुपायं ब्रवीमि हे A; कथं दरिद्रा दास्यन्ति तदुपायं ब्रवीहिमे E_N 6:113 गोचर्ममात्रमपि] A; गोचर्ममात्रां यपि CE_N 6:113 सुव्यक्तमिन्द्रस्यार्धासनातिथिः] C; सुव्यक्तमिन्द्रस्यार्धासनातिथि A; सुव्यक्तमिन्द्रस्यार्धासनातिथिः E_N 6:114 देव्युवाच] CE_N; देव्युवाच A 6:114 यदा] CE_N; कदा A 6:114 पते] AE_N; परे C 6:115 शुचावुद्धृत्य मृद्भारं सुगन्धीकृत्य यत्नतः] C; शुचावु ऽ --- ऽ तः A; शुचावुद्धृत्यमृद्भारं सुगन्धी कृत्य यत्नतः E_N 6:115 दद्याद्गुणवते नित्यं] C; दद्याद्गु ऽ वते नित्य A; दद्याद्गुणवते नित्यं E_N 6:115 भूदानफलमाप्नुयात्] AC; भूदान फलमाप्नुयात् E_N 6:116 महीं] E_N; मही AC 6:116 शम्भवे] AE_N; संभवे C 6:116 शिवभक्तद्विजेभ्यो] AC; शिवभक्त द्विजेभ्यो E_N 6:117 वसुमतीं] CE_N; वसुमती A 6:117 दद्यात्पृथग्जनः] CE_N; दद्यात्पृथग्जनैः A 6:117 प्रतिनिधिम्ब्रूहि] AC; प्रतिनिधिम्ब्रूहि E_N 6:117 यथा याति परां गतिम्] C; यथा याति प --- A; यथायान्ति परां गतिम् E_N 6:118 भगवानुवाच] CE_N; भ --- A 6:118 प्रसवन्तीञ्च गान्दद्याद्वक्तोभयसुसंस्थिताम्] C; --- गा दद्याद्वक्तोभयसुसंस्थिताम् A; प्रसवन्तीञ्च गान्दद्याद् वक्तोभयसुसंस्थितां E_N

पृथ्वीदानफलं ह्येतत्स्वर्गलोकाभिकांक्षिणाम् ॥ 6:118 ॥

एकजन्मानुगाः सर्वे दानधर्मफलोदयाः ।

गोमहीकनकानान्तु सप्तजन्मानुगाः प्रिये ॥ 6:119 ॥

देव्युवाच ।

बालवृद्धातुराल्पाङ्गैर्भगवन्शक्यते कथम् ।

उपवासत्रयं कर्तुन्तदुपायञ्च मे वद ॥ 6:120 ॥

भगवानुवाच ।

यः पृथ्वीभाजनं कृत्वा भुङ्क्ते पर्वसु यत्नतः ।

अहोरात्रेण चैकेन त्रिरात्रफलमश्नुते ॥ 6:121 ॥

एतदुक्तं मया देवि शक्तिहीनहिताय वै ।

शक्तानां तु भवेन्नैवं विधिः सर्वत्र सुन्दरि ॥ 6:122 ॥

हेमवर्णमजं दत्त्वा शिवभक्तद्विजन्मने ।

अग्निलोकमवाप्नोति बहुपापात्मिको ऽपि सन् ॥ 6:123 ॥

भूमिदानाद्भवेत्स्वर्गो रत्नदानाद्रवेः पुरम् ।

वस्त्रदः शशिलोकं तु तारदो वैष्णवं पुरम् ॥ 6:124 ॥

6:118 ह्येतत्स्वर्गं] CE_N ; ह्येतत् स्वर्गं° A 6:118 °लोकाभिकांक्षिणाम्] A; °लोके-
भिकांक्षिणाम् C; °लोकाभिकांक्षिणा E_N 6:119 एकजन्मानुगाः] CE_N ; एकजन्मानुगा
A 6:119 °दयाः] CE_N ; °दया A 6:119 सप्तजन्मानुगाः] CE_N ; सप्तजन्मानुगां A
6:120 बालवृद्धातुराल्पाङ्गैर्भगवन् शक्यते] E_N ; बालवृद्धातुराल्पाङ्गैर् भगवं शक्यते A; बा-
लवृद्धातुराल्पाङ्गैर्भगन् = क्यते C (unmetrical) 6:120 उपवासत्रयं कर्तुन्तदुपायञ्च] E_N ;
उपवासं त्रयं कर्तुं तदुपायञ्च A; उपवासत्रयं कर्तुन्तदुपायञ्च C 6:121 भगवानुवाच] *em.*;
भ --- A; देवदेव उवाच CE_N 6:121 यः पृथ्वीभाजनं कृत्वा] C; --- थ्वी भाजनं कृत्वा
A; यः पृथ्वी भाजनं कृत्वा E_N 6:121 त्रिरात्रं] CE_N ; त्रिरात्रं° A 6:122 एतदुक्तं
मया देवि शक्तिहीनहिताय] AC; एतदुक्तंमया देवि शक्ति ही नहिताय E_N 6:122 भ-
वेन्नैवं विधिः] C; भवे नैव विधि A; भवेन्नैव विधिः E_N 6:123 शिवभक्तद्विजन्मने]
AC; शिवभक्त द्विजन्मने E_N 6:123 अग्निलोकमवाप्नोति बहुपापात्मिको ऽपि सन्] C;
अग्निलोकमवाप्नोति बहुपापात्मतामपि A; अग्निलोकमवाप्नोतिबहुपापात्मिको ऽपि सन्
 E_N 6:124 भूमिदानाद्भवेत्स्वर्गो] E_N ; भूमिदानाद्भवे --- म्सा; भूमिदानान्नभेत्स्वर्गं C
6:124 रत्नदानाद्रवेः पुरम्] C; --- पुरं A; रत्नदानाद्रवेःपुरं E_N 6:124 तारदो वैष्णवं
पुरम्] C; तारदो वैष्णवे पुरे A; तारदोवैष्णवं पुरं E_N

तिलहेमप्रदातारो यान्ति रुद्रस्य चालयम् ।
 कांस्यताम्रप्रवालानि दत्त्वैति वसुमन्दिरम् ॥ 6:125 ॥
 मुक्तामणिविचित्राणि हीनजातीनि यान्यपि ।
 दत्त्वा शक्रपुरं याति तिलहोमाच्च मानवाः ॥ 6:126 ॥
 दधि क्षीरं गुडं सर्पिर्यः प्रयच्छति नित्यशः ।
 यक्षलोकपुरं याति मधुदानेन चैव हि ॥ 6:127 ॥
 चन्दनागरुकर्पूरकङ्कोलकलवङ्गकान् ।
 दत्त्वान्यानि सुगन्धीनि ब्रजेद्रन्धर्वतान्नरः ॥ 6:128 ॥
 अलङ्कृत्य च ये कन्यां प्रयच्छन्ति त्वयाचिताम् ।
 ते नराः स्वर्गमेष्यन्ति ये च धान्यप्रदायिनः ॥ 6:129 ॥
 माषमुद्गादिकान् ब्रीहिन्ये ददत्यसकृन्नराः ।
 ते ऽपि स्वर्गङ्गमिष्यन्ति ये चान्ये ह्यभयप्रदाः ॥ 6:130 ॥
 रूपयौवनसम्पन्नां वस्त्राभरणभूषिताम् ।
 युवतीं ये प्रयच्छन्ति यान्ति वैद्याधरं पदम् ॥ 6:131 ॥

6:125 कांस्यताम्रप्रवालानि दत्त्वैति वसुमन्दिरम्] C; कांस्यताम्रप्रवालानि दत्त्वैति वसुमुन्द-
 त्रि A; कांस्यताम्रप्रवालानि दत्तेति वसुमन्दिरम् E_N 6:126 मुक्तामणिविचित्राणि] em.;
 मुक्तामणिविचित्राणि A; मुक्तामणिविचित्राणि C; मुक्तामणि विचित्राणि E_N 6:126 श-
 क्रपुरं] C; स्वर्गपुरं A; शक्रपुरं E_N 6:126 तिलहोमाच्च] C; तिलहोमा च A;
 तिलहोमाच्च E_N 6:127 दधि क्षीरं गुडं सर्पिर्यः] em.; दधि क्षीरं गुडं सर्पि यः A;
 दधि क्षीरं गुडं सार्प्यः यः C; दधिक्षीरगुडं सर्पि ये E_N 6:127 नित्यशः] CE_N;
 नित्य --- A 6:127 यक्षलोकपुरं याति] C; --- न्ति A; यक्षलोकपुरं यान्ति E_N
 6:127 मधुदानेन चैव हि] conj.; दधिदानेन चैव हि C; दधिदानेन चैव हि A; दधिदा-
 नेन चैव हि E_N 6:128 चन्दनागरुकर्पूरकङ्कोलकलवङ्गकान्] conj.; चन्दनागरुकपूरः
 ककोलकलवङ्गकाम् A; चन्दनागरुकर्पूरकङ्कोलकलवङ्गकम् CE_N 6:128 दत्त्वान्यानि
 सुगन्धीनि] CE_N; दद्याद्यानि सुगन्दानि A 6:128 ब्रजेद्रन्धर्वतान्नरः] CE_N; ब्रजे ग-
 न्धर्वतां नरः A 6:129 अलङ्कृत्य च ये कन्यां प्रयच्छन्ति त्वयाचिताम्] C; अलङ्कृत्य
 च यः कन्या संप्रयच्छत्ययाचितां A; अलङ्कृत्यच ये कन्यां प्रयच्छन्ति त्वयाचितां E_N
 6:129 स्वर्गमेष्यन्ति] CE_N; स्वर्गयेष्यन्ति A 6:130 माषमुद्गादिकान् ब्रीहिन्ये] conj.;
 मासमुद्गादिकां ब्रीही A; मुद्गमाषादिकां ब्रीहीन् C; मुद्गमाषादिकान्नानि E_N 6:130 द-
 दत्यसकृन्नराः लेम् CE_N; ददत्यसकृन्नरः A 6:130 ते ऽपि स्वर्गङ्गमिष्यन्ति ये चान्ये
 ह्यभयप्रदाः] CE_N; तपि --- न्ये ह्यभयप्रदा A 6:131 रूपयौवनसम्पन्नां] E_N; रूप-
 यौवनसम्पन्न A; रूपयौवन्नसम्पन्नां C

रतिसत्रञ्च यो दद्याद्वराभिः प्रमदाजनैः ।
कामदेवपुरं याति जातो ऽनङ्गसमो भवेत् ॥ 6:132 ॥

वेत्रासनञ्च शय्याञ्च प्रत्यब्दं यः प्रयच्छति ।
मोदते यक्षलोकेषु यक्षिणीभिः समन्वितः ॥ 6:133 ॥

इन्धनानि च यो दद्याद्विप्रेभ्यः शिशिरागमे ।
धनवान्नूपसंपन्नो दीप्ताग्निः सुभगो भवेत् ॥ 6:134 ॥

प्रतिश्रयं तृणं शय्याम्पुण्याग्निं शुद्धमानसाः ।
प्रत्यहं ये प्रयच्छन्ति ते नराः स्वर्गगामिनः ॥ 6:135 ॥

गीतवादित्रयानानि देवानां नित्यदायिनः ।
जायन्ते ते च भोगाद्या गीतवादित्रबोधकाः ॥ 6:136 ॥

जवे यौवनसम्पन्नं सति हेमविभूषितम् ।
प्रयच्छेद्विजमुख्येभ्यो ब्रध्नस्याप्नोति पिष्टपम् ॥ 6:137 ॥

पुण्येन धनमाप्नोति सन्ततिं श्राद्धकर्मणा ।
तृणासिनां भवेद्राज्यं नित्यस्नानेन यक्षताम् ॥ 6:138 ॥

134 Cf. *Garuḍapurāṇa* 1.51.27ab: इन्धनानां प्रदानेन दीप्ताग्निर्जायते नरः ।

6:132 वराभिः] *conj.*; वाराणि A; आरिभिः CE_N 6:132 कामदेवपुरं याति] $C^e E_N$; कामदेवपुरा यान्ति A; कामदेवपुरं यान्ति C^{ac} 6:133 मोदते यक्षलोकेषु यक्षिणीभिः समन्वितः] E_N ; मोदते य --- $\simeq \simeq \simeq$ न्वन्तं A; मोदते यक्षलोकेषु यक्षिणीभिःसं-मन्वितः C 6:134 दीप्ताग्निः] CE_N ; दीप्ताग्नि A 6:135 प्रतिश्रयं तृणं शय्याम्पु-ण्याग्निं शुद्धमानसाः] C; प्रतिश्रयं तृणं शय्य पुण्याग्निं शुद्धमानसा A; प्रतिश्रयं तृणं शय्याम्पुण्याग्निं शुद्धमानसाः E_N 6:136 जायन्ते ते च भोगाद्या गीतवादित्रबोधकाः] C; जायन्ति ते म --- धैका +: +A; जायन्ते ते च भोगाद्या गीतवादित्रबोधकाः E_N 6:137 जवे यौवनसम्पन्नं सति हेमविभूषितम्] A; जवे यौवनसम्पन्नं सति हेमावभूषितम् C; नवयौवनसम्पन्नं सति हेमविभूषि E_N (unmetrical) 6:137 प्रयच्छेद्विजमुख्येभ्यो] A; यो दद्याद्विजमुख्येभ्यो CE_N 6:137 ब्रध्नस्याप्नोति पिष्टपम्] C; बद्धस्याप्नोत् पिष्टपं A; ब्रध्नस्याप्नोति विष्टपम् E_N 6:138 सन्ततिं श्राद्धकर्मणा] *em.*; सन्ततिं श्राद्धकर्मणा A; सन्ततिं श्राद्धकर्मणा C; सन्ततिं श्राद्धकर्मणा E_N 6:138 तृणासिनां] A; तृणासिनां C; तृणासिना E_N 6:138 भवेद्राज्यं] CE_N ; भवेद्राज्य A 6:138 नित्यस्नानेन यक्षताम्] A; नित्यं स्नानेन यक्षताम् C; नित्यस्नानेन यक्षता E_N

प्रदानादुपभोग्यं स्यात्सौभाग्यं रसवर्जनात् ।
व्याधिशोकौ न जायेते सान्त्वदस्य महात्मनः ॥ ६:१३९ ॥

ब्रह्मचारी चिरायुर्वै स्वर्गः पर्णाशनेन तु ।
गुरुशुश्रूषया विद्वान्सुचक्षुर्दीपदानतः ॥ ६:१४० ॥

भृगुप्रपतनाद्राज्यं पयोभक्षश्चरेद्विवि ।
अग्निप्रवेशेन नरः प्रयाति ब्रह्मणः पदम् ॥ ६:१४१ ॥

उपवासाद्गदाधीशो मौनेनाज्ञाप्रदो भवेत् ।
सर्वकामसमृद्धिस्तु जायते ऽन्नप्रदानतः ॥ ६:१४२ ॥

दानेन प्रेक्षणीयस्य मेधावी स्मृतिमान्भवेत् ।
लभते छत्रदानेन रम्याणि भवनानि च ॥ ६:१४३ ॥

गृहदानेन सुव्यक्तं नगरं लभते नरः ।
उपानहप्रदानेन प्राप्नुयाद्यानमुत्तमम् ॥ ६:१४४ ॥

हरशुश्रूषया राज्यं फलमूलाशिनामपि ।
विप्रायाश्चयुजे सर्पिर्दत्त्वा भवति रूपवान् ॥ ६:१४५ ॥

त्रिसन्ध्यासु जपन्देवि द्विजो भवति रूपवान् ।
द्रव्याणि भृत्यवर्गाश्च क्षेत्राणि च गृहाणि च ॥ ६:१४६ ॥

६:१३९ °पभोग्यं] C; °पभोगं A; °पभोग्य E_N ६:१३९ व्याधिशोकौ न जायेते सा-
न्त्वदस्य महात्मनः] CE_N; व्याधिशोको न --- हात्मनः A ६:१४० चिरायुर्वै] E_N;
चिरायु वै AC ६:१४० स्वर्गः] A; स्वर्ग C; स्वर्ग E_N ६:१४० गुरुशुश्रूषया विद्वान्]
C; गुरुशुश्रूषया विद्वो A; गुरुशुश्रूषयाविद्वान् E_N ६:१४० सुचक्षुर्दीपदानतः] CE_N;
सुचक्षु दीपदानतः A ६:१४१ भृगुप्रपतनाद्राज्यं] CE_N; भृगुप्रपतने द्रज्य A ६:१४१ अ-
ग्निप्रवेशेन नरः प्रयाति ब्रह्मणः पदम्] AC; अग्निप्रवेशेन नरः प्रयाति ब्रह्मः पदम्
E_N ६:१४२ गदाधीशो] A; गजाधीशो CE_N ६:१४२ मौनेनाज्ञाप्रदो] AC; मौनेन
ज्ञानदो E_N ६:१४२ सर्वकामसमृद्धिस्तु जायते ऽन्नप्रदानतः] C; सर्वकामस --- दानतः
A; सर्वकामसमृद्धिस्तु जायते ऽन्नप्रदानतः E_N ६:१४३ स्मृतिमान्] CE_N; स्मृतिमां
A ६:१४३ रम्याणि] E_N; रम्यानि AC ६:१४४ उपानहप्रदानेन] A; उपानहः प्रदा-
नेन CE_N ६:१४५ फलमूलाशिनामपि] CE_N; फलमूलाशनामपि A ६:१४५ सर्पिर्दत्त्वा
भवति रूपवान्] em.; सर्पि --- A; सर्पिर्दत्त्वा भवति रूपवान् CE_N ६:१४६ त्रिस-
न्ध्यासु जपन्देवि द्विजो भवति रूपवान्] A; त्रिसन्ध्यासु जपन्देवि द्विजो भवति नान्यथा
C; त्रिसन्ध्यन्तु जपन्देवि द्विजो भवति नान्यथा E_N ६:१४६ द्रव्याणि भृत्यवर्गाश्च] em.;
द्रव्याणि भृत्यवर्गाश्च AE_N; द्रव्यानि भृत्यवर्गाश्च C

ब्रह्मदेयां सुतान्दत्त्वा प्राप्नोत्याभरणानि च ।

इन्द्रत्वं वायुभक्षेण नीरोगत्वमहिंसया ॥ 6:147 ॥

महीमधिशयानस्य दिव्यशय्यागृहं भवेत् ।

पुष्पाढ्यं वा फलाढ्यं वा दत्त्वा विप्राय पादपम् ॥ 6:148 ॥

दिव्यस्त्रीधनपूर्णानि गृहाण्याप्नोति मानवः ।

शिवदीक्षांबुपूताय विप्रायाचमनाय च ॥ 6:149 ॥

कमण्डलुमपां पूर्णं दत्त्वा प्रेत्य सुखी भवेत् ।

पूजयन्ति दिवि प्रीता विबुधाः सत्यवादिनः ॥ 6:150 ॥

सलिलस्य प्रदानेन तृप्तिर्भवति सर्वदा ।

बलीवर्दसहस्राणां दृढानाम्फलवाहिनाम् ॥ 6:151 ॥

गुणवत्पात्रदत्तानां फलं कन्याप्रदानतः ।

तिलान्ददतः पानीयं दीपमन्त्रं प्रतिश्रयम् ॥ 6:152 ॥

बान्धवैस्सह मोदन्ति एतत्प्रेत्य सुदुर्लभम् ।

शारीरसंयोगसंयुक्तमिभङ्गाञ्चनमालया ॥ 6:153 ॥

दत्त्वा शक्रपुरं याति भ्रष्टो भवति भोगवान् ।

6:147 ब्रह्मदेयां सुतान्दत्त्वा] AC; ब्रह्मदेयात्सुतान्दत्त्वा E_N 6:147 इन्द्रत्वं वायुभक्षेण] AC; इन्द्रत्वं वायुभक्षेण E_N 6:147 नीरोगत्वमहिंसया] CE_N; निरोगत्वमहिंसया A 6:148 महीमधिशयानस्य] CE_N; महीमधिशयानस्य A 6:148 फलाढ्यं] AC; फलाढ्यं E_N 6:148 विप्राय पादपम्] CE_N; --- A 6:149 दिव्यस्त्रीधनपूर्णानि] CE_N; --- व्यस्त्रीधनपूर्णानि A 6:149 गृहाण्याप्नोति] em.; गृहानाप्नोति A; गृहान्याप्नोति C; गृहाव्याप्नोति E_N 6:149 च] em.; चः A; यः C; य E_N 6:150 कमण्डलुमपां पूर्णं दत्त्वा प्रेत्य] C; कमण्डलुमपां पूर्णन्दत्त्वा वेत्य A; कामनास्तु मया पूर्णं दत्त्वा प्रेत्य E_N 6:150 विबुधाः सत्यवादिनः] C; विबुधा सत्यवादिनः A; विबुधाः सत्यवादिनं E_N 6:151 तृप्तिर्भवति] C; तृप्तिं भवति A; तृप्तिर्भवति E_N 6:151 बलीवर्दसहस्राणां] E_N; बलीवर्दसहस्राणां A; बलीवर्दसहस्राणां C 6:151 फलवाहिनाम्] C; चलवाहिनाम् A; फलवाहिनं E_N 6:152 तिलान्ददतः] em.; तिलान्ददथ E_N; तिलां ददत A; तिला-न्ददथ C 6:152 दीपमन्त्रं प्रतिश्रयम्] C; दीपमन्त्रं प्रतिश्रयम् A; दीपमन्त्रं प्रतिज्ञया E_N 6:153 मोदन्ति एतत्प्रेत्य सुदुर्लभम्] E_N; मोदध्वमेतत्प्रेत्य सुदुर्लभं A; मोदध्वमेतत्प्रेत्य सुदुर्लभम् C 6:153 शारीरयोगसंयुक्तम्] C; शरीरसंयोगसंयुक्तं A; शारीरयोगसंयुक्त E_N 6:153 इभङ्गाञ्चनमालया] AC; नितंकाञ्चन मालया E_N 6:154 भवति भोगवान्] CE_N; --- A

आतपत्रप्रदानेन श्रीमाञ्जायेत मानवः ॥ 6:154 ॥

धर्मराजपुरं गच्छन्नातपेनानुपीड्यते ।

उपानहौ तु यो दद्यात्स तु मुच्येत किल्बिषात् ॥ 6:155 ॥

धर्मराजपथे तस्य जायते शोभनो हयः ।

तप्तसैकतदुःखाग्रैः कण्टकैश्च सुदारुणैः ॥ 6:156 ॥

न च तस्य भवेत्पीडा यो हि दद्यादुपानहौ ।

दद्याद्राजरथं यस्तु ब्राह्मणाय गुणान्विते ॥ 6:157 ॥

तेन पुण्यफलेनैव स्वर्गलोके महीयते ।

तावन्न च्यवते स्वर्गाद्यावद्देवास्सवासवाः ॥ 6:158 ॥

ततश्चैव परिभ्रष्टो राजा भव+ति+ धार्मिकः ।

दत्त्वा चाश्वरथं दिव्यं बहुद्रव्यसमन्वितम् ॥ 6:159 ॥

सूर्यलोकमवाप्नोति तेनैव सह मोदते ।

यावत्सूर्यकृता लोकास्तावत्तिष्ठेत्स सूर्यवत् ॥ 6:160 ॥

तत्र चैव परिभ्रष्टो धनवाञ्जायते पुनः ।

बलीवर्द्धरथं दत्त्वा सर्वद्रव्यसमन्वितम् ॥ 6:161 ॥

6:154 जायेत] AE_N ; जायेत् C 6:155 गच्छन्नातपेनानुपीड्यते] C; गच्छं आतपेना-
नुपीड्यते A; गच्छन्नातपेनानु पीड्यते E_N 6:155 तु यो] CE_N ; च यो A 6:155 कि-
ल्बिषात्] CE_N ; किल्बिषां A 6:156 धर्मराजपथे तस्य] A; धर्मराजस्य मार्गे ऽस्य
 CE_N 6:156 हयः] AC; हयाः E_N 6:156 तप्तसैकतदुःखाग्रैः] AC; तप्तसैकत दुःखा-
ग्रैः E_N 6:156 कण्टकैश्च] CE_N ; कण्टकैश्च A 6:157 न च तस्य भवेत्पीडा यो हि
दद्यादुपानहौ] CE_N ; न च त --- द्यादुपानहौ A 6:157 ब्राह्मणाय] AC; ब्राह्मणा E_N
(unmetrical) 6:158 तावन्न च्यवते] CE_N ; तावं न च्यते A (unmetrical) 6:158 दे-
वास्सवासवाः] $A^c CE_N$; देवात्सस्सवासवाः A^{ac} (unmetrical) 6:159 परिभ्रष्टो राजा
भवति धार्मिकः] AE_N ; परिभ्रष्टा रास भवन्ति धार्मिकाः C 6:159 दत्त्वा वाश्वरथं]
 CE_N ; दत्त्वा क्वाश्वरथं (?) A 6:159 दिव्यं] CE_N ; दिव्यां A 6:159 बहुद्रव्यसम-
न्वितम्] CE_N ; बहुद्रव्यसम --- A 6:160 सूर्यलोकमवाप्नोति तेनैव] CE_N ; --- प्रोति
तेनैव A (unmetrical) 6:160 यावत्सूर्यकृता लोकास्तावत्तिष्ठेत्स सूर्यवत्] C; याव-
त्सूर्यकृता लोकास्ताव तिष्ठन्ति सूर्यवत् A; यावत्सूर्यकृतालोकास्तावत्तिष्ठेत्स सूर्यवत् E_N
6:161 तत्र चैव] A; ततश्चैव CE_N 6:161 बलीवर्द्धरथं दत्त्वा] *em.*; बलीवर्द्धरथन्दत्त्वा
A; बलीवर्द्धरथं दद्यात् C; बलीवर्द्धरथं दद्यात् E_N 6:161 सर्वद्रव्यसमन्वितम्] AE_N ;
सर्वधर्मसमन्वितम् C

दासीदाससमोपेतः स्वर्गमाप्नोति मानवः ।

परिभ्रष्टस्तु तद्भूयो धनवाञ्जायते सदा ॥ 6:162 ॥

कपित्थं दाडिमञ्चैव पनसं बीजपूरकम् ।

नालिकेरकनारङ्गं प्राचीनामलमोचकम् ॥ 6:163 ॥

श्रीफलं चूतजम्बीरन्द्राक्षा खर्जूरमेव च ।

अन्यानि च फलान्येवं दत्वा तु सुखभागभवेत् ॥ 6:164 ॥

बहुप्रजश्च रूपाढ्यः सुभगश्चैव जायते ।

संपूर्णाङ्गश्च निरुजो भवेच्च फलदायकः ॥ 6:165 ॥

दन्तधावनदानाच्च भार्या भवति शोभना ।

तांबूलं शोभितं पुष्पं दत्वा जायेत पण्डितः ॥ 6:166 ॥

सुगन्धास्यश्च भवति वाग्मी गन्धप्रदायकः ।

उपवीतं वृतं दत्वा जायते ब्रह्मयोनिषु ॥ 6:167 ॥

खड्गचक्रायुधन्दत्वा शक्तिकुन्तपरश्चधान् ।

असिपत्रवनाद्द्वोरान्न भयं तस्य जायते ॥ 6:168 ॥

असंस्कृतस्य लोहस्य दानाद्वन्धभयं न च ।

6:162 *समोपेतः] CE_N; *समोपेत A 6:162 स्वर्गमाप्नोति] A; स्वर्गप्राप्नोति C; स्वर्गं प्राप्नोति E_N 6:162 परिभ्रष्टस्तु तद्भूयो धनवाञ्जायते सदा] CE_N; परिभ्रष्टस्तु तं भूयो --- A 6:163 कपित्थं दाडिमञ्चैव पनसं] CE_N; कपित्थं दातिमञ्चैड पवोसं (?) A 6:163 बीजपूरकम्] AC; बीजपूरकम् E_N 6:163 नालिकेरकनारङ्गं] CE_N; नालिकेरकनारंगा A 6:164 चूतजम्बीरन्द्राक्षा खर्जूरमेव] C; चूतजंबीर द्राक्षा खर्जूरमेव A; चूतजम्बीरं द्राक्षाखर्जूर मेव E_N 6:164 दत्वा तु] C; दद्या तु A; दत्वातु E_N 6:165 बहुप्रजश्च रूपाढ्यः] C; बहुप्रजाश्च रूपाढ्य A; बहुप्रजश्च रूपाढ्य E_N 6:165 सुभगश्चैव] AE_N; शुभगश्चैव C 6:165 संपूर्णाङ्गश्च] CE_N; संपूर्णाङ्गाश्च A 6:165 भवेच्च फलदायकः] CE_N; भवे ऽ --- A 6:166 दन्तधावनदानाच्च] E_N; --- वनदाजा च A; दन्तधावनदाना च C 6:166 शोभितं पुष्पं] A; सुरभिं पुष्पं C; सुरभिपुष्पं E_N 6:167 *दायकः] AC; *दायक E_N 6:167 वृतं दत्वा] C; वृतन्दवा A वृषन्दत्वा E_N 6:168 परश्चधान्] C; परश्चधम् A; परश्चधाम् E_N 6:168 असिपत्रवनाद्द्वोरान्न] E_N; असिपत्रवनं द्वोर न A; अशिपत्रवनाद्द्वोरान्न C 6:168 भयं तस्य जायते] CE_N; भय --- A 6:169 असंस्कृतस्य] CE_N; --- तस्य A 6:169 बन्धभयं न] conj.; द्वन्द्वभयं न A; बन्धभयन्न C; द्वन्द्व भयन्न E_N

घटितोपस्करं लोहं दत्वा शस्त्रभयन्न च॥ 6:169॥

लोहीपाकश्च नरको न कदाचिद्भविष्यति ।
मृन्मयानि कपालानि दत्वा चैव कमण्डलुम्॥ 6:170॥

यतिदानमिदं श्रेष्ठं दत्वा तु सुखभागभवेत् ।
काञ्चनं रजतं ताम्रं भाण्डमायससीसकम्॥ 6:171॥

अक्षयन्तद्भवेदानं दीर्घमायुश्च जायते ।
देवताभ्यो द्विजातिभ्यो दासीदासां ददाति यः॥ 6:172॥

ते लभन्ते महाभोगान्बहुभृत्यजनावृताः ।
सिन्धूत्थं लवणं दत्वा रूपवान्सुभगो भवेत्॥ 6:173॥

पिप्पलीं शृङ्गवेरञ्च मरिचम्भैषजानि च ।
दत्वा निरुजतां याति आतुरायौषधानि च॥ 6:174॥

आतुरं निरुजं कुर्यादायुष्मान्निरुजो भवेत् ।
मधुरास्त्रानि तिक्तानि कषायलवणानि च॥ 6:175॥

सर्वक्रीडारसाभिज्ञो विद्वाञ्जायेत मानवः ।
तैलात्प्राणा घृतात्तेज आयुः शर्करखण्डयोः॥ 6:176॥

6:169 घटितोपस्करं लोहं] E_N ; घटितोपस्कर लोह A; घटितोपस्करं लोहं C 6:170 लोहीपाकश्च नरको] AC; लोहीपाके ऽथ नरके E_N 6:170 मृन्मयानि] AC; मृन्मयानि E_N 6:170 चैव] CE_N ; नैव A 6:171 श्रेष्ठं] C; श्रेष्ठ A; प्रोक्तं E_N 6:171 तु सु-
खभागभवेत्] A; सुखमवाप्नुयात् CE_N 6:171 रजतं ताम्रं भाण्डमायससीसकम्] CE_N ;
रजत --- सीसकं A 6:172 दानं] CE_N ; दान A 6:173 लभन्ते महाभोगान्] *em.*;
लभन्ते महाभोगा A; लभन्ति महाभोगान् CE_N 6:173 °वृताः] C; °वृता A; °कुलाः
 E_N 6:173 सिन्धूत्थं लवणं] *em.*; सिन्धूथ लवणन् A; सिन्धूच्छं लवनं C; सिन्धूथ लव-
णान् 6:173 दत्वा रूपवान्] C; दत्वा रूपवा A; दद्याद् रूपवान् E_N 6:174 पिप्पली]
C; पिप्पली AE_N 6:174 शृङ्गवेरञ्च मरिचम्भैषजानि] C; शृङ्गवेरञ्च मरिच --- A;
शृङ्गवेरञ्च मरिचं भैषजानि E_N 6:174 निरुजतां] AC; नीरुजतां E_N 6:175 निरुजं]
AC; नीरुजं E_N 6:175 कुर्यादायुष्मान्] *conj.*; कुर्या आयुष्मां A; कृत्वा आष्मान् CE_N
6:175 निरुजो] CE_N ; निरुजा A 6:175 तिक्तानि] AC; तिक्तानी E_N 6:176 जा-
येत] AC; जाये त E_N 6:176 तैलात्प्राणा घृतात्तेज] C; तैलात्प्राणमिक्ष्योस्तेज A;
तैलात् प्राणान् धनात्तेज E_N 6:176 आयुः] CE_N ; आयु A

मर्जिता तक्रदानेन गवाढ्यो गोप्रपूजनात् ।
मौक्तिकं शङ्खशुक्तीनि दत्त्वा बहुसुतो भवेत् ॥ 6:177 ॥

कपर्दकानि यो दद्याद्वर्षणं निर्मलं तथा ।
रूपवान्धनसम्पन्नो जायते स्त्रीषु वल्लभः ॥ 6:178 ॥

पोषणं हन्तकारञ्च भिक्षां वा प्रत्यहं क्षिपेत् ।
धनिनस्ते प्रजायन्ति अन्यथा दुर्गतिं व्रजेत् ॥ 6:179 ॥

एष दानविधिः ख्यातो ह्यन्नदानञ्च मे शृणु ।
अन्नपानं सदा दद्याद्वस्त्रं शय्यां प्रतिश्रयम् ॥ 6:180 ॥

गां सुवर्णन्तथा भूमिं धर्मेण किमतः परम् ।
विद्यादानं परं श्रेष्ठमतिश्रेष्ठञ्च रक्षणम् ॥ 6:181 ॥

जीवं रक्षति यो नित्यं स दाता परमः स्मृतः ।
सर्वेषामेव दानानां भूतेष्वभयदक्षिणाम् ॥ 6:182 ॥

यो ददाति स दाता हि ये चान्ये काममोहिताः ।
तस्माद्रक्षन्ति सत्त्वानि प्राणिनाञ्जीवितात्यये ॥ 6:183 ॥

स च दाता तपस्वी च स याति परमं पदम् ।

6:177 मर्जिता] C; अजिता E_N 6:177 गोप्रपूजनात्] C; गो प्रपूजनात् E_N 6:177 मौक्तिकं] AC; मौक्तिकं E_N 6:178 निर्मलं तथा] A; निर्मलन्तथा CE_N 6:178 रूपवान्] CE_N; रूपवान् A 6:178 स्त्रीषु वल्लभः] C; स्त्रीषु वल्लभः A; स्त्रीषुवल्लभः E_N 6:179 हन्तकारञ्च भिक्षां] CE_N; हतकिं चैव भिक्षा A 6:179 धनिनस्ते प्रजायन्ति अन्यथा दुर्गतिं व्रजेत्] A; प्रजायते स धनवानन्यथा दुर्गतिं लभेत् C; प्रजायते स धनवानन्यथा दुर्गतिं लभेत् E_N 6:180 ह्यन्नदानञ्च] CE_N; अन्नदा --- A 6:180 मे शृणु] CE_N; --- A 6:180 अन्नपानं] C; अन्नपाने A; अन्नदानं E_N 6:180 वस्त्रं शय्यां प्रतिश्रयम्] em.; वस्त्रं शय्या प्रतिश्रयं A; वस्त्रं शय्या प्रतिश्रयम् C; वस्त्रं शय्यां प्रतिश्रयं E_N 6:181 सुवर्णन्तथा] AE_N; सुवर्णन्तथा C 6:181 भूमिं धर्मेण] E_N; भूमिं धर्मेण A; भूमिं धर्मेण A 6:181 परं] CE_N; पर A 6:181 श्रेष्ठमति] AC; श्रेष्ठ अति° E_N 6:181 रक्षणम्] AC; लक्षणं E_N 6:182 यो नित्यं] C; यो नित्य A; योनित्यं E_N 6:182 परमः स्मृतः] AC; परमःस्मृतः E_N 6:182 भूतेष्वभयदक्षिणाम्] AC; भूतेष्वभयदक्षिणम् E_N 6:183 चान्ये काममोहिताः] CE_N; --- ताः A 6:183 तस्माद्रक्षन्ति सत्त्वानि प्राणिनाञ्जीवितात्यये] E_N; तस्माद्रक्षन्ति सत्त्वानि प्राणिनां जीवतात्यये C; तस्माद्रक्षन्ति सत्त्वा हि प्राणिनो जीवितान्यये A 6:184 परमं पदम्] A; परमां गतिम् CE_N

इति दानविधिश्चोक्तो लोकानां हितकाम्यया ॥ 6:184 ॥

दिने दिने च यद्दानं तच्चापि हि निबोध मे ।
दन्तधावनताम्बूलं स्रग्धूपञ्च विलेपनम् ॥ 6:185 ॥

रोचनाञ्जनवस्त्राणि दिव्यालङ्कारमण्डनम् ।
गजाश्वारोहणं यानमभ्यङ्गोद्वर्तनन्तथा ॥ 6:186 ॥

स्नानं दिव्यसुगन्धैश्च चन्दनागरुकुंकुमैः ।
कर्पूरव्यतिमिश्रैश्च लेपं धूपं सपुष्पकम् ॥ 6:187 ॥

मृष्टान्नपानदानानि सुखशय्यानिषीदनम् ।
वरनारीरतिसुखं यो ददाति स चाश्नुते ।
अदत्त्वा यो ऽभिकांक्षेत स च दुःखी परो भवेत् ॥ 6:188 ॥

देव्युवाच ।
किन्तत्पात्रं भवेच्छ्रेयं यस्य दत्तम्महत्फलम् ।
अक्षयञ्च भवेदानं तन्मे ब्रूहि महेश्वर ॥ 6:189 ॥

ईश्वर उवाच ।
मातापितृषु यद्दानं दीनान्धकृपणेषु च ।

6:184 °चोक्तो] CE_N; °चोक्त A 6:185 दानं तच्चापि] CE_N; दान तच्चापि A 6:185 निबोध] AC; निबोध E_N 6:185 दन्तधावनताम्बूलं] conj.; दन्तधावनताम्बूल° AE_N; द्रुतधावनताम्बूलं C 6:185 स्रग्धूपञ्च विलेपनम्] A; स्रग्धूपञ्च विलेपनम् C; स्रग्धूपञ्च विलेपनम् E_N 6:186 रोचनाञ्जनवस्त्राणि] AC; लोचनाञ्जनवस्त्राणि E_N 6:186 दि-
व्यालङ्कारमण्डनम्] CE_N; --- नं A 6:186 गजाश्वारोहणं] A; गजाश्वारोहनं C;
गजाश्वारोहनं° E_N 6:186 यानमभ्यङ्गोद्वर्तनन्तथा] CE_N; यानमम्बङ्गोद्वर्तनन्तथा A
6:187 °गरुकुंकुमैः] AC; °गरुकुंकुमैः E_N 6:187 कर्पूरव्यतिमिश्रैश्च] A; कर्पूरव्यति-
मिश्रेण CE_N 6:187 लेपं धूपं सपुष्पकम्] C; लेप धूप सपुष्पकम् A; लेपधूपं सपुष्पकं
E_N 6:188 मृष्टान्नपानदानानि] CE_N; मृष्टान्नपानदानानि A 6:188 सुखशय्यानिषी-
दनम्] CE_N; सुखशय्यानिषीदत A 6:188 °सुखं] AC; °सौख्यं E_N 6:188 स
चाश्नुते] AC; सचाश्नुते E_N 6:188 यो ऽभिकांक्षेत स च दुःखी] C; यो --- A; यो
ऽभिकांक्षेत सच दुःखी E_N 6:188 परो भवेत्] A; परोदये CE_N 6:189 भवेच्छ्रेयं]
em.; भवे श्रेयं A; भवेच्छ्रेयं C; भवेच्छ्रेयं E_N 6:189 अक्षयञ्च भवेदानं] CE_N; अक्षय
भवे दाने A 6:189 तन्मे ब्रूहि महेश्वर] E_N; तत् मे ब्रूहि महेश्वर C; तत् मे ब्रूहि
महेश्वरः A 6:190 दीनान्धकृपणेषु च] CE_N; दीना ॒ --- A

गुरुबन्धुषु कन्यासु तदनन्त्याय कल्प्यते ॥ 6:190 ॥

मूर्खविप्रसहस्राणां वेदाध्यायी वरः स्मृतः ।
वेदाध्यायिसहस्राणामाहिताग्निस्ततो ऽधिकः ॥ 6:191 ॥

आहिताग्निसहस्राणां ब्रह्मवेत्ता ततो ऽधिकः ।
तस्मै दत्तं भवेद्दत्तं स वै त्राता वरः स्मृतः ॥ 6:192 ॥

अन्येषां कोटिगुणितं दद्यादेकं तु ज्ञानिने ।
न तेषां तुल्यमेवं हि स वै त्राता परो वरः ॥ 6:193 ॥

यद्दानशक्त्या दुःखानि नरकप्रेतजान्यपि ।
अन्यानि च सुघोराणि न भवन्तीह दातरि ॥ 6:194 ॥

पापकर्मा यदा कश्चिद्दातुं नोत्सहते मनः ।
अपात्रं मन्यते पात्रं तस्य पापस्य तत्फलम् ।
धर्माक्षेपेण दुष्टानां सञ्चयं पापलक्षणम् ॥ 6:195 ॥

॥ ⊗ ॥ इति शिवधर्मसङ्ग्रहे षष्ठो ऽध्यायः ॥ ⊗ ॥

देव्युवाच ।

6:190 गुरुबन्धुषु कन्यासु तदनन्त्याय] C; --- धुषु कन्यासु तदनन्त्याय A; गुरुबन्धुषु कन्यासु तदानन्त्याय E_N 6:190 कल्प्यते] AC; कल्पते E_N 6:191 वरः] AC; परः E_N 6:191 °स्राणामाहिता°] CE_N; °स्राणांमाहिता° A 6:192 ब्रह्मवेत्ता] C; ब्रह्मवेत्ता A; ब्रह्मवेत्ता E_N 6:192 वरः] A; परः CE_N 6:193 अन्येषां] CE_N; अन्येषा A 6:193 कोटिगुणितं] em.; कोटि --- A; लक्षगुणितं CE_N 6:193 दद्यादेकं तु] CE_N; --- A 6:193 न तेषां तुल्यमेवं हि स वै] A; न तेषां तुल्यमेव हि स वै C; न तेषान्तुल्यमेवं हि सबै E_N 6:194 यद्दान°] CE_N; यद्दान° A 6:194 नरकप्रेतजान्यपि] CE_N; नरकः प्रेत्यजान्यपि A 6:194 च] CE_N; चा A 6:194 दातरि] CE_N; दातरिम् A 6:195 तस्य पापस्य तत्फलम्] C; तस्य पापस्य त --- A; न भवेत्तस्य तत्फलम् E_N 6:195 धर्माक्षेपेण दुष्टानां सञ्चयं] C; धर्मक्षेयेण दुष्टानां सञ्चयः E_N 6:195 इति शिवधर्मसङ्ग्रहे षष्ठो ऽध्यायः] CE_N; इति शिवधर्मसङ्ग्रहे दानधर्मो नामाध्यायः षष्ठपटलः A 7:1 देव्युवाच] A; पार्वत्युवाच CE_N

दानधर्मस्त्वया ख्यातस्तीर्थधर्मश्च मे वद ।
स्नाने पुण्यफलं किं स्यात्तीर्थे तीर्थे सुरेश्वर ॥ 7:1 ॥

ईश्वर उवाच ।
गंगा सरस्वती पुण्या यमुना गोमती तथा ।
चर्मिला चन्द्रभागा च सरयूर्गण्डकी तथा ॥ 7:2 ॥

जम्बूका च शतद्रू च कालिका सुप्रभा तथा ।
वितस्ती च विपाशा च नर्मदा च पुनःपुना ॥ 7:3 ॥

गोदावरी महावर्त्ता शर्करावर्त्तमर्जुनी ।
कावेरी कौशिकी चैव तृतीया च महानदी ॥ 7:4 ॥

वटङ्का प्रतिकूला च सोमनन्दा च विश्रुता ।
करतोया वेत्रवती रेणुका वेणुका च या ॥ 7:5 ॥

आत्रेयगंगा वैतरणी कौशिकी ह्लादनी च या ।
प्रावनी च सवर्णा सा कल्माषस्रंसनी शुभा ॥ 7:6 ॥

वशिष्ठा च अपापा च सिन्धुवत्यारुणी तथा ।

7:1 धर्मस्त्वया] C; धर्म त्वया A; हर्मस्त्वयं E_N 7:1 वद] AE_N; वदः C 7:1 स्ना-
ने] CE_N; स्वीन° A 7:1 सुरेश्वर] C; सुरेश्वरः AE_N 7:2 सरस्वती] AE_N; श्व-
रस्वती C 7:2 गोमती तथा] C; गोम --- A; गोमती हिमा E_N 7:2 चर्मिला]
C; --- A; चर्मिरा E_N 7:2 चन्द्रभागा च] E_N; --- सू = पुण्या A; चन्द्रभागा
च C 7:2 सरयूर्गण्डकी] em.; सरयू गण्डकी ACE_N 7:2 तथा] AC; तिला E_N
7:3 च शतद्रू च] AC; च शतद्रु च E_N 7:3 कालिका सुप्रभा तथा] AC; कास्तिका
शारदा जवा E_N 7:3 पुनःपुना] conj.; कूलं पुनः A; कुलम्पुनः C; मालिका सिता
E_N 7:4 गोदावरी महावर्त्ता शर्करावर्त्तमर्जुनी] AE_N; गो = = = = = = =
शर्करावर्त्तमर्जुनी C 7:4 कावेरी] em.; कावीरी A; कोवेरी C; कौवेरी E_N 7:4 चैव
तृतीया च महानदी] A; चैव तृतीया च महोनदी C; वृद्धा मार्कण्डेयी महानदी E_N
7:5 सोमनन्दा च विश्रुता] C; सोम --- A; सोमनन्दा त्रिशूलिका E_N 7:5 रेणुका] A;
धेनुका CE_N 7:5 च या] A; च □ C; प्रभा E_N 7:6 कौशिकी ह्लादनी च या] AC;
ह्लादिनी प्रावनी शिवा E_N 7:6 प्रावनी च] AC; मात्स्येन्द्री च E_N 7:6 सवर्णा सा]
Cf. Nīśvāsamukha 3:6c; सवास्रावां A; सचानासा C; सवानासा E_N 7:6 कल्माषस्रंसनी
शुभा] A; □ श्रंसनी शुभा C; कल्माषा कमला ऽमला E_N 7:7 वशिष्ठा च अपापा च]
A; □ स्ठा च अपापा च C; अपापा च वशिष्ठा च E_N 7:7 सिन्धुवत्यारुणी] CE_N;
सिन्धुवत्यारुणी A

ताम्रा चैव त्रिसन्ध्या च मन्दाकिन्यः पराः स्मृताः ॥ 7:7 ॥

वाग्वती तैलकोशी च दुन्दुभी नलिनी तथा ।

नीलगंगा च बोधा च पूर्णचन्द्रा शशिप्रभा ॥ 7:8 ॥

उपवासरतस्तासु यः स्नायाद्वि सरित्स्वह ।

समभ्यर्च्य पितृन्देवान्स तु मुच्येत किल्बिषात् ॥ 7:9 ॥

नद्येषा पूतसलिला हरमूर्तिरियं स्मृता ।

स्नातो यैस्तु विशुद्धेत जलमूर्ति नमो ऽस्तु ते ॥ 7:10 ॥

इमं मन्त्रमनुस्मृत्य कुर्यान्नद्यवगाहनम् ।

सर्वपापविशुद्धात्मा देहत्यागे दिवं ययौ ॥ 7:11 ॥

शोणपुष्करलोहित्ये मानसे सिन्धुसागरे ।

ब्रह्मावर्ते कर्दमाले स्नात्वा च लवणोदधौ ॥ 7:12 ॥

सर्वपापविशुद्धात्मा पितृदेवांश्च पूजयेत् ।

अग्निर्योनिर्विष्णु रेता ब्रह्मणः पिता रुद्रमूर्तिरापः ॥ 7:13 ॥

एताननुस्मृत्य यः स्नायात्स याति परमां गतिम् ।

7:7 ताम्रा चैव त्रिसन्ध्या च] C; ताम्रा चैव तृसांध्या च A; सीता तापी त्रिसन्ध्या च E_N 7:7 मन्दाकिन्यः पराः स्मृताः] A; मन्दाकिन्य परा स्मृता C; मन्दाकिन्यमरावती E_N 7:8 वाग्वती तैलकोशी च दुन्दुभी] Cतै वाग्वती --- भी A; वाग्वती तैल कोशीक्षुरिन्द्राणी E_N 7:8 नलिनी तथा] E_N; नलिन तथा A; नलना तथा C 7:8 बोधा] AC; बोधा E_N 7:9 उपवासरतस्तासु] C; उपवासरतस्त्वेष A; उपवासरतस्त्वासु E_N 7:9 यः स्नायाद्वि सरित्स्वह] C; य स्नायाद्वि सरित्स्वहः A; यः स्नायद्विसरित्स्वह E_N 7:9 समभ्यर्च्य पितृन्देवान्] conj.; समभ्यर्च्य पितृ देवा A; पितृन् देवान् समभ्यर्च्य C; पितृदेवान् समभ्यर्च्य E_N 7:10 स्मृता] CE_N; स्मृताः A 7:10 यैस्तु] AC; यस्तु E_N 7:10 नमो ऽस्तु ते] C; नमो --- A; नमो ऽस्तुते E_N 7:11 इमं मन्त्रमनुस्मृत्य] C; --- मनुस्मृत्य A; इदं मन्त्रमनुस्मृत्य E_N 7:11 देहत्यागे दिवं ययौ] AC; देहत्यागे दिवं व्रजेत् E_N 7:12 शोणपुष्करलोहित्ये] em.; शोणपुष्करलोहित्ये A; शोणपुष्करलोहित्ये C; शोणपुष्कर लौहित्ये E_N 7:12 लवणोदधौ] CE_N; लणोदधौ A 7:13 विशुद्धात्मा] AC; विशुद्धात्मा E_N 7:13 पितृदेवांश्च] em.; पितृदेवाश्च A; □ च C; पितृदेवांश्च E_N 7:13 अग्निर्योनिर्विष्णु रेता] C; अग्नियोनि --- A; अग्निर्योनिर्विष्णुरेतो E_N 7:13 ब्रह्मणः] C; --- A; ब्रह्म E_N 7:14 एताननुस्मृत्य] C (unmetrical); एतामनुस्मृत्य A; एताः संत्स्मृत्य E_N 7:14 यः स्नायात्स] em.; यः स्नात्वा A; यो स्नाया स E_N 7:14 परमां गतिं] E_N; परमं पदम् AC

नदीनदेषु यो देहं कामतो वाप्यकामतः ॥ 7:14 ॥

समुत्सृज्य विशुद्धात्मा सोमलोकमियान्नरः ।
चन्द्रकान्तिविमानेन सोमकन्याभिरावृतः ॥ 7:15 ॥

सुरूपः सोमवत्सौम्यो विचरेत्स यथासुखम् ।
सोमलोकात्परिभ्रष्टो जायते विपुले कुले ॥ 7:16 ॥

तत्तीर्थं संस्मरेन्नित्यं मरणं चात्र कांक्षते ।
अमरेशं प्रभासञ्च नैमिषं पुष्करन्तथा ॥ 7:17 ॥

आषाढिं दिण्डिमुण्डिञ्च भारभूतिञ्च लाकुलिम् ।
हरिश्चन्द्रं परं गुह्यं गुह्यं मध्यमकेश्वरम् ॥ 7:18 ॥

श्रीपर्वतं समाख्यातं जल्पेश्वरमतः परम् ।
आम्रातिकेश्वरश्चैव महाकालन्तथैव च ॥ 7:19 ॥

केदारमुत्तमं गुह्यं महारौरवमेव च ।
गयां चैव कुरुक्षेत्रं नखलं कनखलं तथा ॥ 7:20 ॥

विमलञ्चाट्टहासञ्च माहेन्द्रं भीममष्टमम् ।
छगलण्डन्दिरण्डञ्च माकोटं मण्डलेश्वरम् ॥ 7:21 ॥

7:15 सोमलोकमियान्नरः] A; सोमलोकं स गच्छति CE_N 7:15 चन्द्रकान्तिविमानेन] A; $\underline{\underline{\quad}}$ कान्तिविमानेन C; चन्द्रकान्ति विमानेन E_N 7:16 सोमवत्सौम्यो] *em.*; --- A; सामेसाम्यमा $\underline{\underline{\quad}}$ (?) C; सोमवत्सौम्यो E_N 7:16 विचरेत्स] CE_N ; --- $\underline{\underline{\quad}}$ A 7:16 सोमलोकात्परिभ्रष्टो] A; सोमलोकपरिभ्रष्टो CE_N 7:17 संस्मरेन्नित्यं] CE_N ; संस्मरे नित्यं A 7:17 मरणं चात्र] AC; मरणंचात्र E_N 7:17 कांक्षते] E_N ; काक्षते AC 7:17 अमरेशं] CE_N ; अमरेश्वरं A (unmetrical) 7:18 आषाढिं] CE_N ; अषाढि A 7:18 लाकुलिम्] CE_N ; लांगुलिम् A 7:18 हरिश्चन्द्रं परं] CE_N ; हरिश्चन्द्रपरं A 7:18 गुह्यं मध्यमकेश्वरम्] A; गुह्यं मध्यमकेश्वर C; गुह्यमध्यमकेश्वरं E_N 7:19 श्रीपर्वतं समाख्यातं] E_N ; श्रीप --- A; \square तं समाख्यातं C 7:19 जल्पेश्वरमतः परम्] CE_N ; --- परम् A 7:19 आम्रातिकेश्वरश्चैव] AC; आम्रातकेश्वरश्चैव E_N 7:19 तथैव च] A; तथापि वा C; अथापि वा E_N 7:20 केदारमुत्तमं] AC; केदारं पशुपं E_N 7:20 महारौरवमेव] AC; महाभैरवमेव E_N 7:20 गयां चैव] AC; गयां भीमं E_N 7:21 माहेन्द्रं] CE_N ; माहेन्द्र A 7:21 छगलण्डन्दिरण्डञ्च] A; छगलण्ड \square $\underline{\underline{\quad}}$ C; छगलण्डधिरण्डञ्च E_N 7:21 माकोटं] E_N ; मकोतम् A; $\underline{\underline{\quad}}$ कोटं C

भस्त्रापदं रुद्रकोटिमविमुक्तं महालयम् ।
 गोकर्णं भद्रकर्णञ्च स्वर्णाक्षं स्थाणुमष्टमम् ॥ 7:22 ॥
 स्नानदर्शनपूजाभिर्मुच्यते सर्वकिल्बिषैः ।
 गच्छन्ति भित्वा ब्रह्माण्डमेषु स्थानेषु ये मृताः ॥ 7:23 ॥
 पञ्चाष्टकपदं दिव्यं यं गत्वा न निवर्तते ।
 प्रलयस्थायिनो दिव्याः स्थित्यनुग्रहकारिणः ॥ 7:24 ॥
 दर्शनादेव गच्छन्ति पदं दिव्यं महालये ।
 केदारोदकपानाच्च गतिः पञ्चाष्टकी ध्रुवा ॥ 7:25 ॥
 विद्यया संयुता ये तु पिबन्ति च शुभं जलम् ।
 शिवसायोज्यतां यान्ति सर्वावस्थाश्च मानवाः ॥ 7:26 ॥
 गुह्यायतनमीशस्य मुच्यते वीक्ष्य किल्बिषैः ।
 प्राप्नुवन्ति गणत्वं हि ये तत्र निधनङ्गताः ॥ 7:27 ॥
 स्थानेष्वेतेषु मनुजः कुर्यादनशनं व्रतम् ।
 अलाभे ऽन्यत्र वा कुर्यात्स्वयंभूर्यत्र शङ्करः ॥ 7:28 ॥
 देव्युवाच ।
 प्रब्रूह्यनशनस्यापि विधिं सम्यग्महेश्वर ।

7:22 भस्त्रापदं] AC; भद्रपदं E_N 7:22 रुद्रकोटिमविमुक्तं महालयम्] CE_N; रुद्रको
 --- A 7:22 गोकर्णं भद्रकर्णञ्च] CE_N; --- च A 7:22 स्वर्णाक्षं स्थाणुमष्टमम्] AC;
 स्वर्णाख्यं वैद्यनाथकं E_N 7:23 पूजाभिर्मुच्यते] AE_N; पूजाभिर्मुच्यते C 7:23 °कि-
 ल्विषैः] AC; °किल्बिषैः E_N 7:23 भित्वा] CE_N; हित्वा A 7:24 पञ्चाष्टकपदं]
 AC; पञ्चाष्टक (शैलवान्) पदं E_N 7:24 दिव्यं] CE_N; दिव्य A 7:24 प्रलयस्थायिनो
 दिव्या] AC; प्रलये स्थापिता दिव्याः E_N 7:24 स्थित्यनुग्रहकारिणः] AC; क्षित्यनुग्र-
 हकारिणा E_N 7:25 दिव्यं महालये] CE_N; दि --- A 7:25 केदारोदकपानाच्च] C; ---
 रोदकपानाच्च A; के परोदक्षपालाच्च E_N 7:25 ध्रुवा] C; ध्रुवाः A; ध्रुवं E_N 7:26 शु-
 भं] CE_N; शुभ A 7:26 शिवसायोज्यतां] C; शिवसायुज्यतां AE_N 7:26 यान्ति]
 CE_N; याति A 7:26 सर्वावस्थाश्च मानवाः] C; सर्वावस्था च मानवाः A; सर्वाव-
 स्थाश्च मानवाः E_N 7:27 किल्बिषैः] AC; किल्बिषैः E_N 7:27 तत्र] CE_N; तत् A
 7:28 मनुजः] CE_N; मनुज A 7:28 अनशनं] AE_N; अनशन° म्च्छ 7:28 व्रतम्]
 C; --- A; व्रतः E_N 7:28 अलाभे ऽन्यत्र] CE_N; --- A 7:28 स्वयंभूर्यत्र] C;
 स्वयम्भू यत्र A; स्वयम्भूर्यत्र E_N 7:29 विधिं] CE_N; विधि A 7:29 सम्यग्महेश्वर]
 C; सम्यग्महेश्वरः A; सम्यग्महेश्वर E_N

किं वास्य फलमुद्दिष्टं तच्च कीदृक्तपः स्मृतम् ॥ 7:29 ॥

ईश्वर उवाच ।

स्वपद्भ्यामेव गन्तव्यं यथोक्तविधिमिच्छता ।

अनिवर्तकयोगेन संपूज्य द्विजदेवताम् ॥ 7:30 ॥

द्वात्रिंशत्पिण्डमस्त्रीयाद्धविष्यं प्रथमे ऽहनि ।

एकैकं ह्रासयेत्पिण्डं यावन्निरशनान्तिकम् ॥ 7:31 ॥

पूजयेत्परमेशानं त्रिस्रायी जपतत्परः ।

तमेव संस्मरन् विद्वांस्त्यजेत्प्राणान्यतात्मवान् ॥ 7:32 ॥

न केदारसमं तोयन्नाश्वमेधसमः क्रतुः ।

न च शैवसमं शास्त्रं न तपो ऽनशनात्परम् ॥ 7:33 ॥

नश्यन्त्यनशनेनाशु पापानि सुतराण्यपि ।

रविरश्मिनिपातेन हिमानीव वरानने ॥ 7:34 ॥

सन्यस्तो ऽस्मीति यो ब्रूयात्प्राणैः कण्ठगतैरपि ।

न तत्र यान्ति यज्वानो यत्रैत्यनशनी जनः ॥ 7:35 ॥

यदह्ना सुसमारभ्य करोत्यनशनं नरः ।

स्वर्गे मणिपुरन्तस्य तदह्नादेव जायते ॥ 7:36 ॥

7:29 किं वास्य] AC; किञ्चास्य E_N 7:29 फलमुद्दिष्टं] AE_N ; फलद्दिष्टं C (unmetrical)
 7:29 तच्च] CE_N ; तच्च A 7:29 तपः स्मृतम्] C; तपः स्मृतः A; त्वया स्मृतं E_N
 7:30 ईश्वर] A; महेश्वर CE_N 7:30 स्वपद्भ्यामेव गन्तव्यं] E_N ; स्वपद्भ्यामेव गन्तव्य A;
 स्वपद्भ्यामेव गन्तव्यं C 7:30 योगेन] CE_N ; योगे च A 7:30 द्विजदेवताम्] A;
 द्विजदेवताः C; स्वेष्टदेवतां E_N 7:31 द्वात्रिंशत्पिण्डमस्त्रीयाद्धविष्यं] CE_N ; द्वात्रिंश ---
 विष्य (?) A 7:31 यावन्निरशनान्तिकम्] CE_N ; यावनिरशनान्तिकम् A 7:32 त्रि-
 स्रायी] C; तृस्रायी A; त्रिःस्रायी E_N 7:32 तमेव] AC; तमेवं E_N 7:32 संस्मरन्]
 C; संस्मरेद् A; संस्मरेद् E_N 7:32 विद्वांस्त्यजेत्] E_N ; विद्वांत्यजेत् A; विद्वां त्यजेत्
 C 7:32 प्राणान्] CE_N ; प्राणन् A 7:33 केदारसमं] CE_N ; केदारसं A 7:33 स-
 मः क्रतुः] CE_N ; सम क्रतुः A 7:34 नश्यन्त्यनशनेनाशु] CE_N ; --- शनेनाशुः A
 7:35 सन्यस्तो ऽस्मीति] AC; सत्यस्थो ऽस्मीति 7:35 प्राणैः] E_N ; प्राणः A; प्राणेः
 C 7:35 जनः] CE_N ; जनाः A 7:36 यदह्ना] AC; यदन्हात् E_N 7:36 तदह्नादेव]
 AC; तदन्हादेव E_N

हैमं विमानं संगृह्य गन्धर्वाप्सरसां गणाः ।
एकचित्ताः प्रतीक्षन्ते स्वामिनं सेवका इव ॥ 7:37 ॥

दिवि सप्तसहस्राणि वर्षाण्यप्सु मृतो भवेत् ।
दश वह्निप्रवेशेषु पतनेषु च षोडश ॥ 7:38 ॥

महाप्रस्थानयानेषु सहस्राण्यैकविंशतिः ।
चतुःषष्टिसहस्राणि युधि संत्यक्तविग्रहः ॥ 7:39 ॥

अवध्यत्वं पतत्येष जायते विपुले कुले ।
मृतो ऽनाशकयोगेन नासौ च्यवति मानवः ॥ 7:40 ॥

उक्तं हरस्य माहात्म्यं हरेश्चापि निबोध मे ।
शालग्रामे मल्लकूपे नित्यं सौकरवे हरिः ॥ 7:41 ॥

मथुरायां स्थितः साक्षाच्छ्वेतद्वीपे तथैव च ।
तं दृष्ट्वा पुरुषवटे विष्णुमुच्येत किल्बिषैः ॥ 7:42 ॥

स्थानेष्वेषु मृतो यायात्तद्विष्णोः परमं पदम् ।
ब्रह्मस्कन्दगणेशानां लोकपालग्रहेषु च ॥ 7:43 ॥

उमाया मातृयक्षाणां पिशाचोरगराक्षसाम् ।

7:37 हैमं विमानं संगृह्य] C; --- ऽ A; हंसविमानं सङ्गृह्य E_N 7:37 गन्धर्वाप्सर-
सां गणाः] CE_N; गन्धर्वाप्सरसां गणाः A 7:37 एकचित्ताः] CE_N; एकचित्ताः A
7:38 मृतो भवेत्] CA; मृतोभवेत् E_N 7:38 वह्निप्रवेशेषु] A; वह्निप्रवेशे तु C; वह्नि-
प्रवेशे तु E_N 7:39 महाप्रस्थानयानेषु] AC; महाप्रस्थानयानेन E_N 7:39 सहस्राण्यैक-
विंशतिः] C; सहस्राण्यैकविंशति A; सहस्राण्यैकविंशतिः E_N 7:39 चतुःषष्टिसहस्राणि]
AC; चतुः षष्टिसहस्राणि E_N 7:39 °विग्रहः] CE_N; °विग्रह --- A 7:40 अवध्यत्वं
पतत्येष] C; --- ष A; अवध्यत्वं पतत्येव E_N 7:40 मृतो] AE_N; मृता C 7:40 ना-
शकयोगेन नासौ] C; नाशनयोगेन नासौ A; नासकयोगेन नासो E_N 7:41 हरेश्चापि]
AC; हरश्चापि E_N 7:41 मल्लकूपे] CE_N; मलकूपे A 7:41 सौकरवे हरिः] E_N;
सौकरवे हरि A; शौकरवे हरिः C 7:42 मथुरायां स्थितः साक्षाच्छ्वेतद्वीपे तथैव च]
C; मथुरायां स्थितः साक्षात्स्वेतद्वीपे तथैव च A; मथुरायां स्थितः साक्षाच्छ्वेतद्वीपे तथैव
च E_N 7:42 मुच्येत किल्बिषैः] AC; मुच्येतकिल्बिषैः E_N 7:43 स्थानेष्वेषु] C; ---
A; स्थानेष्वेतेषु E_N (unmetrical) 7:43 मृतो यायात् तद्विष्णोः] E_N; --- वि ऽ A;
मृता यान्ति तद्विष्णोः C 7:43 ब्रह्मस्कन्दगणेशानां] E_N; ब्रह्मस्कन्दगणेशस्य A; ब्रह्म-
स्कन्दगणेशानां C 7:43 लोकपालग्रहेषु च] C; लोकपालग्रहस्य च A; लोकपालग्रहेषु
च E_N

ये भक्तास्तद्गतिं यान्ति जपहोमार्चनादिभिः ॥ 7:44 ॥

एतत्ते सर्वमाख्यातमुपवासविधिं शृणु ।

मासि मासि च यः कुर्यादेकरात्रमुपोषितः ॥ 7:45 ॥

पञ्चगव्यं शुचिर्भूत्वा पीत्वा मुच्येत पातकैः ।

त्र्यहं त्र्यहञ्च भुञ्जीत प्रातः सायमयाचितम् ॥ 7:46 ॥

उपवासं त्र्यहं कुर्यात्प्राजापत्यविधिं चरन् ।

एकैकञ्च तथैवाद्यात्पिण्डं पिण्डं स संयमी ॥ 7:47 ॥

अतिकृच्छ्रम्भवेदेतदशेषपापनोदनम् ।

त्र्यहन्तप्तोदकं पीत्वा तप्तक्षीरं त्र्यहं पिबेत् ॥ 7:48 ॥

त्र्यहं चाज्यं प्रतप्तन्तु वातादो वासरत्रयम् ।

तप्तकृच्छ्रं तदुच्येत रेतोमूत्रादिभक्षणे ॥ 7:49 ॥

कथितं देवदेवेन गाढपापविशोधनम् ।

त्रिःस्नायी हरयाजी च जपमौनी सुयन्त्रितः ॥ 7:50 ॥

ब्रह्मचारी हविर्भोजी नियमानि समाचरेत् ।

अनेनैव विधानेन जितक्रोधो जितेन्द्रियः ।

पराकं तु चरेद्विद्वान्द्वादशाहमभोजनम् ॥ 7:51 ॥

गोमूत्रगोमयपयोदधिसर्पिषा च ।

7:44 तद्गतिं] AC; तां गतिं E_N 7:44 जप°] CE_N; जाप° A 7:45 एतत्ते स-
र्वमाख्यातमुपवासविधिं शृणु] A; एतत्ते सर्वमाख्यातामुपवासविधिं शृणु C; एवन्ते स-
र्वमाख्यातमुपवासविधिं शृणु: E_N 7:45 यः कुर्यादेकरात्रमुपोषितम्] em.; वै(?) कु-
र्यादेकरात्रमु ८ ष ८ A; दाः कुर्यादेकरात्रमुपोषितम् C; यः कुर्यादेकरात्रमुपोषितः
E_N 7:46 पञ्चगव्यं शुचिर्भूत्वा] CE_N; --- ८ A 7:46 प्रातः सायमयाचितम्] C;
प्रातः सायमयाचितम् A; प्रातः समय याचितम् E_N 7:47 उपवासं त्र्यहं कुर्यात्] A;
उपवास त्र्यहं कुर्यात् C; उपवासं त्र्यहं कुर्यात् E_N 7:47 प्राजापत्यविधिं चरन्] C;
प्राजापत्यविधिञ्चरेत् A; प्राजापत्यविधिञ्चरेत् E_N 7:47 पिण्डं पिण्डं] em.; पिण्डं प्रस्त
A; पिण्डं C (unmetrical); पिण्डं पिण्ड° E_N 7:47 स संयमी] AC; °समं यमी E_N
7:48 अशेषपापनोदनम्] AC; अशेषं पापनोदनं E_N 7:48 त्र्यहं पिबेत्] E_N; --- A;
त्र्यहं पिबेत् C 7:49 त्र्यहं चाज्यं प्रतप्तन्तु वातादो वासरत्रयम्] CE_N; --- वातादो
व --- ह A 7:51 द्वादशाहमभोजनम्] CE_N; --- A 7:52 गोमूत्र°] CE_N; --- A
7:52 °सर्पिषा च] AC; °सर्पिषाच E_N

दर्भाम्बुना निरशनेन दिनानि सप्त ।

पीत्वा पितृभ्य उपपादितदक्षिणान्तम् ।

एतद्भवेत्पवनसान्तपनं शिवोक्तम् ॥ 7:52 ॥

एकैकं वर्द्धयेत्पिण्डं शुक्ले कृष्णे च हासयेत् ।

त्रिस्रायी मासमेकन्तु चन्द्रवृद्ध्या व्रतञ्चरेत् ॥ 7:53 ॥

चान्द्रायणमिदं श्रेष्ठं सर्वपापापनोदनम् ।

पापी मुच्येत पापेन अपापी स्वर्गगो भवेत् ॥ 7:54 ॥

अष्टावष्टौ समस्त्रीयात्पिण्डान्मध्यन्दिने स्थिते ।

हविष्येण समायुक्तं मुच्यते सर्वपातकैः ॥ 7:55 ॥

अपापी स्वर्गमाप्नोति यतिचान्द्रायणान्नरः ।

चतुरो भक्षयेत्पिण्डान्पूर्वाह्णे तु विचक्षणः ॥ 7:56 ॥

सूर्यस्यास्तमने वापि चतुरो भक्षयेत्पुनः ।

शिश्नुचान्द्रायणं ह्येतदुपपातकनाशनम् ॥ 7:57 ॥

मासेनैकेन शुद्धात्मा अपापी स्वर्गतिं व्रजेत् ।

त्रिरात्राणि च यः कुर्यात्सर्वकालं शुचिव्रतः ॥ 7:58 ॥

शतेनैकेन पूर्णेन मुच्यते सर्वकिल्बिषैः ।

सहस्रेण महापापैर्मुच्यते नात्र संशयः ॥ 7:59 ॥

7:52 सप्त] CE_N ; सप्तः A 7:52 पितृभ्य उपपादितदक्षिणान्तम्] CE_N ; पवित्र-उ-
पदाद्य सदक्षिणा ते A 7:52 भवेत्] CE_N ; भवे A 7:53 वर्द्धयेत्] A; वर्द्धयात्
C; बह्वक्षयेत् (वर्द्धयेत्) E_N 7:53 चन्द्रवृद्ध्या व्रतञ्चरेत्] AC; चन्द्रवृद्ध्याव्रतञ्चरेत् E_N
7:54 श्रेष्ठं सर्वपापापनोदनम्] CE_N ; --- A 7:54 पापी मुच्येत पापेन] CE_N ; पा
पेन A 7:55 समस्त्रीयात्] CE_N ; समस्त्रीया A 7:55 मध्यन्दिने स्थिते] A; माध्यन्दिने
स्थिते C; मध्यन्दिनेस्थिते E_N 7:55 हविष्येण समायुक्तं] AE_N ; हवि \simeq □ मायुक्तं
C 7:56 यतिचान्द्रायणान्नरः] C; यतिचान्द्रायणं नरः A; यति चान्द्रायणन्नरः E_N
7:56 भक्षयेत्पिण्डान्] CE_N ; भक्षयेत्पिण्डं A 7:56 पूर्वाह्णे तु] A; पूर्वाह्णे च C; पूर्वा-
ह्णेच E_N 7:57 सूर्यस्यास्तमने वापि चतुरो भक्षयेत्पुनः] CE_N ; सूर्य --- भ \simeq येत्पुनः A
7:58 अपापी स्वर्गतिं व्रजेत्] AC; अपापीस्वर्गतिंव्रजेत् E_N 7:58 कुर्यात्] CE_N ; कुर्या
A 7:58 शुचिव्रतः] AC; शुचिव्रतः E_N 7:59 सर्वकिल्बिषैः] AC; सर्वकिल्बिषैः E_N
7:59 महापा०] AC; महत्पा० E_N 7:59 संशयः] CE_N ; --- A

अपापी स्वर्गमाप्नोति च्युतश्च धनवान्भवेत् ।
एकान्तरोपवासन्तु द्वादशाब्दं करोति यः ॥ 7:60 ॥

महतो मुच्यते पापाच्छुद्धात्मा स्वर्गमाप्नुयात् ।
पक्षोपवासं यः कुर्याद्द्वादशाब्दं विकल्मषः ॥ 7:61 ॥

स स्वर्गगतिमाप्नोति पापात्मा तु विकल्मषः ।
प्रतिवर्षं तु यः कुर्यान्मासैकं संयतेन्द्रियः ॥ 7:62 ॥

उपवासं नरो लोके स गतिश्चोत्तमां व्रजेत् ।
महत्पापं विशुद्धेत धनवानपि पूजयेत् ॥ 7:63 ॥

एकाहञ्चैव भुञ्जानो धनवान्जायते नरः ।
यावज्जीवं तु यो भुङ्क्ते नक्तमन्नं नरोत्तमः ॥ 7:64 ॥

धनधान्यसमृद्धः स्यादुत्तमो जायते नरः ।
अयाचितं तु भुञ्जानो यावज्जीवं व्रते नरः ॥ 7:65 ॥

मृते देवत्वमाप्नोति पापान्मुच्येत पातकी ।
मधु मांसन्न भक्षेत व्रतमेतदनुत्तमम् ॥ 7:66 ॥

एवं यो वर्तते नित्यं स याति परमां गतिम् ।
न वीरुधो न वृक्षाग्रान्नाकाशात्पर्वतादपि ॥ 7:67 ॥

7:60 अपापी स्वर्गमाप्नोति] E_N ; --- ति A; अपापा स्वर्गमाप्नोति C 7:61 पापाच्छुद्धा-
त्मा] CE_N ; पापा शुद्धात्मा A 7:61 स्वर्गमाप्नुयात्] AC; योगमाप्नुयात् E_N 7:61 प-
क्षोपवासं] AE_N ; पक्षोपवास C 7:61 द्वादशाब्दं] AE_N ; द्वादशाब्दम् C 7:62 स स्व-
र्गगतिमाप्नोति पापात्मा तु विकल्मषः] AC; om. E_N 7:62 कुर्यान्मासैकं संयतेन्द्रियः]
 E_N ; कुर्या --- A; कुर्यात् मासैकं संयतेन्द्रियः C 7:63 उपवासं नरो लोके] C; उपवा
= रो लोके A; उपवासं नरोलोके E_N 7:64 एकाहञ्चैव भुञ्जानो] AC; एकान्हे
चैव भुञ्जाने E_N 7:64 यावज्जीवं तु] A; यावज्जीवञ्च CE_N 7:64 भुङ्क्ते] AC; भुङ्क्ते
 E_N 7:65 धनधान्यसमृद्धः स्यादुत्तमो जायते] AC; धनधान्यसमृद्धः स्यादुत्तमोजाय-
ते E_N 7:65 यावज्जीवं व्रते नरः] C; --- A; यावज्जीवं व्रतेनरः E_N 7:66 मृते
देवत्वमाप्नोति] CE_N ; --- देवत्वमा --- A 7:66 पापान् मुच्येत पातकी] C; = पाप्म-
च्येत पातकी A; पापान्मुच्येत पातकैः E_N 7:66 मधु मांसन्न] AC; मधुमांसं न E_N
7:66 एतदनुत्तमम्] AC; एतदनुत्तमम् E_N 7:67 नित्यं] AE_N ; नित्य C 7:67 स
याति] AC; स याति E_N 7:67 वीरुधो] AC; विरुधो E_N 7:67 वृक्षा°] AC;
वृक्षा° E_N

मांसं भवति सुश्रोणि शरीरादेव जायते ।
परमांसैः स्वमांसानि यो वर्द्धयितुमिच्छति ॥ 7:68 ॥

व्यक्तो ऽसौ राक्षसो ज्ञेयो मांसन्तस्मान्न भक्षयेत् ।
ब्रह्मचर्यं व्रतं कष्टं यश्चरेत्स्त्रीसमन्वितः ॥ 7:69 ॥

इहैव मन्त्राः सिध्यन्ते गतिं व्रजति चोत्तमाम् ।
द्रव्यस्य विद्यमानस्य निवृत्तिङ्कुरुते तु यः ॥ 7:70 ॥

स महत्फलमाप्नोति तच्चानन्त्यं भविष्यति ।
मत्स्या मांसं सुरा सीधु राक्षसान्नमिदं स्मृतम् ॥ 7:71 ॥

तच्छ्राम्भवेन मोक्तव्यं गतिमिच्छन्महात्मनाम् ।
किन्तस्य दुर्लभं लोके यो ऽनुतिष्ठेत् सुव्रतम् ॥ 7:72 ॥

कुरुध्वं सुव्रतं सम्यग्यदि वाञ्छत सद्गतिम् ।
पौर्णमास्याममावास्यां चतुर्दश्यष्टमीषु च ॥ 7:73 ॥

संक्रान्तौ च युगादौ च विषुवे ऽप्ययने तथा ।
यथेप्सया च कर्तव्यं ज्येष्ठमध्यमकन्यसम् ॥ 7:74 ॥

रुद्रत्वञ्च गणत्वञ्च चक्रवर्त्तित्वमेव च ।
आद्यन्तवासरे ज्येष्ठे ब्रह्मचारी निरामिषः ॥ 7:75 ॥

7:68 वर्द्धयितुमिच्छति] CE_N ; व --- A 7:69 व्यक्तो ऽसौ] CE_N ; --- सौ A 7:69 ब्रह्मचर्यं व्रतं] $em.$; ब्रह्मचर्यं व्रतं AC; ब्रह्मचर्यव्रतं E_N 7:70 सिध्यन्ते] A; सिध्यन्ति C; सिध्यन्ति E_N 7:70 चोत्तमाम्] CE_N ; चोत्तमात् A 7:71 तच्चानन्त्यं] $em.$; तच्चानन्त्ये A; तच्च नान्त्यं C; तच्चनान्त्यं E_N 7:71 मत्स्या मांसं सुरा सीधु] A; मांसं मत्स्याः सुरा सीधु C; मांसमत्स्यसुरासिन्धु E_N 7:71 राक्षसान्नमिदं स्मृतम्] CE_N ; रा --- A 7:72 तच्छ्राम्भवेन मोक्तव्यं] AC; तच्छ्राम्भवे न भोक्तव्यं E_N 7:72 गतिमिच्छन्महात्मनाम्] AC; गतिमिच्छन्महात्मनां E_N 7:72 दुर्लभं लोके] AC; दुर्लभलोके E_N 7:72 यो ऽनुतिष्ठेत् सुव्रतम्] A; यो ऽनुतिष्ठति सुव्रतम् C; रातु (अनु) तिष्ठति सुव्रतं E_N 7:73 सुव्रतं] CE_N ; सुव्रत A 7:73 वाञ्छत सद्गतिम्] C; वाञ्छति सद्गतिम् A; वाञ्छेत सदगतिं E_N 7:73 पौर्णमास्याममा°] CE_N ; पौर्णमास्याममा° A 7:73 चतुर्दश्यष्टमीषु च] A; चतुर्दश्यष्टमीदिने CE_N 7:74 विषुवे ऽप्ययने] AC; विषुवेष्वायने E_N 7:74 ज्येष्ठमध्यमकन्यसम्] CE_N ; ऽ --- A 7:75 रुद्रत्वञ्च गणत्वञ्च] CE_N ; ऽ रुद्रत्वञ्च ग ऽ त्वञ्च A

एकाहारो जितक्रोधो मध्ये नक्तं प्रकल्पयेत् ।
 तथैव नक्तहीनं तु मध्यमं समुदाहृतम् ॥ 7:76 ॥
 आद्यन्तव्रतहीनं तु नक्तन्तदपि मध्यमम् ।
 नक्तं विना तथैवान्नं कन्यसन्तं विदुर्बुधाः ॥ 7:77 ॥
 सातत्यमेव कर्तव्यं चक्रवर्तित्वकांक्षिणा ।
 आचार्यस्याग्रतो गन्धैः कृत्वा मण्डलकं शुभम् ॥ 7:78 ॥
 पुष्पधूपैः समभ्यर्च्य पञ्चाङ्गेन महीं स्पृशेत् ।
 यद्यदाचार्यवक्त्रेण निष्क्रमत्यक्षरं स्फुटम् ।
 तत्तदुच्चारयेत्स्पष्टं गृहीयाद्गतमुत्तमम् ॥ 7:79 ॥
 देव्युवाच ।
 नक्षत्रदानं प्रवृहि हिताय जगतो विभो ।
 कस्मिन्कस्मिंश्च नक्षत्रे किं किन्दानं प्रशस्यते ॥ 7:80 ॥
 भगवानुवाच ।
 पायसं सर्पिषालुत्य कृत्तिकासु सदक्षिणम् ।
 शिवभक्ताय विप्राय दत्त्वा यान्त्यमरावतीम् ॥ 7:81 ॥
 माषाक्षतेन रोहिण्यां शालिभक्तं घृतान्वितम् ।
 क्षीरपानन्ततः पञ्चादेयं स्वर्गमभीच्छता ॥ 7:82 ॥
 सवत्सां देवि गां दद्यान्नक्षत्रे मृगशीर्षके ।

7:76 मध्ये नक्तं] AC; मध्यनक्तं E_N 7:77 आद्यन्तव्रतहीनं तु] AC; आद्यन्तं व्रतहीनन् E_N (unmetrical) 7:77 कन्यसं तं विदुर्बुधाः] CE_N ; कन्यस --- A 7:78 सातत्यमेव कर्तव्यं] CE_N ; ॐ ॐ ॐ A 7:78 ०कांक्षिणा] AE_N ; ०कांक्षिणाम् C 7:78 गन्धैः] C; गन्धै A; बन्धैः E_N 7:78 मण्डलकं] CE_N ; मण्डलक A 7:79 पुष्पधूपैः] CE_N ; पुष्पै धूपै A 7:79 पञ्चाङ्गेन महीं स्पृशेत्] C; पञ्चगेन मही स्पृशं A; पञ्चाङ्गेन महींस्पृशेत् E_N 7:79 ०दुच्चारयेत्] CE_N ; ०दुचारये A 7:79 गृहीयाद्] CE_N ; गृहीया A 7:80 हिताय जगतो विभो] E_N ; जग --- A; हिताय गतो विभो C (unmetrical) 7:80 कस्मिन् कस्मिंश्च नक्षत्रे किं किन्दानं प्रशस्यते] CE_N ; --- नक्षत्रे --- दान प्रशस्यते A 7:81 सर्पिषालुत्य] AC; सर्पिषा लुत्य E_N 7:81 सदक्षिणम्] C; सदक्षिणः A; सदक्षिणां E_N 7:82 माषाक्षतेन] E_N ; मांसाक्षतेन AC 7:82 क्षीरपानन्ततः] CE_N ; क्षीरपाणं ततः A 7:82 ०मभीच्छता] C; ०मभीच्छताम् A; ०मभीप्सता E_N 7:83 सवत्सां देवि गां दद्यान्नक्षत्रे मृगशीर्षके] CE_N ; स --- क्षेत्रे मृगशीर्षके A

विहाय मानुषं लोकं याति पौरन्दरं पुरम् ॥ 7:83 ॥

सतैलं कृसरं दद्यान्नक्षत्रे रुद्रदेवते ।

उपोष्य नरकान्नेति क्षुरधारान्सुदुस्तरान् ॥ 7:84 ॥

दद्यात्पुनर्वसौ पूषां ब्राह्मणाय तपस्विने ।

स्वर्गं भुक्त्वा परिभ्रष्टो जायते विपुले कुले ॥ 7:85 ॥

दद्याच्चाामीकरं पुष्ये मङ्गलायाग्रजन्मने ।

अत्यन्धकारे लोके ऽपि भ्राजते सों अशुमानिव ॥ 7:86 ॥

वृषमश्लेषया दद्यात्ताराघटितमेव वा ।

अरातीन्दुर्जयान्जित्वा देहपाते सुखी भवेत् ॥ 7:87 ॥

वर्द्धनीतिलपात्राणि यो मघासु प्रयच्छति ।

स्वर्गलोकपरिभ्रष्टो गोमान्भवति मानवः ॥ 7:88 ॥

उपोष्य शैवविप्राय शर्करां यः प्रयच्छति ।

फाल्गुणीषु गुडैः सार्द्धं धनसौभाग्यकांक्षया ॥ 7:89 ॥

नानाव्यंजनसंयुक्तमुत्तरासु घृतान्वितम् ।

दद्यात्षष्टिकभक्तन्तु शक्रलोकमवाप्नुयात् ॥ 7:90 ॥

7:83 पौरन्दरं पुरम्] A; पौरं प्रन्दरम् CE_N 7:84 दद्यान्नक्षत्रे] C; दद्या नक्षत्रे A; दद्यान्नक्षत्रे° E_N 7:84 रुद्रदेवते] em.; रुद्रदेवते A; शर्वदेवते C; °शर्वदेवते E_N 7:84 क्षुरधारान्] em.; क्षुरधारा A; खुरधारान् C; क्षुरधारां E_N 7:84 सुदुस्तरान्] AC; सुदुस्तरां E_N 7:85 पूषां ब्राह्मणाय] A; पूषां ब्रह्मणाय C; धुपंब्राह्मणाय E_N 7:85 विपुले कुले] C; विपु --- A; विपुलेकुले E_N 7:86 दद्याच्चाामीकरं पुष्ये म-ङ्गलाया°] CE_N; --- करं पुष्ये भक्ताया° A 7:86 अत्यन्धकारे] CE_N; अन्धकारे A (unmetrical) 7:86 सों अशुमानिव] CE_N; साशुमानिव A 7:87 वृषमश्लेषया] E_N; वृषश्लेषया A (unmetrical); वृषमशेषया C 7:87 ताराघटितमेव] C; ताराघ-ट्टिकमेव A; ताराघटितमेव E_N 7:87 अरातीन् दुर्जयान्] CE_N; अरातीं दुर्जया A 7:87 देहपाते] CE_N; देहपातो A 7:88 वर्द्धनीतिलपात्राणि] AC; वर्द्धनीस्तिलपात्राणि E_N 7:88 मघासु] AC; मघासु E_N 7:88 गोमान् भवति मानवः] CE_N; --- A 7:89 शैवविप्राय] CE_N; शैव्यविप्राय A 7:89 शर्करां] E_N; शर्करा AC 7:89 फाल्गुणीषु] A; फाल्गुणीषु C; फाल्गुनीषु E_N 7:89 गुडैः सार्द्धं] CE_N; गुडै सार्द्ध A 7:90 °संयुक्तमुत्तरासु] em.; °संयुक्तमुत्तरासु A; °संयुक्तमुत्तरासु C; °संयुक्त मुत्तरासु E_N 7:90 दद्यात्षष्टिक°] CE_N; दद्याच्छष्टीक° A

स्रज्जा (?) प्रदीयते पुम्भिरुत्तरासु सुलोचने ।
अत्यद्भुतफलावाप्तिर्भवतीति किमद्भुतम् ॥ 7:91 ॥

उपोष्य करिणां दद्याद्रथं हस्तेन भामिनि ।
पिष्टकेन कृतं वापि दत्त्वा यात्यमरालयम् ॥ 7:92 ॥

रूपिणीं वृषलीन्दद्याच्चित्रायां त्रिदशेश्वरि ।
रमते नन्दनवने गन्धर्वाप्सरसावृतः ॥ 7:93 ॥

यद्यदिष्टतमं द्रव्यं स्वातौ दद्यान्नरोत्तमः ।
अक्षयान्प्राप्नुयान्नोकान्दानस्यास्य प्रभावतः ॥ 7:94 ॥

पयस्विनीञ्च गां दद्यादनङ्वाहमथापि वा ।
शकटं ये प्रयच्छन्ति सधान्यं वाससावृतम् ॥ 7:95 ॥

विशाखायां पितृन्देवान्प्रीणयंत्यविकल्पितः ।
नरकेषु महादुःखं न प्राप्नोति सुलोचने ॥ 7:96 ॥

दद्यात्प्रावरणं वस्त्रं समुपोष्यानुराधया ।
तिष्ठेद्युगशतन्देवि शक्रलोके यथेच्छया ॥ 7:97 ॥

ज्येष्ठायां मूलकन्दद्याद्ब्राह्मणेभ्यः सपानकम् ।
प्रीयन्ते तेन पितरो गच्छेत्स्वर्गमपि ध्रुवम् ॥ 7:98 ॥

7:91 स्रज्जा (?) प्रदीयते] A; दद्यात्प्रदीयते C; दद्यात्प्रदीयते E_N 7:91 पुम्भिरुत्तरासु] AC; पुम्भिरुत्तरास E_N 7:91 अत्यद्भुतफला +वा+प्तिर्भवतीति किमद्भुतम्] C; अत्य --- तीति कि --- तं A; अत्यद्भु तफलावाप्तिर्भवतीति किमद्भुतम् E_N 7:92 करिणां] AC; करिणं E_N 7:92 यात्यमरालयम्] CE_N; यात्यमरालयम् A 7:93 दद्याच्चित्रायां] CE_N; दद्या चित्रायां A 7:93 त्रिदशेश्वरि] AC; त्रिदशेश्वरी E_N 7:93 *सरसावृतः] CE_N; *सरसां वृतः A 7:94 दद्यान्नरोत्तमः] CE_N; दद्या नरोत्तमः A 7:94 प्राप्नु-यान्नोकां] CE_N; प्राप्नुया लोका A 7:95 अनङ्वाहमथापि] AC; अनङ्वाह मथापि E_N 7:95 शकटं] CE_N; शकटां A 7:96 पितृन् देवान्] em.; पितृन् देवा A; पितृन् देवान् C; पितृदेवान् E_N 7:96 प्रीणयंत्यविकल्पितः] A; प्रीणयत्यविकल्पितः CE_N 7:97 दद्यात्प्रावरणं वस्त्रं समुपोष्यानुराधया] C; दद्या --- पोष्यं = नुराधया A; दद्यात्प्रावरणं वस्त्रं समुपोष्यानुराधया E_N 7:97 यथेच्छया] A; यथेप्सया CE_N 7:98 ब्राह्मणेभ्यः] E_N; ब्राह्मणेभ्य A; ब्रह्मणेभ्यः C 7:98 गच्छेत्] CE_N; गच्छे A

दद्यान्मूलफलं मूले ब्राह्मणेभ्यः सदक्षिणम् ।
तेनापि पितरस्तृप्ताः स्वर्गं तु प्रविशन्ति ते ॥ 7:99 ॥

पूर्वाषाढासु च दधि प्रदद्यादन्नमेव च ।
स्वर्गलोकपरिभ्रष्टो गवाढ्यं कुलमाप्नुयात् ॥ 7:100 ॥

घृतं चैवोदमंथञ्च भूरिशो मधुफाणितम् ।
उत्तराषाढविषये सर्वकामविवृद्धये ॥ 7:101 ॥

पायसं चाभिजात्यां तु दद्याद्घृतगुडान्वितम् ।
स धर्मपुष्कलं प्राप्य नाकपृष्ठे विराजते ॥ 7:102 ॥

आविकं श्रावणे दद्यात्प्रावारं वस्त्रसंयुतम् ।
उपोष्य स्वर्गतिङ्गच्छेच्छ्वेतयानेन मानवः ॥ 7:103 ॥

गोभिर्युक्तन्धनिष्ठासु यानं विप्राय कल्पयेत् ।
वस्त्रप्रग्रहसंयुक्तं जायते स नरेश्वरः ॥ 7:104 ॥

छत्रञ्च पादुके गन्धन्दद्यात्सागरुचन्दनम् ।
दत्त्वा शतभिषायोगे स्थानमप्सरसां व्रजेत् ॥ 7:105 ॥

समांसमोदनं दत्त्वा पूर्वप्रोष्ठपदे प्रिये ।

7:99 मूलफलं मूले] $C^c E_N$; मूलफल मूल A ; मूलफलं C^{ac} (unmetrical) 7:99 स-
दक्षिणम्] AC ; सदक्षिणम् E_N 7:99 तेनापि पितरस्तृप्ताः] AE_N ; तेनापि तरस्तृप्ताः
 C (unmetrical) 7:99 स्वर्गं तु प्रविशन्ति ते] CE_N ; --- ते A 7:100 पूर्वाषाढासु]
 AE_N ; पूर्वाषाढासु C 7:100 गवाढ्यं] C ; गवाढ्य° A ; गवाद्य° E_N 7:101 घृ-
तं] C ; घृत A ; घृत° E_N 7:101 चैवोदमंथञ्च] A ; चैवोदमन्थनञ्च C ; चैवोदमत्थञ्च
 E_N 7:101 भूरिशो मधुफाणितम्] C ; भूरिषो मधुफाणितम् A ; भूरिसोमधुफाणितम्
 E_N 7:101 °विषये] AC ; विसये E_N 7:101 सर्वकाम°] AC ; सेवाकाम° E_N
7:102 पायसं चाभिजात्यां तु दद्याद्घृतगुडान्वितम्] CE_N ; पयास्याभिजितौ दद्या गुडा-
जेन सन्त $f A$ 7:102 स धर्मपुष्कलं प्राप्य] $conj.$; --- प्य A ; स धर्मपुष्कल प्राप्य
 C ; स धर्म पुष्कलं प्राप्य E_N 7:103 प्रावारं] AC ; प्राकरं E_N 7:103 स्वर्गतिङ्ग°]
 AC ; सगदतिङ्ग° E_N 7:104 गोभिर्युक्तन्] AE_N ; गोभृक्त° C 7:104 यानं] CE_N ;
यान A 7:104 वस्त्रप्रग्रहसंयुक्तं] AC ; वस्त्र प्रग्रहसंयुक्तं E_N 7:105 छत्रञ्च पादुके
गन्धन्दद्यात्सागरुचन्दनम्] C ; छत्र पादुके गन्ध दद्या सागरुचन्दनं A ; छत्रञ्च पादुके
गन्धन्दद्यात्सागरुचन्दनम् E_N 7:105 दत्त्वा शतभिषायोगे स्थानमप्सरसां] C ; द ---
सा A ; दत्त्वा शतभिषायोगे स्थानमप्स \supset सो E_N 7:106 समांसम्] AC ; समाषम् E_N

सर्वभक्षफलोपेतं स मृतः सुखभागभवेत् ॥ 7:106 ॥

दत्त्वा उत्तरयोगेसु मांसं सौरभमोदनम् ।
प्रीणन्ति पितरस्तस्य मृतेन तत्फलं भवेत् ॥ 7:107 ॥

धेनुं प्रदद्याद्देवत्यां कामदोहां सवाससीम् ।
सा प्रीणयति दातारं कामैर्बहुभिरुत्तमैः ॥ 7:108 ॥

अश्विन्यामश्वसंयुक्तं रथं दद्याद्विजन्मने ।
गजवाजिसमाकीर्णन्तेजस्विकुलमाप्नुयात् ॥ 7:109 ॥

शिवभक्ताय विप्राय भरण्यां तिलधेनुकाम् ।
कामधेनुमवाप्नोति यमलोके यशस्विनि ॥ 7:110 ॥

देव्युवाच ।
कियन्तं किं फलारूढं कस्मिन्पर्वणि पर्वणि ।
दानधर्मस्य देवेश ज्ञातुमिच्छामि कृत्स्नशः ॥ 7:111 ॥

भगवानुवाच ।
शतमिन्दुक्षये दानं सहस्रं वासरक्षये ।
अक्षयं विषुवे ऽप्याहुर्व्यतीपाते तथैव च ॥ 7:112 ॥

7:106 स मृतः] AC; समृतः E_N 7:107 दत्त्वा उत्तरयोगेसु] A; दद्यादुत्तरयोगेस C;
दद्यादुत्तरयोगेन E_N 7:107 मांसं] E_N; मान्स A; मांस C 7:107 सौरभमोदनम्]
AC; दध्ना सहौदनं E_N 7:107 प्रीणन्ति पितरस्तस्य] CE_N; प्रीयन्ति पितरस्तस्य A
7:107 मृतेन तत्फलं] A; मृतेनन्तत्फलं C; अनेतैतत्फलं भवेत् E_N 7:108 देवत्यां]
AE_N; देवत्यां C 7:108 सा] CE_N; स A 7:108 प्रीणयति] AE_N; प्रीणयति C
7:108 कामैर्बहुभिरुत्तमैः] CE_N; --- त्तमैः A 7:109 गजवाजिसमाकीर्णन्तेजस्विकुल-
माप्नुयात्] A; गजवाजिसमायुक्तं तेजस्विकुलमाप्नुयात् C; गवां वाजिसमायुक्तं तेजस्वी
कुलमाप्नुयात् E_N 7:110 कामधेनुमवाप्नोति] AC; कामधेनु मवाप्नोति E_N 7:111 कि-
यन्तं किं फलारूढं कस्मिन् पर्वणि पर्वणि] C; कियत्किं यतफलारूढं कस्मिन् धर्वणि
पर्वणि A; कियन्तं किं फलारूढं कस्मिन् पर्वणि पर्वणि E_N 7:111 दानधर्मस्य देवेश
ज्ञातुमिच्छामि कृत्स्नशः] C; दा --- तुमिच्छामि कृत्स्नशः A; दानधर्मस्य देवेश ज्ञातुमि-
च्छामि कृत्स्नशः E_N (unmetrical) 7:112 शतमिन्दुक्षये दानं] C; शतमिन्दुक्षये A;
शतमिन्दुक्षये दानं E_N 7:112 सहस्रं वासरक्षये] A; सहस्रं तु दिनक्षये C; सहस्तु
दिनक्षये E_N 7:112 अक्षयं विषुवे ऽप्याहुर्व्यं] conj.; अक्षयं विषुवे न्याहु व्यं A;
अक्षये विषुवे प्राहुर्व्यं E_N 7:112 च] AE_N; हि C

युगादौ कोटिदानं स्याद्दशकोट्ययनद्वये ।
चन्द्रग्रहे ऽर्बुदं विद्धि सूर्यग्रासे तदक्षयम् ॥ 7:113 ॥

दशकोटिर्भवेद्दानं षडशीतिमुखेषु च ।
निखर्वं विष्णुपदयोः स्याद्विगायनयोरपि ॥ 7:114 ॥

देव्युवाच ।
केन धर्मविपाकेन नरो जातिस्मरो भवेत् ।
एतदिच्छामि विज्ञातुं भगवन्वक्तुमर्हसि ॥ 7:115 ॥

भगवानुवाच ।
क्षीरस्य पूर्णममलांबुजरुद्धवक्त्रम्-
औदुम्बरं सकनकं कलशं यतात्मा ।
प्रीतो ऽस्तु सोमतनुरीश इति ब्रुवाण
उद्यत्यनुष्णरुचि कार्तिकपौर्णमास्याम् ॥ 7:116 ॥

सन्तर्पिताय विप्राय दत्त्वा जातिस्मरो भवेत् ।
अथ स्नानविधिं पुण्यं प्रवक्ष्याम्यनुपूर्वशः ॥ 7:117 ॥

यत्कृत्वा देवि पापेभ्यो मुच्यते कर्मणादपि ।
नदीं प्राक्प्रवनीङ्गत्वा यः करोति हि सेचनम् ॥ 7:118 ॥

7:113 युगादौ कोटिदानं स्याद्] *em.*; युगादैः कोटिदानं स्या A; युगादैः कोटिदानं स्याद् E_N 7:113 दशकोट्ययनद्वये] AC; दशकोट्ययनद्वये E_N 7:113 चन्द्रग्रहे ऽर्बुदं विद्धि] C; चन्द्रग्रहे ऽर्बुधं विद्धि A; चन्द्रग्रहेवेदविद्धि E_N 7:113 सूर्यग्रासे तदक्षयम्] A; सूर्यग्रासे तदक्षयत् C; सूर्यग्रासे तक्षयं E_N (unmetrical) 7:114 दशकोटिर्भवेद्दानं] *conj.*; दशकोटि भवे दानं A; दशकोटि भवेद्दानं C; दशकोटिर्भवेद्दानं E_N 7:114 षडशीतिमुखेषु च] *conj.*; षडाशीति \simeq --- A; षडाशीतिमुखेषु च C; षडशीतिसुखेषु च E_N 7:114 निखर्वं विष्णुपदयोः] C; --- र्वं विष्णुपदयोः A; निषर्णविष्णुपदयोः E_N 7:115 केन] A; येन CE_N 7:115 भगवन्] CE_N; भगवन A 7:116 ०रुद्धवक्त्रम्] म्साC; ०रुद्धवक्त्र E_N 7:116 सकनकं] CE_N; सकनक A 7:116 सोमतनुरीश इति ब्रुवाण] C; --- वाण A; सोमतनुरीश इतिब्रुवाण E_N 7:116 उद्यत्यनुष्णरुचि कार्तिकपौर्णमास्यां] A; उद्यत्यनुष्णरु चिकार्तिकपुर्णमास्यां C; उद्यत्यनुष्णरुचि कार्तिकपौर्णमास्यां E_N 7:117 अनुपूर्वशः] AC; अनुपूर्वः E_N (unmetrical) 7:118 यत्कृत्वा] AE_N; यं कृत्वा C 7:118 कर्मणादपि] A; तत्क्षणादपि CE_N 7:118 नदीं] E_N; नदी AC 7:118 करोति हि सेचनम्] *em.*; करोति हि षेचनम् A; करोत्यभिषेचनम् CE_N

दक्षिणावर्त्तशंखेन तिलाक्षतयुतेन च ।
 प्रविश्य नाभिमात्राम्बु प्राङ्मुखः शुचिमानसः ॥ 7:119 ॥
 शिवं संस्मृत्य मतिमान्सर्वपापैः प्रमुच्यते ।
 अलाभे दक्षिणावर्त्तशंखस्य शृणु भामिनि ॥ 7:120 ॥
 पूर्वोक्तविधिमास्थाय शुक्लवासाः शिवं स्मरेत् ।
 निच्छिद्रभोजपत्रेण कर्तव्यमभिषेचनम् ॥ 7:121 ॥
 पुष्परत्नाम्बुपूर्णेन सो ऽपि निर्मलतां व्रजेत् ।
 स्नात्वा तीर्थे विपापः स्याद्गोपुच्छोद्धृतवारिणा ॥ 7:122 ॥
 प्रस्रावेण च रोहिण्यां श्रद्धया परयान्वितः ।
 यो धत्ते स्तनतो धारां क्षीरस्य शिरसा नरः ॥ 7:123 ॥
 शिवञ्च सुरभीञ्चैव स्मरन्पापैः प्रमुच्यते ।
 य एवं कुरुते स्नानमिहैव धनवान्भवेत् ।
 नश्यंत्युपद्रवाः सर्वे परतः स्वर्गमाप्नुयात् ॥ 7:124 ॥

॥ ⊗ ॥ इति शिवधर्मसङ्ग्रहे सप्तमो ऽध्यायः ॥ ⊗ ॥

7:119 °शंखेन] E_N ; --- A; संखेन C 7:119 तिलाक्षतयुतेन च] CE_N ; --- न च A 7:120 शिवं] CE_N ; शिव A 7:120 मतिमान्] E_N ; मतिमां CA 7:120 सर्व-पापैः प्रमुच्यते] A; स पापैः परिमुच्यते CE_N 7:121 शुक्लवासाः] C; शुक्लवासा A; शुक्लवास E_N 7:121 स्मरेत्] AE_N ; स्मरन् C 7:121 निच्छिद्रभोजपत्रेण] C; नि-च्छिद्रभोजपत्रेण A; निच्छिद्रभोजपत्रेण E_N 7:121 अभिषेचनम्] CE_N ; अभिषेचनम् A 7:122 पुष्परत्नाम्बुपूर्णेन] C; पुष्प --- A; पुष्परत्नाम्बु पूर्णेषु E_N 7:122 व्रजेत्] AC; व्रजेत् E_N 7:122 तीर्थे विपापः] AC; तीर्थमपापः E_N • स्याद्] CE_N ; स्या A 7:122 गोपुच्छोद्धृतवारिणा] AC; गोपुच्छो धृतवारिणा E_N 7:123 प्रस्रावेण च रोहि-ण्यां] conj.; प्रस्रावेण च रोहिण्याः C; प्रस्रावेण च रोहिण्या A; प्रस्रावेण च रोहिण्याः E_N 7:123 श्रद्धया परयान्वितः] C; प्रश्रया परयान्वितः A; श्रद्धया परयान्वितः E_N 7:123 यो धत्ते] C; ये धत्ते A; योधत्ते E_N 7:123 धारां] CE_N ; धारा A 7:124 सुरभीञ्चैव स्मरन्] C; सुरभि चैव स्मरं A; सुरभीञ्चैव स्मरन् E_N 7:124 य एवं] C; य एव A; एवं यः E_N 7:124 इहैव] AE_N ; इहेव E_N 7:124 धनवान् भवेत्] CE_N ; --- A 7:124 उपद्रवाः] CE_N ; उपद्रवा A 7:124 परतः] CE_N ; परत A 7:124 शिवधर्मसङ्ग्रहे सप्तमो ऽध्यायः] C; शिवधर्मसङ्ग्रहे सप्तमो ऽध्यायः पटलः A; शिव धर्म संग्रहे सप्तमोऽध्यायः E_N

देव्युवाच ।

कतरं देवमाश्रित्य उपवासफलम्महत् ।

कथं वा पूजनीयास्ते ब्रवीहि परमेश्वर ॥ 8:1 ॥

ईश्वर उवाच ।

प्रतिपत्सूपवासी तु ब्रह्माणं पूजयेन्नरः ।

ब्रह्मणे नम इत्येवमुभयोरपि पक्षयोः ॥ 8:2 ॥

गन्धपुष्पैश्च धूपैश्च भक्ष्यभोज्यसमन्वितम् ।

अब्दमेकं समभ्यर्च्य क्रतूनां फलमाप्नुयात् ॥ 8:3 ॥

अश्वमेधं राजसूयं सौवर्णञ्च गवामयम् ।

सप्तभिः सोमसंस्थैश्च नरमेधसमन्वितैः ॥ 8:4 ॥

ब्रह्मा स्वयंभूर्विरिञ्चिः पद्मयोनिः प्रजापतिः ।

गीर्वाणः पद्महस्तश्च ओमित्येकाक्षरः प्रभुः ॥ 8:5 ॥

चतुर्वेदधरः स्रष्टा परमेष्ठी चतुर्मुखः ।

संज्ञाभिः पूजयेदाभिर्ब्रह्माणममितद्युतिम् ॥ 8:6 ॥

सम्बत्सरेण युक्तात्मा स्वर्गलोके महीयते ।

यावज्जीवन्तु कुर्वाणो ब्रह्मलोके महीयते ॥ 8:7 ॥

8:1 कतरं] CE_N ; तरम् A (unmetrical) 8:1 ब्रवीहि परमेश्वर] CE_N ; प्रब्रवीमि म-
हेश्वरः A 8:2 ईश्वर उवाच] A; भगवानुवाच CE_N 8:2 प्रतिपत्सूपवासी तु ब्रह्माणं]
conj.; प्रति --- ह्माणं A; प्रतिपत्सोपवासी तु ब्राह्माणं C; प्रतिपत्सोपवासीतु ब्राह्माणम्
 E_N 8:2 पूजयेन्नरः] A; भोजयेन्नरः CE_N 8:2 ब्रह्मणे नम इत्येवम्] C; ब्रह्मणे भूय
इत्येवम् A; ब्रह्मणे नम इत्येषम् E_N 8:3 गन्धपुष्पैश्च धूपैश्च] A; गन्धधूपैश्च पुष्पैश्च
 CE_N 8:3 °समन्वितम्] AC; °समन्वितम्: E_N 8:3 अब्दमेकं समभ्यर्च्य क्रतूनां]
 CE_N ; अब्दमेक समभ्यर्च्य क्रतूना A 8:4 अश्वमेधं] CE_N ; अश्वमेध A 8:4 सप्तभिः
सोमसंस्थैश्च] CE_N ; --- श्व A 8:5 ब्रह्मा स्वयंभूर्विरिञ्चिः] C; ब्रह्मा स्वयंभूर्विरिञ्चि
A; ब्रह्मा स्वयंभूर्विरिञ्चि: E_N 8:5 गीर्वाणः पद्महस्तश्च] A; ग्रीर्वाणः पद्मभूतश्च CE_N
8:5 ओमित्येकाक्षरः] CE_N ; ओमित्येकाक्षर A 8:6 संज्ञाभिः पूजयेदेभिर्ब्रह्माणममि-
तद्युतिम्] conj.; संज्ञाभि पूजयेदेभिर्ब्रह्माणममितद्युतिम् A; संज्ञाभिः पूजयेदाभिर्ब्रह्माण-
ममितद्युतिम् C; संज्ञाभिः पूजयेदेभिर्ब्रह्माणममितं द्युति E_N 8:7 सम्बत्सरेण युक्तात्मा
स्वर्गलोके महीयते] CE_N ; ँ ँ ँ ँ ँ A 8:7 ब्रह्मलोके] AC; ब्रह्मलोके E_N

द्वितीये पूजयेदग्निमाज्येनैव तु तर्पयेत् ।
वैश्वानरो जातवेदा हुतभुग्धव्यवाहनः ॥ 8:8 ॥

देववक्तुः सर्वभक्षो घृणी च जगदाहकः ।
विभावसुः सप्तजिह्वो वरनामेति कीर्तितम् ॥ 8:9 ॥

प्रतिमासं समभ्यर्च्य पक्षयोरुभयोरपि ।
वर्षेणैकेन शुद्धात्मा स गच्छेदग्निलोकताम् ॥ 8:10 ॥

तृतीये पूजयेद्यक्षं गन्धधूपनिवेदनैः ।
उभाभ्यामपि पक्षाभ्यां यावदब्धं भवेदिह ॥ 8:11 ॥

धनन्दास्यन्ति यक्षा हि धनदाद्याः सुपूजिताः ।
यावज्जीवन्तु कुर्वाणो धनदस्य पदं व्रजेत् ॥ 8:12 ॥

धनदो यक्षराजश्च वित्तेशो निधिपालकः ।
राक्षसाधिपतिश्चैव पिंगलाक्षो विमानगः ॥ 8:13 ॥

रुद्रसखः कुवेरश्च पौलस्त्यकुलनन्दनः ।
लोकपालेश्वरश्चैव यक्षेन्द्रः परिकीर्तितः ॥ 8:14 ॥

अब्दन्तु पूजयेद्यस्तु यक्षभक्तिसमाश्रितः ।
धनधान्यसमृद्धस्तु यावज्जीवं स यक्षराट् ॥ 8:15 ॥

गणेशं पूजयेद्यस्तु गन्धपुष्पसमन्वितः ।

8:8 पूजयेदग्निमाज्येनैव] E_N ; पूजये देवि आज्येनैव A; पूजयेदग्निमोजेनैव C 8:8 हु-
तभुग्धव्यवाहनः] A; हुतभुग् हव्यवाहनः C; हुत भुग्धव्यवाहनः E_N 8:9 जगदाहकः]
AC; जगदाहकः E_N 8:9 विभावसुः] CE_N ; विभावसु A 8:9 सप्तजिह्वो वरनामेति
कीर्तितम्] C; सप्तजिह्वो वर \simeq म्सा; सप्तजिह्व वरनामेतिकीर्तनम् E_N 8:11 तृती-
ये] C; तृतीये A; तृतीयं E_N 8:11 पूजयेद्यक्षं] A; ल्क् \simeq न् C; यक्षाङ्° E_N
8:11 गन्धधूपनिवेदनैः] AC; गन्धधूपैर्निवेदनैः E_N 8:11 उभाभ्यामपि] CE_N ; उभा-
भ्यामपि A 8:11 यावदब्धं] CE_N ; यावदब्ध A 8:12 धनदाद्याः] CE_N ; धनदद्या?
A 8:12 धनदस्य पदं व्रजेत्] CE_N ; \simeq --- A 8:14 रुद्रसखः] AE_N ; रुद्रशख
C 8:14 पौलस्त्यकुलनन्दनः] C; पौलस्त्योऽकुलनन्दनः A; पौलस्त्यः कुलनन्दनः E_N
8:14 लोकपालेश्वरश्चैव] AE_N ; लोकपालेश्वराश्चैव C 8:15 यक्षभक्तिसमाश्रितः] AC;
om. E_N 8:15 धनधान्यसमृद्धस्तु] C; धनधान्यस --- A; om. E_N 8:15 यावज्जीवं
स यक्षराट्] C; --- क्षराट् A; यावज्जीवं स यक्षराट् E_N

भक्ष्यभोज्यसमाकीर्णं चतुर्थ्युभयपक्षयोः ॥ 8:16 ॥

अब्देनैकेन शुद्धात्मा स याति गणमन्दिरम् ।
विघ्नैश्च नाभिभूयेत यो ऽर्चयेद्गणनायकम् ॥ 8:17 ॥

विघ्नेश्वरं गणपतिमेकदन्तङ्गजाननम् ।
गजकर्णन्तथा त्र्यक्षन्नागयज्ञोपवीतिनम् ॥ 8:18 ॥

चतुर्भुजश्च धूम्राक्षं वक्रशुण्डम्विनायकम् ।
महोदरश्च संज्ञाभिः साधकः संयतेन्द्रियः ॥ 8:19 ॥

मोदकैर्लङ्गुकैश्चैव मूलकैश्चापि शोभनैः ।
न तस्य दुर्लभं किञ्चित्पूजयेद्यो गणाधिपम् ॥ 8:20 ॥

पञ्चम्यां पूजयेन्नागान्पुष्पैः सुरभिःशोभनैः ।
धूपैः सुरभिगन्धैश्च गुडक्षीरैः सपायसैः ॥ 8:21 ॥

शर्करामधुपुष्पैश्च पक्षयोरुभयोरपि ।
सम्बत्सरेण कामानि लभते कांक्षितानि तु ॥ 8:22 ॥

यावज्जीवं समभ्यर्च्य नागलोकमवाप्नुयात् ।
स्कन्दं षष्ठ्यां तु संपूज्य उपवाससमन्वितः ॥ 8:23 ॥

गन्धपुष्पसुधूपेन भक्ष्यभोज्येन संयुतः ।
उभाभ्यामपि यक्षाभ्यां पूजयित्वा समाहितः ॥ 8:24 ॥

8:16 चतुर्थ्यु०] AC; चतुर्थ्यो० E_N 8:17 अब्देनैकेन] A; अब्देनेकेन C; अब्देनैकेन E_N 8:18 विघ्नेश्वरं] AC^cE_N; विघ्नश्वरं C^{ac} 8:18 गणपतिमेकदन्तङ्गजाननम्] E_N; गणपतिमेकदन्त --- A; गणपतिमेकदन्तगजाननम् C 8:18 गजकर्णन्तथा त्र्यक्षन्नागयज्ञोपवीतिनम्] C; --- ज्ञोपवीतिनम् A; गजकर्णन्तथा यक्षं नागयज्ञोपवीतिनम् E_N 8:19 चतुर्भुजश्च] AC; चतुर्भुजश्च E_N 8:19 धूम्राक्षं] CE_N; धूम्राक्ष A 8:19 महोदर-श्च] AC; महोदरश्च E_N 8:19 संज्ञाभिः साधकः] CE_N; संज्ञाभि साधक A 8:20 लङ्गुकैश्चैव] AC; न्तङ्गुकैश्चैव E_N (unmetrical) 8:20 यो गणाधिपम्] AC; योगणाधिपम् E_N 8:21 नागान् पुष्पैः सुरभिःशोभनैः] CE_N; नागा --- A 8:21 गुडक्षीरैः सपायसैः] C; गुडक्षीरसपायसैः A; गुडक्षीरैःसपायसैः E_N 8:22 मधुपुष्पैश्च] A; मधुपुष्पैश्च C; मधुपुष्पैश्च E_N 8:22 कामानि लभते] AC; कामानिलभते E_N 8:23 उपवाससमन्वितः] AC; उपवास समन्वितः E_N 8:24 गन्धपुष्पसुधूपेन भक्ष्यभोज्येन संयुतः] C; गन्धपुष्प --- A; गन्धधूपेषु धूपेन भक्ष्यभोज्येन संयुतं E_N 8:24 उभाभ्यामपि] CE_N; --- मपि A

स्कन्दो विशाखः क्रोञ्चारिरुमानन्दो ऽग्निगर्भजः ।

नैगमेशो महासेनस्त्रिवर्णः कृत्तिकासुतः ॥ 8:25 ॥

पञ्चच्छटः कुमारश्च देवसेनापतिर्गुहः ।

षड्मुखः शक्तिहस्तश्च मयूरवरवाहनः ॥ 8:26 ॥

नामभिः पूजयेदेभिः संयतो मार्गशीर्षतः ।

सर्वकामानवाप्नोति वर्षेणैकेन मानवः ॥ 8:27 ॥

स्कन्दाग्निं जुहुयाद्यस्तु पक्षयोरुभयोरपि ।

यावज्जीवं समभ्यर्च्य स्कन्दसायुज्यतां व्रजेत् ॥ 8:28 ॥

सप्तम्यां मार्गशीर्षादौ भास्करं पूजयेच्छुचिः ।

उपवासेन युक्तात्मा पुष्पधूपविलेपनैः ॥ 8:29 ॥

भक्ष्यभोज्यैश्च विविधैस्तथा होमजपादिभिः ।

सम्बत्सरेण युक्तात्मा निर्मलः काममाप्नुयात् ॥ 8:30 ॥

सूर्यलोकं व्रजत्याशु यावज्जीवं प्रपूजनात् ।

च्युता धनाढ्या जायन्ते निरुजा दीर्घजीविनः ॥ 8:31 ॥

आदित्यः सविता सूर्यः खगः पूषा गभस्तिमान् ।

हिरण्यगर्भस्त्रिशिखस्तपनो भास्करो रविः ॥ 8:32 ॥

8:25 विशाखः] CE_N ; विशाख A 8:25 °नन्दो ऽग्निगर्भजः] AC; °नन्दाग्निगर्भ-
जः E_N 8:25 नैगमेशो] CE_N ; नैगमेवो A 8:25 महासेनस्त्रिवर्णः] CE_N ; महासेन
तृवर्णः A 8:26 पञ्चच्छटः] C; पञ्चशिख A; पञ्चशिखा° E_N 8:26 देवसेनापतिर्गुहः]
 CE_N ; देवसेनापति गुहः A 8:26 षड्मुखः] AE_N ; षण्मुख C 8:27 मार्गशीर्षतः]
 CE_N ; --- A 8:27 सर्वकामानवाप्नोति] *em.*; सर्वकाममवाप्नोति C; --- र्वकाममवा-
प्नोति A; सर्वकाममवाप्नति E_N 8:28 स्कन्दाग्निं जुहुयाद्यस्तु पक्षयोरुभयोरपि] AC;
जुहुयाद्यस्तु पक्षयोरुभयोरपि E_N 8:28 यावज्जीवं समभ्यर्च्य] C; यावज्जीव समभ्यर्च्य
स्कन्दसायुज्यतां व्रजेत् A; स्कन्दाग्निं समभ्यर्च्य E_N (unmetrical) 8:29 मार्गशीर्षा-
दौ] CE_N ; मार्गशीर्षादौ A 8:29 पूजयेच्छुचिः] CE_N ; पूजये शुचिः A 8:30 भ-
क्ष्यभोज्यैश्च वि°] AC; भक्ष्यभोज्यैश्चवि° E_N 8:30 होमजपादिभिः] CE_N ; --- A
8:30 युक्तात्मा निर्मलः] C; युक्तात्मा निर्म्मल A; युक्तात्म निर्मलाः E_N 8:31 सूर्य-
लोकं] CE_N ; सूर्यलोक A 8:31 यावज्जीवं] CE_N ; यावज्जीव A 8:31 धनाढ्या]
C; धनाढ A; धनादया E_N (unmetrical) 8:31 निरुजा दीर्घजीविनः] AC; निरुजा-
दीर्घजीविनः E_N 8:32 आदित्यः] CE_N ; आदित्य A 8:32 त्रिशिखस्तपनो] CE_N ;
तृशिखा \simeq स्तपनो (unmetrical)

लोकसाक्षी जगन्नेत्रं नामभिस्त्वेभिरर्चयेत् ।
सर्वकामानवाप्नोति पूजयेद्यो दिवाकरम् ॥ 8:33 ॥

अष्टम्यां मार्गशीर्षस्य शिवनामानमर्चयेत् ।
उपवासेन युक्तात्मा गोमूत्रप्राशनेन च ॥ 8:34 ॥

अतिरात्रफलन्तस्य पक्षयोरुभयोरपि ।
भक्ष्यभोज्यान्नपानाद्यैरेतत्फलमवाप्नुयात् ॥ 8:35 ॥

देवदेवं समभ्यर्च्य मासे पौषे उपोषितः ।
वाजपेयमवाप्नोति गोशकृत्प्राशनेन तु ॥ 8:36 ॥

त्र्यम्बकं पूजयित्वा तु माघे कृष्णे ह्युपोषितः ।
लभते हयमेधन्तु पयःसंप्राशनेन तु ॥ 8:37 ॥

स्थाणुं फाल्गुनमासे तु पूजयेदुपवासितः ।
दधि प्राश्य विशुद्धात्मा नृमेधफलमाप्नुयात् ॥ 8:38 ॥

हरश्चैत्रे तु सम्पूज्य कृष्णाष्टम्यामुपोषितः ।
आज्यं प्राश्य शुचिर्भूत्वा राजसूयमवाप्नुयात् ॥ 8:39 ॥

वैशाखे शंकरं पूज्य उपवासी कुशोदकम् ।

8:33 लोकसाक्षी जगन्नेत्रं नामभिस्त्वेभिरर्चयेत्] CE_N ; --- त्वेभिरर्चयेत् A 8:33 सर्व-
कामानवाप्नोति] *conj.*; सर्वकाममवाप्नोति ACE_N 8:34 गोमूत्रं] CE_N ; गोमूत्रा° A
8:35 भक्ष्यभोज्यान्नपानाद्यैरेतत्फलमवाप्नुयात्] C; भक्ष्यभोज्यानपानाद्यैरेतत्फलमाप् ---
A; भक्ष्यभोज्यान्न पानाद्यैरेतत्फलमवाप्नुयात् E_N 8:36 देवदेवं समभ्यर्च्य] E_N ; --- A;
देवन्देव समभ्यर्च्य C 8:36 उपोषितः] A; ह्युपोषितः C; ह्युपोषित E_N (unmetrical)
8:37 त्र्यम्बकं] A; त्र्यम्बकं C; त्र्यम्बकं E_N 8:37 माघे कृष्णे] AC; माघेकृष्णे E_N
8:37 ह्युपोषितः] E_N ; मुपोषितः A; ह्युशोदकः C 8:37 लभते हयमेधन्तु पयःसंप्राश-
नेन तु] C; लभते हयमेधन्तु पीयसंप्राशनेन तु A; *om.* E_N 8:38 स्थाणुं फाल्गुनमासे
तु] *em.*; स्थाणुं फाल्गुणमासे तु C; स्तृ?णुं फाल्गुणमासे तु A; स्थाणुं फाल्गुन मासे-
तु E_N 8:38 दधि प्राश्य विशुद्धात्मा नृमेधफलमाप्नुयात्] C; दधि प्राश्य विशुद्धात्मा
नृमेधफलमाप्नु --- A; दधिप्राश्य विशुद्धात्मानृमेधपुल माप्नुयात् E_N 8:39 हरश्चैत्रे तु
सम्पूज्य] C; --- ज्य A; हरश्चैत्रे तु सम्पूज्य E_N 8:39 आज्यं प्राश्य शुचिर्भूत्वा रा-
जसूयमवाप्नुयात्] C; आज्यं प्राश्य विशुद्धात्मा निर्मलकाममाप्नुयात् A; आज्यं पाइय
शुचिर्भूत्वा राजसूय मच्छाप्नुयात् E_N (unmetrical) 8:40 शंकरं] CE_N ; शङ्कर A

प्राशयित्वा जितक्रोधः सौत्रामणिफलं लभेत् ॥ 8:40 ॥

भवं ज्येष्ठे तु संपूज्य सोपवासी शुचिव्रतः ।

प्राश्य शृङ्गोदकं गोस्तु सर्वयज्ञफलं लभेत् ॥ 8:41 ॥

आषाढे नीलकण्ठन्तु कृष्णाष्टम्यां समर्चयेत् ।

शङ्खस्यापस्ततः पीत्वा गोसहस्रफलं भवेत् ॥ 8:42 ॥

पिङ्गलं श्रावणे पूज्य कृष्णाष्टम्यामुपोषितः ।

सिद्धार्थमुदकं पीत्वा कन्यादानफलं लभेत् ॥ 8:43 ॥

मासे भाद्रपदे रुद्रं पूजयित्वा ह्युपोषितः ।

यवोदकं प्राशयित्वा रुद्रलोके महीयते ॥ 8:44 ॥

ईशानञ्चाश्विने मासे कृष्णाष्टम्यां तु पूजयेत् ।

तिलोदकं प्राशयित्वा बहुसौवर्णिकं फलम् ॥ 8:45 ॥

उग्रन्तु कार्तिके मासे कृष्णाष्टम्यामुपोषितः ।

सौवर्णमुदकं पीत्वा गाणापत्यमवाप्नुयात् ॥ 8:46 ॥

सम्बत्सरन्ततः कृत्वा इष्टकामांल्लभेत सः ।

भवेत्क्रतुफलं कामाद्गाणापत्यमकामतः ॥ 8:47 ॥

उभाभ्यामपि पक्षाभ्यां विधिरेष प्रकीर्तितः ।

8:40 °फलं लभेत्] AC; °मवाप्नुयात् E_N 8:41 भवं] AC; शिवं E_N 8:41 शृङ्गोदकं गोस्तु] C; शृङ्गोदकं ऽ स्तु A; शृङ्गोदकं यस्तु E_N 8:42 आषाढे नीलकण्ठन्तु] CE_N; ऽ --- A 8:42 कृष्णाष्टम्यां समर्चयेत्] C; --- णष्टम्या समर्चयेत् A; कृष्णाष्टम्यामुपोषितः E_N 8:42 पीत्वा गोसहस्रफलं] AC; पीत्वागोसहस्रफलं E_N 8:42 भवेत्] A; लभेत् CE_N 8:43 पिङ्गलं] AC; पिङ्गाक्षं E_N 8:43 सिद्धार्थमुदकं] CE_N; सिद्धार्थमुदक A 8:44 रुद्रं] AE_N; रु ऽ C 8:44 रुद्रलोके महीयते] CE_N; रुद्रलो --- A 8:45 ईशानञ्चाश्विने मासे] CE_N; --- शानञ्चाश्विनो मासे A 8:45 कृष्णाष्टम्यां तु पूजयेत्] A; कृष्णाष्टम्यां समर्चयेत् CE_N 8:45 तिलोदकं] CE_N; तिलोदक A 8:45 फलम्] CE_N; लभेत् A 8:46 कृष्णाष्टम्यामुपोषितः] C; कृष्णाष्टम्यामुपोषितः A; कृष्णाष्टम्यामुपोषितः E_N (unmetrical) 8:46 सौवर्णमुदकं] CE_N; सुवर्णमुदक A 8:46 गाणापत्य°] AC; गाणापत्य° E_N 8:47 इष्टकामांल्लभेत] em.; इष्टकामा लभेत A; इष्टान् कामान् लभेत C; इष्टान् कामांल्लभेत E_N 8:47 भवेत्क्रतुफलं कामाद्गाणापत्यमकामतः] C; भवेत्क्रतु --- त्यमकामतः A; भवेत् क्रतुफलं कामाद्गाणापत्यमकामतः E_N 8:48 विधिरेष प्रकीर्तितः] C; विधिरेषा प्रकीर्तिता A; विधिरेषः प्रकीर्तितः E_N

नवम्यां संप्रवक्ष्यामि महादेव्याः प्रपूजनम् ॥ 8:48 ॥

उपवासेन संयुक्तः पूजयेन्नामभिः शुभैः ।

उमा कात्यायनी देवी दुर्गा भद्रा सुभद्रिका ॥ 8:49 ॥

कालरात्री महागौरी रैवती भूतनायिका ।

आर्या प्रकृतिरूपा च गणानाञ्चैव नायिका ॥ 8:50 ॥

नामभिः पूजयेदेभिः पक्षयोरुभयोरपि ।

पुष्पैर्धूपैश्च गन्धैश्च वस्त्रालङ्कारभूषणैः ॥ 8:51 ॥

नैवेद्यैश्चोपहारैश्च कन्दमूलफलैस्तथा ।

प्राशनैश्च विचित्रैश्च वरदां पूजयेत्सदा ॥ 8:52 ॥

उदकं कुसुमं प्राश्य सक्तुलाजं सधानकम् ।

कृशराञ्च पयो मूलं फलं पर्णन्तथैव च ॥ 8:53 ॥

शाकानि च फलञ्चैव तिलानाञ्च खलन्ततः ।

मुद्गानपि समञ्जीयात्तथा चैव निरञ्जता ॥ 8:54 ॥

प्राशयित्वा तथैतानि सर्वकामानवाप्नुयात् ।

आर्द्रकं प्राशयित्वा तु शुक्लभोजी तथा पुनः ॥ 8:55 ॥

लभते सर्वकामांस्तु नवमीसमुपोषितः ।

8:48 संप्रवक्ष्यामि] AC; संप्रवक्ष्यामि: E_N 8:49 संयुक्तः] CE_N; संयुक्त A 8:49 दुर्गा भद्रा] A; दुर्गा रुद्रा C; दुर्गारुद्रा E_N 8:50 रैवती भूतनायिका] C; रैवती भूत --- A; दैवती भूतनायिका E_N 8:50 आर्या प्रकृतिरूपा च] C; --- कृतिपूपा तु A; आर्या प्रकृतिरूपाच E_N 8:51 पूजयेदेभिः] CE_N; पूजयेदेदि A 8:51 पुष्पैर्धूपैश्च] A; पुष्पैर्धूपैश्च C; पुष्पैर्धूपैश्च E_N 8:51 वस्त्रालङ्कारभूषणैः] CE_N; वस्त्राभरणभूषणैः A 8:52 वरदां] CE_N; वरदा A 8:53 कुसुमं] AC; कुशुमं E_N 8:53 सक्तुलाजं] A; सक्तुलाजं C; सक्तुलाजं E_N 8:53 सधानकम्] CE_N; सधा --- A 8:53 कृशराञ्च पयो मूलं] C; --- पयो मूल A; कृशराञ्च पयोमूलं E_N 8:53 फलं पर्णन्तथैव] E_N; फलपर्णन्तथैव A; फलं पर्णन्तथैव C 8:54 खलन्ततः] CE_N; बलन्ततः A 8:54 समञ्जीयात्तथा] CE_N; समञ्जीया तथा A 8:55 सर्वकामान्] A; सर्वान्कामान् CE_N 8:55 आर्द्रकं] E_N; आर्द्रकं AC 8:55 प्राशयित्वा तु] AC; प्राशयित्वा तु E_N 8:56 सर्वकामांस्तु] C; सर्वकामन्तु A; सर्वकामास्तु E_N 8:56 नवमीसमुपोषितः] C; नवमीसमु --- A; नवमी समुपोषितः E_N

मरिचं प्राशनं कृत्वा नवमीन्नव यो ऽर्चयेत् ॥ 8:56 ॥

सर्वकामानवाप्नोति देवी च वरदा भवेत् ।

कुशप्रस्तरशायी च पञ्चगव्यकृताशनः ॥ 8:57 ॥

नवमी नव संपूज्य देवी दद्याद्वरोत्तमम् ।

यमन्दशम्यां संपूज्य मासे वै मार्गशीर्षके ॥ 8:58 ॥

पुष्पैर्गन्धैश्च धूपैश्च भक्ष्यभोज्यसमन्वितैः ।

यमाय धर्मराजाय मृत्यवे चान्तकाय च ॥ 8:59 ॥

वैवस्वताय कालाय सर्वलोकक्षयाय च ।

उग्रदण्डोग्रहस्ताय महिषासनयायिने ॥ 8:60 ॥

शासित्रे च नमस्तुभ्यं नरकाधिपतये नमः ।

नामभिः पूजयेदेभिस्तर्पयेच्च तिलोदकैः ॥ 8:61 ॥

उभाभ्यामपि पक्षाभ्यां अब्दमेकं सुयन्त्रितः ।

मुच्यते सर्वपापैस्तु न दुःखं नरकोद्भवम् ॥ 8:62 ॥

यावज्जीवार्चनं कृत्वा स गच्छेत्परमाङ्गतिम् ।

एकादश्यां तु यो धर्मं पूजयेत् शुचिव्रतः ॥ 8:63 ॥

8:56 मरिचं प्राशनं कृत्वा] CE_N ; --- चं प्राशयित्वा तु A 8:56 नवमीन्नव यो ऽर्चयेत्] A; नवमी नव यो ऽर्चयेत् C; नवमी न तु यो ऽर्चयेत् E_N 8:57 सर्वकामानवाप्नोति] CE_N ; सर्वकाममवाप्नोति A 8:58 देवी दद्याद्] CE_N ; देवी दद्या A 8:58 दशम्यां संपूज्य] C; दशम्या संपूज्य A; दशम्यां सम्पूज्य E_N 8:59 पुष्पैर्गन्धैश्च धूपैश्च भक्ष्यभोज्यसमन्वितैः] *conj.*; पुष्पै गन्धैश्च धूपैश्च --- तैः A; पुष्पैर्गन्धैश्च संपूज्य भक्ष्यभोज्यसमन्वितम् C; पुष्पैर्गन्धैश्च सम्पूज्य भक्ष्य भोज्यसमन्वितः E_N 8:59 चान्तकाय] CE_N ; चान्तराय A 8:60 सर्वलोकक्षयाय] AC; सर्वलोक क्षयाय E_N 8:60 उग्रदण्डोग्रहस्ताय] AC; उग्रदण्डोग्रहस्ताय E_N 8:60 यायिने] A; गामिने CE_N 8:61 शासित्रे च नमस्तुभ्यं नरकाधिपतये नमः] E_N (unmetrical); शासितारं नमस्तुभ्यं नरकाधिपताय च A; शासित्रे च नमस्तुभ्यं नरकाधिपतये नमः C (unmetrical) 8:61 पूजयेदेभिस्तर्पयेच्च तिलोदकैः] CE_N ; पूजयेदेविस्तर्पयेच्च तिलोदकैः A (unmetrical) 8:62 उभाभ्यामपि पक्षाभ्यां अब्दमेकं सुयन्त्रितः] CE_N ; उभा \simeq --- ब्दमेक सुयन्त्रितं A 8:62 पापैस्तु] A; पापैश्च CE_N 8:62 नरकोद्भवम्] AC; नरके भवेत् E_N 8:63 परमाङ्गतिम्] AC; पर माङ्गतिम् E_N 8:63 पूजयेत्] A; पूजयेच्च CE_N

गन्धैर्धूपैश्च पुष्पैश्च भक्षेत्रानाविधैस्तथा ।
धर्मः सत्यं दया क्षान्तिः शौचमाचारमेव च ॥ 8:64 ॥

अहिंसा चाप्यदम्भश्च रक्षा लोकस्य साक्षिणे ।
वृषभाय नमस्तुभ्यमदृष्टाय नमो नमः ॥ 8:65 ॥

नामभिः पूजयेदेभिर्धर्मं सत्यं पराक्रमम् ।
उभयोः पक्षयोश्चैव वर्षमेकं सुयन्त्रितः ॥ 8:66 ॥

याम्यदुःखैर्विमुक्तस्तु जायते पृथिवीश्वरः ।
यावज्जीवं समभ्यर्च्य तर्पयेच्च तिलोदकैः ॥ 8:67 ॥

उत्तमां गतिमाप्नोति याङ्गत्वा न निवर्त्तते ।
केशवं पूजयित्वा तु मार्गशीर्षे नरोत्तमः ॥ 8:68 ॥

द्वादश्यां प्राश्य गोमूत्रं अग्निष्टोमफलं लभेत् ।
पौषे नारायणं पूज्य द्वादश्यामुपवासितः ॥ 8:69 ॥

ज्योतिष्टोमफलन्तस्य कृत्वा गोमयभक्षणम् ।
माधवं माघमासे तु द्वादश्यां समुपोषितः ॥ 8:70 ॥

पूजयित्वा पयः प्राश्य अश्वमेधफलं लभेत् ।
गोविन्दं फाल्गुने ऽभ्यर्च्य द्वादश्यामुपवासितः ॥ 8:71 ॥

षोडशीफलमाप्नोति कृत्वा तु दधिभक्षणम् ।

8:64 गन्धैर्धूपैश्च] E_N ; गन्धैर्धूपैश्च A; गन्धैर्धूपैश्च C 8:64 भक्षेत्राना°] E_N ; भक्षेत्राना° AC 8:64 धर्मः] AC; धर्म E_N 8:64 शौचमाचारमेव च] conj.; शौचमा? \simeq A; शौचमाचार एव च C; शौचमाहारमेव च E_N 8:65 अहिंसा] CE_N ; --- A 8:65 रक्षा लोकस्य साक्षिणे] AC; रक्षालोकश्च सक्षिणे E_N 8:66 सत्यं] CE_N ; सत्य A 8:66 उभयोः] CE_N ; उभयो A 8:66 वर्षमेकं] CE_N ; वर्षमेक A 8:67 याम्यदुःखैर्विमुक्तस्तु] CE_N ; याम्यदुःखैर्विमुक्तस्तु A 8:67 तर्पयेच्च तिलोदकैः] C; तर्पयेच तिलोदकैः A; तर्पयेच्चतिलोदकैः E_N 8:68 उत्तमां गतिमाप्नोति] CE_N ; --- प्नोति A 8:68 तु] AC; च E_N 8:69 गोमूत्रं अग्निष्टोम] A; गोमूत्रमग्निष्टोम CE_N 8:69 नारायणं] E_N ; नारायण A; नारायणं C 8:69 द्वादश्यामुपवासितः] A; द्वादश्यां समुपोषितः CE_N 8:70 द्वादश्यां समुपोषितः] CE_N ; द्वादश्य --- A 8:71 लभेत्] AC; लभेत E_N 8:71 गोविन्दं फाल्गुने ऽभ्यर्च्य] C; गोविन्द फाल्गुने ऽभ्यर्च्य A; फाल्गुनेमासि गोविन्दं E_N 8:71 द्वादश्यामुपवासितः] A; द्वादश्यां समुपोषितः CE_N 8:72 षोडशीफलमाप्नोति] AC; षोडशी फलमाप्नोति E_N

चैत्रे विष्णुं समभ्यर्च्य द्वादश्यां समुपोषितः ॥ 8:72 ॥

आज्यं वै प्राशयित्वा तु वाजपेयफलं लभेत् ।

उपोषितस्तु वैशाखे पूजयेन्मधुसूदनम् ॥ 8:73 ॥

द्वादश्यां प्राश्य दर्भोदमतिरात्रफलं लभेत् ।

ज्येष्ठे त्रिविक्रमं पूज्य द्वादश्यामुपवासितः ॥ 8:74 ॥

तिलोदकं प्राशयित्वा आतोयोर्यामफलं लभेत् ।

आषाढे वामनं पूज्य द्वादश्यामुपवासितः ॥ 8:75 ॥

फलं प्राश्य विशुद्धात्मा अश्वमेधफलं लभेत् ।

श्रावणे श्रीधरं पूज्य द्वादश्यां समुपोषितः ॥ 8:76 ॥

पर्णं प्राश्य विशुद्धात्मा राजसूयफलं लभेत् ।

तथा भाद्रे हृषीकेशं संपूज्य विधिवद्बुधः ॥ 8:77 ॥

गवामयस्य यज्ञस्य ततः फलमवाप्नुयात् ।

मासे चाश्वयुजे देवं पद्मनाभन्तु पूजयेत् ॥ 8:78 ॥

नरमेधस्य यज्ञस्य फलं लभति मानवः ।

दामोदरन्तु संपूज्य कार्तिके मासि यो नरः ॥ 8:79 ॥

उपोषितस्तु द्वादश्यां बहुसौवर्णिकं फलम् ।

सम्बत्सरन्तु संपूज्य सर्वकामानवाप्नुयात् ॥ 8:80 ॥

8:72 विष्णुं] CE_N ; विष्णु A 8:73 वाजपेयफलं] C; वाजपेयफल A; वाजपेय फलं E_N
 8:73 उपोषितस्तु वैशाखे पूजयेन्म^०] CE_N ; उपोषि --- जयेन्म^० A 8:74 दर्भोदमति-
 रात्रफलं] CE_N ; दर्भोदमतिरात्रफल A 8:74 लभेत्] AC; भवेत् E_N 8:74 द्वादश्या-
 मुपवासितः] A; द्वादश्यां समुपोषितः CE_N 8:75 आतोयोर्यामफलं] C; आतोयोर्यामफल
 A; आतोयोर्यामफलं E_N 8:75 वामनं] CE_N ; वामन A 8:75 द्वादश्यामुपवासितः] A;
 द्वादश्यां सुसमाहितः CE_N 8:76 अश्वमेधफलं लभेत्] CE_N ; अश्व --- त् A 8:77 पर्णं]
 CE_N ; पर्ण A 8:77 राजसूयफलं] AC; राजसूय फलं E_N 8:77 तथा भाद्रे हृषीकेशं]
 CE_N ; हृषीकेशं भाद्रपदे A 8:78 ततः फलमवाप्नुयात्] AE_N ; तदुः फलं लभते फलं
 C 8:78 देवं] CE_N ; देव E_N 8:78 पूजयेत्] CE_N ; पूजये --- A 8:79 नरमेधस्य
 यज्ञस्य फलं लभति मानवः] C; --- ऽ य ऽ ऽ ऽ ऽ ऽ मानवः A; नरमेधस्य
 यज्ञस्य फलं भवति मानवः E_N 8:80 उपोषितस्तु द्वादश्यां] AC; उपोषितस्तुद्वादश्यां
 E_N 8:80 फलम्] CE_N ; भवेत् A 8:80 सर्वकामानवाप्नुयात्] C; सर्वकाममवाप्नुयात्
 A; सर्वकामवाप्नुयात् E_N (unmetrical)

अपापी क्रतुमाप्नोति पापात्मा मुच्यते ऽहसा ।
यावज्जीवं समभ्यर्च्य पुष्पैर्गन्धैः सुगन्धकैः ॥ 8:81 ॥

भक्ष्यभोज्यैश्च धूपैश्च छत्रध्वजवितानकैः ।
हेमजैर्भूषणैर्दिव्यैर्मणिरत्नविचित्रकैः ॥ 8:82 ॥

वस्त्रैः पूजां विचित्रैश्च कृत्वा विष्णुपदम्रजेत् ।
अनङ्गन्तु त्रयोदश्यां पूजयेद्यो विधानवित् ॥ 8:83 ॥

भक्ष्यभोज्यान्नपानैश्च गन्धधूपस्रगादिभिः ।
अनङ्गं मन्मथं काममीशारिं मोहनन्तथा ॥ 8:84 ॥

पञ्चबाणमधनुर्हस्तमुन्मादञ्च वशङ्करम् ।
रतिप्रियं प्रीतिकरं हृदयस्यापहारिणम् ॥ 8:85 ॥

नामभिः पूजयेदेभिः कामदेवं महाबलम् ।
मासे मार्गशिरस्यादौ यावत्कार्तिकमेव च ॥ 8:86 ॥

सौभाग्यं धनधान्यञ्च पुत्रदारा भवन्ति च ।
कामदेवस्य सायुज्यं यवज्जीवस्य पूजनात् ॥ 8:87 ॥

8:81 अपापी क्रतुमाप्नोति] AC; सुयाजी क्रतु माप्नोती E_N 8:81 पापात्मा मुच्यते
ऽहसा] CE_N; पापात्मा मुच्यते तुसा A 8:81 यावज्जीवं समभ्यर्च्य] C; यावज्जाव
समभ्यर्च्य A; याज्जीवं समभ्यर्च्य E_N (unmetrical) 8:81 पुष्पैर्गन्धैः सुगन्धकैः] E_N;
पुष्पै गन्धै सुगन्ध --- A; पुष्पैगन्धैः सुगन्धकैः C 8:82 भक्ष्यभोज्यैश्च] CE_N; --- श्च
A 8:82 छत्रध्वजवितानकैः] AC; छत्र ध्वजवितानकैः E_N 8:82 हेमजैर्भूषणैर्दिव्यैर्म-
णिरत्नविचित्रकैः] C; होमजै भूषणै दिव्यै मणिरत्नविचित्रकैः A; हेमजैर्भूषणैर्दिव्यैर्मणिरत्न
विचित्रकैः E_N 8:83 वस्त्रैः पूजां विचित्रैश्च] conj.; वस्त्रपूज्यविचित्रैश्च A; वस्त्रपूजावि-
चित्रैश्च CE_N 8:83 अनङ्गन्तु] A; अनङ्गञ्च A; अनङ्गश्च E_N 8:84 भक्ष्यभोज्यान्नपानैश्च]
A; भक्ष्यभोज्यन्नपानैश्च C; भक्ष्यभोज्यान्नपानैश्च E_N (unmetrical) 8:84 गन्धधूपस्र-
गादिभिः] AC; गन्ध धूपस्रगादिभिः E_N 8:84 अनङ्गं मन्मथं काममीशारिं मोहनन्तथा]
CE_N; अनङ्ग मन्मथ काम ईशा --- A 8:85 पञ्चबाणमधनुर्हस्तमुन्मादञ्च] C; पञ्चबाण-
मधनुहस्तमुन्मादञ्च A; पञ्चबाणधनुर्हस्त उन्मादश्च E_N 8:85 हृदयस्यापहारिणम्] AC;
हृदयं पापहारिणम् E_N 8:86 कामदेवं] E_N; कामदेव AC 8:86 मासे] CE_N; मासि
A 8:87 सौभाग्यं धनधान्यञ्च] AC; सौभाग्यधन धान्यं च E_N 8:87 पुत्रदारा भवन्ति
च] C; पुत्रदार भवन्ति च AE_N 8:87 सायुज्यं] em.; सा --- A; सायोज्यं CE_N
8:87 यवज्जीवस्य] CE_N; --- A

चतुर्दश्यां पुनर्देवं पूजयेत्परमेश्वरम् ।
हरं शर्वं भवं त्र्यक्षं शम्भुञ्चैव विभुं शिवम् ॥ 8:88 ॥

स्थाणुञ्चाप्यथ रुद्रञ्च ईशानं शङ्करन्तथा ।
पूजयेदेभिः संज्ञाभिर्देवदेवं वृषध्वजम् ॥ 8:89 ॥

मार्गशीर्षात्समारभ्य यावदब्दं व्रतञ्चरेत् ।
पुष्पैर्धूपैश्च गन्धैश्च भक्ष्यभोज्यैः सुशोभनैः ॥ 8:90 ॥

अलंकारैश्च विविधैश्छत्रध्वजवितानकैः ।
उभयोः पक्षयोश्चैव सर्वकामानवाप्नुयात् ॥ 8:91 ॥

सम्बत्सरेण युक्तात्मा निष्कामस्तु गणो भवेत् ।
यावज्जीवेन सायोज्यं पापी मुच्येत किल्बिषैः ॥ 8:92 ॥

अमावास्यां पितृणां हि मासे वै मार्गशीर्षके ।
कर्मणा श्राद्धयुक्तेन पिण्डेन च तिलोदकैः ॥ 8:93 ॥

उद्दिश्य पितरं यस्तु विप्रान्श्राद्धे निमन्त्रयेत् ।
आहिताग्नीनधीयानान्सुवृत्तान्सुपथे स्थितम् ॥ 8:94 ॥

हीनाङ्गानतिरिक्ताङ्गान्चक्षुहीनाञ्च वर्जयेत् ।

8:88 पुनर्देवं] CE_N ; पुनर्देवं A 8:88 हरं शर्वं] CE_N ; हर शर्व A 8:88 शम्भु-
ञ्चैव] CE_N ; शम्भु चैव A 8:88 विभुं शिवम्] A; शिवं विभुम् C; रिभुं शिवम्
 E_N 8:89 शङ्करन्तथा] AE_N ; शंकरन्तथा C 8:89 रुद्रञ्च ईशानं] C; रुद्रञ्च ईशान
A; रुद्रं च ईशानं E_N (unmetrical) 8:89 पूजयेदेभिः संज्ञाभिर्देवदेवं] conj.; पू-
जयेदेभिः संज्ञाभिर्देवदेवं A; संज्ञाभिः पूजयेदाभिः देवदेवं C; संज्ञाभिः पूजयेदेभिर्देवदेवं
 E_N 8:90 मार्गशीर्षात्समारभ्य] E_N ; मार्गशीर्षे समारभ्यः A; मार्गशीर्षात्समारभ्य C
8:90 यावदब्दं] CE_N ; यावदब्द A 8:90 पुष्पैर्धूपैश्च गन्धैश्च भक्ष्यभोज्यैः] CE_N ; पुष्पै
--- भोज्यैः A 8:91 विविधैश्छत्रध्वजवितानकैः] C; विविधैः छत्रध्वजवितानकैः A;
विविधैश्छत्र ध्वजवितानकैः E_N 8:91 सर्वकामानवाप्नुयात्] conj.; सर्वकाममवाप्नुयात्
A; सर्वकाममवाप्नुयात् C; सर्वकामनवाप्नुयात् E_N 8:92 सायोज्यं] CE_N ; सायुज्य A
8:93 पितृणां हि] em.; पितृणां हि A; पितृणान्तु CE_N 8:93 मासे वै मार्गशीर्ष-
के] CE_N ; --- के A 8:93 श्राद्धयुक्तेन] AC; श्राद्धयुक्तेन E_N 8:94 उद्दिश्य] E_N ;
उद्दिश्य AC 8:94 विप्रान्] C; विप्रां A; विप्रान् E_N (unmetrical) 8:94 आहिता-
ग्नीनधीयानान् सुवृत्तान् सुपथे स्थितम्] C; आहिताग्नीमधीयानं सुवृत्तं सुपथे स्थितम्
A; आहिताग्नी न धीयाना सुवृत्तान् सुपथे स्थितान् E_N 8:95 हीनाङ्गानतिरिक्ताङ्गान्
चक्षुहीनाञ्च वर्जयेत्] C; हीनाङ्गानतिरिक्ताङ्गां चक्षुहीनाञ्च वर्जयेत् A; हीनाङ्गानतिरि-
क्ताङ्गांचक्षुहीनांच वर्जयेत् E_N

विप्रान्श्रेष्ठतमान्श्राद्धे सर्वरोगविवर्जितान् ॥ 8:95 ॥

आसने कुतपास्तीर्णं नियुञ्जीतोत्तरामुखम् ।
भूमौ दर्भोत्तरीयायान्त्रीन्पिण्डान्देवि निर्वपेत् ॥ 8:96 ॥

प्रथमं पितरं मन्ये द्वितीयञ्च पितामहम् ।
तृतीयं चैव कर्त्तव्यमेष मे प्रपितामहः ॥ 8:97 ॥

एवं सम्भावयित्वा तु यस्तु भोजयते द्विजान् ।
भोजनं खड्गमासेन पायसं मधुसर्पिषा ॥ 8:98 ॥

सुवर्णं दक्षिणां दद्यादमावास्यान्तिलोदकम् ।
पिण्डनिर्वपणञ्चैव कर्त्तव्यं दर्भसंस्तरे ॥ 8:99 ॥

हुत्वाग्निं सर्पिषा तत्र येन मन्त्रेण तच्छृणु ।
ओं अग्नये कव्यवाहनाय स्वधायाङ्गिरसे नमः ॥ 8:100 ॥

ओं सोमाय च पितृपतये स्वधायाङ्गिरसे नमः ।
ओं यमायाग्निरोचिषे स्वधायाङ्गिरसे नमः ॥ 8:101 ॥

अनेन विधिना पूर्वं हुत्वा सम्यग्घृतासनम् ।
पिण्डनिर्वपणं कुर्यादवसव्येन पाणिना ॥ 8:102 ॥

8:95 विप्रान् श्रेष्ठतमान् श्राद्धे सर्वरोगविवर्जितान्] C; विप्रां श्रेष्ठतमां श्राद्धे सर्वरोगविव-
ज्जितान् A; विप्रान् श्रेष्ठतमान् श्राद्धे सर्वरोगविवर्जितान् E_N 8:96 नियुञ्जीतोत्तरामुखम्]
CE_N; नियुञ्जीतोत्तरामुखे A 8:96 भूमौ] AE_N; भूमौ C 8:96 दर्भोत्तरीयायान्त्रीन्
पिण्डान्देवि निर्वपेत्] C; दर्भोत्तरीयायां त्रीं पिण्डान्देवि निर्वपेत् A; दर्भोत्तरीयायां त्रीन्
पिण्डान् वि निर्वपेत् E_N (unmetrical) 8:97 कर्त्तव्यमेष] em.; कर्त्तव्यमेष A; मन्तव्य-
मेष C; मन्तव्य एष E_N 8:97 प्रपितामहः] CE_N; प्रपितामहम् A 8:98 भोजयते]
CE_N; भोजयति A 8:98 खड्गमासेन] CE_N; खड्गमासेन A 8:98 मधुसर्पिषा] C;
मधुस --- म्सा; मधु सर्पिषा E_N 8:99 सुवर्णं दक्षिणां दद्यादमावास्यान्] C; --- दक्षिणा
दद्यामावास्या A; सुवर्णं दक्षिणान्दद्यादमावास्यान् E_N 8:99 पिण्डनिर्वपणञ्चैव कर्त्तव्यं]
C; पिण्डनिर्वापन चैव कर्त्तव्य A; पिण्डनिर्वपणञ्चैव कर्त्तव्यं E_N 8:100 तच्छृणु] CE_N;
तशृणु A 8:101 पितृपतये] CE_N; पितृमते A 8:101 यमायाग्निरोचिषे] CE_N; य-
मायाग्निरो --- A 8:101 स्वधायाङ्गिरसे] CE_N; --- रसे A 8:102 पूर्वं] CE_N; पूर्व
A 8:102 सम्यग्घृतासनम्] em.; सम्यक् तासनः A (unmetrical); सम्य \asymp हुतास-
नम् C; सम्यक् हुतासनम् E_N (unmetrical) 8:102 पिण्डनिर्वपणं कुर्यादवसव्येन] C;
पिण्डनिर्वापण कुर्यादवसव्येन A; पिण्डनिर्वापणं कुर्यादवसव्येन E_N

प्रथमं निर्वपेत्पिण्डमुद्दिश्य पितरन्नरः ।
 पितामहं ततः पिण्डं निर्वपेत् द्वितीयकम् ॥ 8:103 ॥
 तृतीयं निर्वपेत्पिण्डमुद्दिश्य प्रपितामहम् ।
 तिलोदकेन तान्सिञ्चेत्प्रणम्य शिरसा क्षितौ ॥ 8:104 ॥
 अनेन विधिना दत्त्वा स्पृष्ट्वा वामेन दक्षिणम् ।
 श्राद्धेन पितरस्तेन यावदासप्तमं कुलम् ॥ 8:105 ॥
 उद्धृत्य नरकादेवि स्वयं स्वर्गं महीयते ।
 येषां पुत्रा दुराचाराः पितृदेवविवर्जिताः ॥ 8:106 ॥
 न च तीर्थानि सेवन्ते ते नराः पापकर्मिणः ।
 ते मृता नरकं यान्ति दुःखानि प्राप्नुवन्ति ते ॥ 8:107 ॥
 नरके पच्यमानानां त्राता तेषां न विद्यते ।
 पापकर्मक्षयो येषां मोक्षन्तु नरकाद्भवेत् ॥ 8:108 ॥
 पितरः सोमपा विप्रे क्षत्रिये तु हविर्भुजः ।
 आज्यपा वैश्ययोनौ तु शूद्राणां तु सुकालिनः ॥ 8:109 ॥
 यावज्जीवन्तु कुर्वाणः पक्षयोरुभयोरपि ।
 पापात्मा मुच्यते पापैरपापी स्वर्गमाप्नुयात् ॥ 8:110 ॥
 वसवः पितरो ज्ञेया रुद्राश्चैव पितामहाः ।
 प्रपितामहास्तथादित्या एवं सञ्चिन्त्य पूजयेत् ॥ 8:111 ॥

8:103 पिण्डमुद्दिश्य पितरं नरः] E_N ; पिण्डमुद्दिश्य पितरन्नरः A; पिण्डमुद्दिश्य पितरे
 नरः C 8:103 पितामहं ततः पिण्डं] *conj.*; पितामहं ततो पिम्य? A; पि \sqsubset C;
 पितामहं समुद्दिश्य E_N 8:103 निर्वपेत्] AC; निर्वपेच्च E_N 8:104 तिलोदकेन तान्
 सिञ्चेत्] CE_N ; ति --- A 8:105 स्पृष्ट्वा] AC; स्पृत्वा E_N 8:106 उद्धृत्य] AC; उद्धृ-
 त्य E_N 8:106 स्वर्गं महीयते] AE_N ; \sqsubset ते C 8:106 दुराचाराः] CE_N ; दुराचारा
 A 8:107 सेवन्ते] CE_N ; सेवन्ति A 8:107 पापकर्मिणः] E_N ; --- A; पापकारिणः
 C 8:107 मृता नरकं] AC; मृतानरकं E_N 8:107 ते] A; च CE_N 8:108 तेषां]
 AE_N ; तेषा C 8:108 मोक्षन्तु] A; विमोक्षो CE_N 8:109 हविर्भुजः] AC; हवि-
 र्भुजः E_N 8:109 वैश्ययोनौ] AC; वैश्ययोन्यै E_N 8:110 कुर्वाणः] CE_N ; कुर्वाण
 A 8:111 पितरो ज्ञेया] AC; पितरश्चैव E_N 8:111 पितामहाः] CE_N ; पितामहा A
 8:111 एवं] CE_N ; एव A

पौर्णमास्यां दधि प्राश्यं यावकं ताम्रभाजने ।
 सङ्गृह्योद्गच्छते दद्याद्भक्त्या चन्द्रमसे नरः ॥ 8:112 ॥
 तेन दानेन भगवान्प्रीयते मृगलाञ्छनः ।
 प्रीयन्ते च सुराः सर्वे सोमस्यैति सलोकताम् ॥ 8:113 ॥
 शीतांशवे नमस्तुभ्यं महादेवस्य मूर्त्तये ।
 इदं बलिं गृहाण त्वं मामप्यनुगृहाण च ॥ 8:114 ॥
 प्रतिपदि भोजयेद्विप्रान्पूजयित्वा प्रजापतिम् ।
 सौवर्णमरविन्दन्तु कुर्यान्नामाङ्कितं ततः ॥ 8:115 ॥
 ताम्रपात्रे घृतापूर्णे क्षित्वा दद्याद्विजन्मने ।
 ईप्सितं लभते कामं निष्कामो ब्रह्मलोकताम् ॥ 8:116 ॥
 सम्पूज्याग्निं द्वितीयायां ब्राह्मणांस्तर्पयेत्पुनः ।
 तानि नामानि सौवर्णे वह्नेरालिख्य यत्नतः ॥ 8:117 ॥
 ताम्रिके सर्पिषा पूर्णे भाजने प्रक्षिपेत् च ।
 तोयपूर्णं घटे स्थाप्य भक्ष्यभोज्यसमन्विते ॥ 8:118 ॥

8:112 पौर्णमास्यां दधिप्रायं यावकं] E_N ; पौर्णमास्या दधिप्राश्य यावक A; पौर्णमास्यां दधिप्रायं यावक C 8:112 सङ्गृह्योद्गच्छते दद्याद्भक्त्या चन्द्रमसे नरः] C; सं --- द्याद्भक्त्या चन्द्रमसे नरः A; सङ्गृह्ये-ऋ-दगच्छते दद्याद्भक्त्या चन्द्रमसेनरः E_N 8:113 भगवान्] CE_N ; भगवां A 8:113 मृगलाञ्छनः] CE_N ; मृगलाञ्छणः A 8:113 प्रीयन्ते] CE_N ; प्रीयेते A 8:114 शीतांशवे] AC; शीतङ्गवे E_N 8:114 इदं] A; अमुं C; इमं E_N 8:114 बलिं त्वं] CE_N ; बलि त्वं A 8:114 मामप्यनुगृहाण च] E_N ; मामप्यनुग्रहाय च A; मामप्यनुगृहान च C 8:115 प्रतिपदि भोजयेद्विप्रान्] CE_N ; प्रतिद्वोजये विप्रां A 8:115 पूजयित्वा प्रजापतिम्] CE_N ; पू --- ति A 8:115 सौवर्णमरविन्दन्तु] AC; सौवर्णमरविन्दन्तु E_N 8:115 कुर्यान्नामाङ्कितं] CE_N ; कुर्यान्नामाकितं A 8:115 ततः] A; तथा CE_N 8:116 घृतापूर्णे] CE_N ; घृतपूर्ण A 8:116 क्षित्वा दद्याद्] AC; क्षिता-दद्याद् E_N 8:116 ईप्सितं लभते कामं निष्कामो] A; इप्सितान् लभते कामानकामो C; इप्सितान् लभते कामान्निकामो E_N 8:117 सम्पूज्याग्निं द्वितीयायां] CE_N ; सम्पूज्याग्नि द्वितीयं स्या A 8:117 ब्राह्मणांस्तर्पयेत्पुनः] E_N ; ब्राह्मणन्तर्पयेत्पुनः AC 8:117 वह्नेरालिख्य यत्नतः] C; वह्नेरालि --- A; वह्ने रालिख्य यत्नतः E_N 8:118 ताम्रिके सर्पिषा पूर्णे] CE_N ; --- म्रिके सर्पिषा पूर्णे A 8:118 प्रक्षिपेत् च] CE_N ; प्रक्षिपेव च ह A (unmetrical) 8:118 घटे] AC; घृते E_N 8:118 °समन्विते] CE_N ; °समन्वितैः A

उभाभ्यामपि पक्षाभ्यां दद्याद्विप्राय शोभने ।
 सर्वकामप्रदो वह्निरब्दैकेन भविष्यति ॥ 8:119 ॥
 यावज्जीवं कृतेनैव प्रयात्यनलमन्दिरम् ।
 संपूज्यैलविलन्तस्य नामाङ्काङ्काञ्चनीं गदाम् ॥ 8:120 ॥
 क्षित्वा दद्यात्तृतीयायां सघृते ताम्रभाजने ।
 चतुर्थ्यां रदनं दद्याद्धेमं नामाङ्कितं शुभम् ॥ 8:121 ॥
 विघ्नेश्वरस्य देवस्य ताम्रपात्रे घृतान्विते ।
 विप्रान्सुभोजितान्कृत्वा दद्याद्भक्षं घटानपि ॥ 8:122 ॥
 सम्बत्सरेण सिद्धिः स्याद्यावज्जीवं गणेशता ।
 पञ्चम्यां हेमजं सर्पं दद्याद्विप्राय भोजिते ॥ 8:123 ॥
 घृतस्रुतं तु नामाङ्कं ताम्रभाजनसंस्थितम् ।
 अनन्तं वासुकिं वापि तक्षकं वा त्रिरेखिणम् ॥ 8:124 ॥
 पद्मं महाब्जं शंखं वा कुलिकं च महोरगम् ।
 संपूज्यान्यतमं वापि गन्धधूपस्रगादिभिः ॥ 8:125 ॥

8:119 उभाभ्यामपि] CE_N ; उभाभ्यामपि A 8:119 सर्वकामप्रदो वह्निरब्दैकेन] C; स-
 र्वकामप्रदो वह्निरब्दैकेन A; सर्वकामप्रदो वह्निरब्दैकेन E_N 8:120 यावज्जीवं] *conj.*;
 यावज्जीव° ACE_N 8:120 अनलमन्दिरम्] AC; अमरमन्दिरम् E_N 8:120 संपूज्यै-
 लविलन्तस्य] CE_N ; संपूज्य भविलन्तस्य A 8:120 नामाङ्काङ्काञ्चनीं गदाम्] CE_N ;
 नामाञ् --- A 8:121 क्षित्वा दद्यात्तृतीयायां सघृते ताम्रभाजने] E_N ; क्षित्वा दद्या-
 त्तृतीयस्यां सघृतं ताम्रभाजने A; \sqcup C 8:121 चतुर्थ्यां रदनं दद्याद्धेमं] C; चतुर्थ्यां
 वरदं दद्याद्धेम A; चतुर्थ्यां रदनन्दद्याद्धेम् E_N 8:122 विघ्नेश्वरस्य] AC; विघ्नेवारस्य
 E_N 8:122 घृतान्विते] CE_N ; घृताज्जिने A 8:122 विप्रांन् सुभोजितान् कृत्वा]
em.; विप्रां सुभोजितां कृत्वा A; विप्रां सुभोजितं कृत्वा C; विप्रञ्च भोजितं कृत्वा°
 E_N 8:122 दद्याद्भक्षं घटानपि] C; दद्याद्भक्षघटानपि A; दद्याद्भक्ष्या घृतानपि E_N
 8:123 सिद्धिः स्याद्यावज्जीवं] C; सिद्धि स्या यावज्जीव A; सिद्धिः स्याद्यावज्जीवं
 E_N 8:123 गणेशता] C; गणेशताम् AE_N 8:123 हेमजं सर्पं] E_N ; हेमजं सर्प A;
 हेमज सर्प C 8:123 भोजिते] E_N ; --- AC 8:124 घृतस्रुतं तु] E_N ; --- तन्तु
 A; \sqcup \simeq म्च्छ 8:124 नामाङ्कं] AC; नामाङ्क E_N 8:124 ताम्रभाजनसंस्थितम्]
 CE_N ; ताम्रभाजनसंस्थितम् A 8:124 अनन्तं] CE_N ; अनन्त A 8:124 त्रिरेखि-
 णम्] C; त्रिरेखिणम् AE_N 8:125 महाब्जं] C; महापद्मजं A (unmetrical); महाकुलं
 E_N 8:125 संपूज्यान्यतमं वापि] C; संपूज्यान्यतमं वापि A; संपूज्य च श तवापि E_N
 8:125 गन्धधूपस्रगादिभिः] A; गन्धधूपस्रगादिभिः CE_N

भक्ष्यभोज्यान्नपानैश्च कामदं पापहारिणम् ।
मयूरं हेमजं कृत्वा स्कन्दनामाङ्कितं शुभम् ॥ ८:१२६ ॥

षष्ठ्यां दद्याच्च विप्राय ताम्रपात्रे घृतान्विते ।
तोयपूर्णांश्च कलशान्भक्ष्यभोज्यसमन्वितान् ॥ ८:१२७ ॥

दत्त्वा कामानवाप्नोति पक्षयोरुभयोरपि ।
सम्बत्सरेण कामांस्तु चिन्तितांल्लभते नरः ॥ ८:१२८ ॥

पापी मुच्येत पापेन शुद्धात्मा स्कन्दमाप्नुयात् ।
अश्वं हेममयं दद्याद्रवेर्नामाङ्कितं बुधः ॥ ८:१२९ ॥

पक्षयोरुभयोश्चैव सघृते ताम्रभाजने ।
वर्षेणैकेन शुद्धात्मा मुच्यते सर्वकिल्बिषैः ॥ ८:१३० ॥

यावज्जीवकृतेनैव आदित्यपदमाप्नुयात् ।
अष्टम्यां भवनामाकं वृषं दद्याद्विजन्मने ॥ ८:१३१ ॥

उभाभ्यामपि पक्षाभ्यां सघृते ताम्रभाजने ।
कलशैर्भक्ष्यसंयुक्तैः पयसा च सुपूरितैः ॥ ८:१३२ ॥

सम्बत्सरेण शुद्धात्मा प्राप्नुयादीप्सितं फलम् ।
यावज्जीवेन गणतां यो ऽर्चयेन्नामभिर्हरम् ॥ ८:१३३ ॥

८:१२६ कामदं पापहारिणम्] AC; कामदर्पापहारिणम् E_N ८:१२६ मयूरं] CE_N; मयूर-
र A ८:१२६ °नामाङ्कितं शुभम्] CE_N; °ना --- A ८:१२७ षष्ठ्यां दद्याच्च] CE_N;
षष्ठ्यान्तद्यातु A ८:१२७ तोयपूर्णांश्च कलशान्] E_N; तोयपूर्णश्च कलशां A; ऽ यपू-
र्णांश्च कलशान् C ८:१२७ °समन्वितान्] CE_N; °समन्वितम् A ८:१२८ सम्बत्सरेण
कामांस्तु] conj.; सम्बत्सरेण कामस्तु A; सम्बत्सरेणकामांस्तु E_N ८:१२८ चिन्तितांल्ल-
भते] E_N; चिन्तितं लभते A; चिन्तितान् लभते C ८:१२९ हेममयं] CE_N; हिममयं
A ८:१२९ दद्याद्रवेर्नामाङ्कितं बुधः] E_N; दद्या ऽ --- बुधः A; दद्याद्रवेर्नामाङ्कितं बुधः
C ८:१३० वर्षेणैकेन शुद्धात्मा] AE_N; □ त्मा C ८:१३१ आदित्य°] CE_N; मादित्य°
A ८:१३१ भवनामाकं] AC; भव नामाकं E_N ८:१३१ दद्याद्विजात्मने] CE_N; दद्या-
विजात्मने A ८:१३२ पक्षाभ्यां] CE_N; पक्षाभ्या A ८:१३२ कलशैर्भक्ष्यसंयुक्तैः] CE_N;
कलशैर्भक्ष्यसम्यु --- A ८:१३२ पयसा च सुपूरितैः] C; --- सुपूरितैः A; पयसा च उपूरि-
तैः E_N ८:१३३ प्राप्नुयादीप्सितं फलम्] A; --- प्सितं फलम् C; प्राप्नुयादीप्सितंफलम्
E_N ८:१३३ यो ऽर्चयेन्नामभिर्हरम्] CE_N; यो ऽर्चये नामभिहरम् A

पूर्वोक्तविधिना सिंहं देव्या नामाङ्कितं शुभम् ।
दत्त्वा नवम्यां विप्राय प्रयाति परमाङ्गतिम् ॥ 8:134 ॥

यमनामाङ्कितं हेमं महिषं ताम्रभाजने ।
आज्यपूर्णे विनिक्षिप्य पयोघटसमन्विते ॥ 8:135 ॥

दत्त्वा दशम्यां विप्राय भोजिताय तपस्विने ।
याम्यदुःखेन मुच्यन्ते महापातकिनो ऽपि ये ॥ 8:136 ॥

सम्बत्सरेण युक्तात्मा जीवान्ते गतिरुत्तमा ।
एकादश्यान्तु धर्मस्य वृषं दद्याद्विजन्मने ॥ 8:137 ॥

नामाङ्कं सघृतं न्यस्य ताम्रपात्रे घृतान्विते ।
स धर्मगतिमाप्नोति शुद्धः सम्बत्सरेण तु ॥ 8:138 ॥

कामी च लभते कामान्निष्कामी धर्मलोकताम् ।
द्वादश्यां गरुडं दद्यान्नानाभक्ष्यसमन्वितम् ॥ 8:139 ॥

पूर्वोक्तेन विधानेन पयोघटसमन्वितम् ।
विष्णोर्नाम समुच्चार्य पक्षयोरुभयोरपि ॥ 8:140 ॥

सम्बत्सरेण शुद्धात्मा विपापः क्रतुमाप्नुयात् ।

8:134 सिंहं] CE_N ; सिंहा A 8:134 प्रयाति] A; स याति CE_N 8:135 यमनामा-
ङ्कितं] CE_N ; यमनामाकितं A 8:135 महिषं] CE_N ; महिष A 8:135 आज्यपूर्णे]
C; आज्यपू \subseteq A; आज्यपूर्ण E_N 8:135 पयोघटसमन्विते] A; पयोघटसमन्वितम् C;
पयाघृतसमन्वितम् E_N 8:136 दत्त्वा दशम्यां विप्राय भोजिताय तपस्विने] E_N ; दत्त्वा
दशम्या विप्राय भोजिताय तपस्विने A; दत्त्वा दशम्या विप्रा \sqcup C 8:136 याम्यदुःखेन
मुच्यन्ते] A; याम्यदुःखैः प्रमुच्यन्ते CE_N 8:136 महापातकिनो ऽपि ये] AE_N ; महा-
पातकिनो प्रिये C 8:137 जीवान्ते गतिरुत्तमा] C; जीवन्ते गतिरुत्तमाः A; जीवान्ते
गतिमुत्तमाम् E_N 8:137 दद्याद्विजन्मने] CE_N ; दद्याद्विजन्मने A 8:138 नामाङ्कं स-
घृतं] AE_N ; नामाकं सघृते A 8:138 घृतान्विते] CE_N ; येपा? --- A 8:138 स
धर्मगतिमाप्नोति शुद्धः सम्बत्सरेण तु] E_N ; स धर्मगतिमा \sqcup सरेण तु C; --- तिमाप्नोति
शुद्धं संवत्सरेण तु A 8:139 कामान् निष्कामी] *conj.*; कामं निष्कामी A; कामनकामी
C; कामं निःकामी E_N 8:139 दद्यान्नानाभक्ष्यसमन्वितम्] C; दद्या नानाभक्षसमन्वि-
तम् A; दद्यान्नानाभक्षसमन्वितम् E_N 8:140 °समन्वितम्] AC; °संमन्वितम् E_N
8:140 विष्णो नाम समुच्चार्य] C; विष्णोर्नाम समुच्चार्य A; विष्णुर्नाम समुच्चार्य E_N

यावज्जीवन्तु संपूज्य भोजनैश्च सदक्षिणैः ॥ 8:141 ॥

विष्णुलोकमवाप्नोति विष्णुना सह मोदते ।

सौवर्णन्धनुषं कृत्वा पञ्चबाणसमन्वितम् ॥ 8:142 ॥

कामदेवं समभ्यर्च्य सघृते ताम्रभाजने ।

भक्ष्याम्बुपूर्णघटकां विप्रान्संभोज्य दापयेत् ॥ 8:143 ॥

सौभाग्यं धनधान्यञ्च विपाप्मा लभते ध्रुवम् ।

यावज्जीवं च सम्पूज्य कामदेवपुरं व्रजेत् ॥ 8:144 ॥

चतुर्दश्यां वृषन्दद्यात्सम्पूज्य परमेश्वरम् ।

तस्य नामाङ्कितं कृत्वा ताम्रभाजनसंस्थितम् ॥ 8:145 ॥

प्रदद्याद्विप्रमुख्येभ्यो भोजयित्वा यथाविधि ।

उभाभ्यामपि पक्षाभ्यां घटं भक्ष्याम्बुपूरितम् ॥ 8:146 ॥

अब्दात्पापविशुद्धिः स्याद्द्वादशाब्दैर्गणेश्वरः ।

यावज्जीवकृतेनैव सायोज्यन्तु महेश्वरे ॥ 8:147 ॥

पौर्णमास्याममावास्यां पक्षयोरुभयोरपि ।

श्राद्धपिण्डाप्सुदानेन पितृन्सन्तर्पयेन्नरः ॥ 8:148 ॥

8:141 यावज्जीवन्तु संपूज्य] CE_N ; --- A 8:142 सह मोदते] AC; सहमोदते E_N 8:142 कृत्वा] A; दत्त्वा CE_N 8:142 °बाण°] CE_N ; °बान° A 8:143 कामदेवं] CE_N ; कामदेव A 8:143 ताम्रभाजने] AC; ताम्र भाजने E_N 8:143 भक्ष्याम्बुपूर्णघटकां विप्रान् संभोज्य दापयेत्] conj.; भक्ष्याम्बुपूर्णघटकां विप्रां संभोज्य दार्पयेत् A (unmetrical); भक्ष्याम्बुपूर्णघटकं विप्रान् संभोज्य चार्चयेत् C; भक्ष्याम्बुपूर्ण घटकं विप्रान्संभोज्य चार्चयेत् E_N 8:144 विपाप्मा लभते] em.; विपापा लभते A; विपाप्मा लभते C; विपाप्मालभते E_N 8:144 च सम्पूज्य कामदेवपुरं] C; --- पुरं A; च सम्पूज्य कामदेव पुरं E_N 8:145 चतुर्दश्यां] CE_N ; चतुर्दश्या A 8:145 वृषन्दद्यात्सम्पूज्य] C; वृषन्दद्यात्संपूज्य A; वृषंदद्यात्सम्पूज्य E_N 8:145 ताम्रभाजनसंस्थितम्] AC; ताम्र भाजनसंस्थितं E_N 8:146 भोजयित्वा] CE_N ; योजयित्वा A 8:146 घटं भक्ष्याम्बुपूरितम्] A; घटान् भक्ष्याम्बुपूरितान् C; घटान् भक्ष्याम्बुपूरितान् E_N 8:147 अब्दात्पापविशुद्धिः स्याद्] C; अब्दात्पापविशुद्धि स्यां A; अब्दात्पापविशुद्धिः स्याद् E_N 8:147 द्वादशाब्दैर्गणेश्वरः] E_N ; द्वादशाब्दै गणेश्वरः AC 8:147 यावज्जीवकृतेनैव] CE_N ; यावज्जीव --- A 8:147 सायोज्यन्तु] C; --- A; सायुज्यन्तु E_N 8:147 महेश्वरे] E_N ; --- श्वरे A; महेश्वरः C 8:148 श्राद्धपिण्डाप्सुदानेन] C; श्राद्धपिण्डासदानेन A; श्राद्धपिण्डासुदानेन E_N 8:148 पितृन् सन्तर्पयेन्नरः] C; पितृ तर्पयेन्नरः A; पितृन् सन्तर्पयेन्नरः E_N

सौवर्णं पुरुषं कृत्वा पितृनामाङ्कितं बुधः ।
 प्रदद्याद्विप्रमुख्येभ्यः ताम्रस्थन्तु घृतस्रुतम् ॥ 8:149 ॥
 भक्ष्याम्बुपूर्णघटकान्दत्त्वा चैव विकल्मषः ।
 अब्देनैकेन युक्तात्मा विपापी काममीप्सितम् ॥ 8:150 ॥
 यावज्जीवकृतेनैव सुतृप्ताः पितरो भवेत् ।
 पितृणां पदमाप्नोति भ्रष्टो भवति चोत्तमः ॥ 8:151 ॥
 धनधान्यसमृद्धस्तु बहुपुत्रः प्रजायते ।
 देवानां पूजने ह्येष विधिरुक्तो मयानघाः ।
 देव्याशंकरसंवादं तन्मया परिकीर्तितम् ॥ 8:152 ॥

॥ ॐ ॥ इति शिवधर्मसंग्रहे ऽष्टमो ऽध्यायः ॥ ॐ ॥

देव्युवाच ।

वेदधर्मः कथं देव कर्त्तव्यो विधिमिच्छता ।
 स्वर्गापवर्गहेतोश्च प्रसादाद्वक्तुमर्हसि ॥ 9:1 ॥

ईश्वर उवाच ।

मेखली दण्डधारी च सन्ध्योपासनतत्परः ।

8:149 सौवर्णं पुरुषं] *em.*; सौवर्णं पुरुषं AC; सौवर्णपुरुषं E_N 8:149 ताम्रस्थन्तु घृतस्रुतम्] C; ताम्रस्थन्तु घृतस्रुतम् A; ताम्रस्थन्तु घटस्रुतम् E_N 8:150 भक्ष्याम्बुपूर्णघटकान्] *conj.*; भक्ष्याम्बुपूर्णघटका? A; भक्ष्याम्बुपूर्णघटकं C; भक्ष्याम्बुपूर्णघटकं E_N 8:150 विकल्मषः] AE_N ; विकल्मकः C 8:150 अब्देनैकेन युक्तात्मा विपापी काममीप्सितम्] CE_N ; अब्देनै \simeq --- काममीप्सित A 8:151 यावज्जीवकृतेनैव] CE_N ; याज्जीवकृतेन तु A 8:151 सुतृप्ताः पितरो भवेत्] A; भोजनैश्च सदक्षिणैः CE_N 8:152 *समृद्धस्तु] C; *समृद्धिस्तु A; *समृद्धन्तु E_N 8:152 देवानां पूजने ह्येष] A; देवानां पूजने ह्येष C; देवानां पूजयेद्धेष E_N 8:152 मयानघाः] *em.*; मयानघः A; मयानघ C; मयानघाः E_N 8:152 देव्याशंकरसंवादं] AC; देव्या शंकरसंवाद E_N 8:152 इति शिवधर्मसंग्रहे] C; --- सङ्गहे A; इति शिव धर्मसङ्गहे E_N 8:152 *अमो ऽध्यायः] CE_N ; *अमपटलः A 9:1 कर्त्तव्यो विधिमिच्छता] C; कर्त्तव्यो विधिपृच्छता A; कर्त्तव्योविधिमिच्छता E_N 9:1 वक्तुमर्हसि] AC; वक्तुमर्हसि E_N 9:2 सन्ध्योपासनं] CE_N ; सन्धोपासनं A

स्वाध्यायी होमजापी च भिक्षाशी त्यक्तमैथुनी ॥ 9:2 ॥

मधुमांसनिवृत्तश्च सक्षारलवणानि च ।

वृक्षारोहणमेकान्तं ताम्बूलञ्च न भक्षयेत् ॥ 9:3 ॥

वर्जयेत्प्रेक्षणं कोपमघृष्टा स्नानमाचरेत् ।

स्त्रीप्रेक्षणं कुर्वीत माल्यधूपञ्च वर्जयेत् ॥ 9:4 ॥

वर्जयेदञ्जनं गन्धन्तथा विषमलंघनम् ।

षट्त्रिंशदब्दिका चर्या गुरोस्त्रैवेदिकं व्रतम् ॥ 9:5 ॥

तदर्धिकं पादिकं वा ग्रहणान्तिकमेव वा ।

ब्रह्मचारिव्रतं ह्येतदुक्तमेव मया पुरा ॥ 9:6 ॥

विश्रुतो नरकं याति आचारात्स्वर्गगतिं व्रजेत् ।

कृतदारो गृहे यस्तु यजेद्यज्ञं सदक्षिणम् ॥ 9:7 ॥

स्वाध्यायं सततं कुर्यात्सायं प्रातश्च हावनम् ।

बलिञ्च वैश्वदेवानामतिथेश्चैव भोजनम् ॥ 9:8 ॥

दर्शञ्च पौर्णमासञ्च पशुबन्धेष्टिमेव च ।

श्राद्धं सदक्षिणं कुर्यादृतुकाले स्त्रियं व्रजेत् ॥ 9:9 ॥

9:2 होमजापी च] CE_N ; जप --- A 9:2 भिक्षाशी त्यक्तमैथुनी] C; शि त्यक्तमैथु-
नी A; भिक्षाशीत्यक्तमैथुनः E_N 9:3 मधुमांसनिवृत्तश्च] E_N ; मधुमान्सनिवृत्तिश्च A;
मधुमांसनिवृत्तिश्च C 9:3 सक्षारलवणानि च] *conj.*; अक्षारलवणानि च A; अक्षारल-
वणानि च CE_N 9:3 °मेकान्तं] C; मेकान्त A; °मेकान्तां E_N 9:4 कोपमघृष्टा] C;
कोपमघृष्टा AE_N 9:4 स्त्रीप्रेक्षणं कुर्वीत] C; स्त्रीप्रेक्षणं न कुर्वीत A; स्त्रीप्रेक्षणं
न कुर्वीत E_N 9:4 माल्यधूपञ्च] CE_N ; माल्यपुष्पञ्च A 9:5 वर्जयेदञ्जनं गन्धन्तथा
विषमलंघनम्] CE_N ; वर्जयेदञ्जन --- लंघनम् A 9:5 षट्त्रिंशदब्दिका चर्या] *conj.*;
षट्त्रिंशदब्दिकाचर्या A; षट्त्रिंशदब्दिकाचर्या C; षड्विंशदब्दिका E_N (unmetrical)
9:5 गुरोस्त्रैवेदिकं] CE_N ; गुरोस्त्रैवेदिक A 9:6 ह्येतदुक्तमेव] CE_N ; ह्येतदुक्तमे A
9:7 विश्रुतो नरकं याति] C; विश्रुतो नरकं यान्ति A; विश्रुता नरकं यान्ति E_N
9:7 आचारात्स्वर्गगतिं] CE_N ; आचारा स्वर्गगति A 9:7 यजेद्यज्ञं सदक्षिणम्] CE_N ;
यजेद्यस्तुज्ञ सदक्षिण A (unmetrical) 9:8 सततं कुर्यात्सायं प्रातश्च] CE_N ; तं कुर्या?
सायं प्रातश्च A 9:8 हावनम्] AE_N ; हानवम् C 9:8 °मतिथेश्चैव] E_N ; °मतिथि-
श्चैव AC 9:9 दर्शञ्च] C; दर्शनं AE_N 9:9 पौर्णमासञ्च] *conj.*; पौर्णमास्याञ्च A;
पौर्णमास्यान्तु CE_N 9:9 श्राद्धं] CE_N ; श्राद्ध A

वज्जयेत्परदारादीनाचाराद्गतिमाप्नुयात् ।
 अहिंसा निर्मलत्वं हि तप्तस्तेयविवर्जनात् ॥ 9:10 ॥
 कामक्रोधनिवृत्तिश्च गुरुपूजनमेव च ।
 क्षमा दमो दया दानं सत्यं शौचं धृतिर्घृणा ॥ 9:11 ॥
 विद्या विज्ञानमास्तिक्यमेतद्ब्राह्मणलक्षणम् ।
 जीवेच्छिलोच्छ्वृत्यैव प्रमृतेनैव वा पुनः ॥ 9:12 ॥
 वाणिज्यादि त्यजेत्कर्म भूतद्रोहश्च सर्वदा ।
 जपाग्निहोमसंयुक्तः स स्वर्गफलभागभवेत् ॥ 9:13 ॥
 पञ्चयज्ञमकुर्वाणो नरकं स ध्रुवं व्रजेत् ।
 अष्टम्याञ्च चतुर्दश्यामुपोष्य प्रयतात्मवान् ॥ 9:14 ॥
 बह्वृचं शिवसंकल्पं जपेत्संपूज्य शंकरम् ।
 एवं सम्वत्सरैकन्तु भक्त्या यः कुरुते द्विजः ॥ 9:15 ॥
 सर्पनिर्मोकवत्पापैर्मुच्यते नात्र संशयः ।
 तथैवैकादशं रुद्रञ्जपेदध्वपुरोहितः ॥ 9:16 ॥

9:10 आचाराद्गतिमाप्नुयात्] *em.*; आचारागतिमाप्नुयात् A; आराद्गतिमाप्नुयात् C (unmetrical); स्वाचाराद्गतिमाप्नुयात् E_N 9:10 अहिंसा निर्मलत्वं हि] C; अहिंसा निर्मल --- A; अहिंसानिर्मलत्वं हि E_N 9:10 तप्तस्तेयविवर्जनात्] C; --- विवर्जनात् A; तप्तस्तेयविवर्जनात् E_N 9:11 शौचं धृतिर्घृणा] C; शौच धृतिर्घृणा A; शौचं धृतिर्घृणा कृपा (unmetrical) 9:12 °आस्तिक्यम्] CE_N; आस्तिक्य A 9:12 एतद्ब्राह्मणलक्षणम्] E_N; एतद्ब्राह्मणलक्षणम् A; एद्ब्राह्मणलक्षणम् C (unmetrical) 9:12 जीवेच्छिलोच्छ्वृत्यैव] CE_N; जीवे शिलाच्छ्वृत्यैव A 9:12 प्रमृतेनैव] AC; प्रसृतेनैव E_N 9:13 वाणिज्यादि] AE_N; वाणिज्यादि C 9:13 जपाग्निहोमसंयुक्तः] CE_N; जपाग्निहोमसंयुक्त --- A 9:13 स स्वर्गफलभागभवेत्] CE_N; --- भागभवेत् A 9:14 पञ्चयज्ञमकुर्वाणो] AC; पञ्च यज्ञमकुर्वाणो E_N 9:14 नरकं] CE_N; नरक A 9:14 चतुर्दश्यामुपोष्य] CE_N; चतुर्दश्यां मुपोष्य A 9:15 बह्वृचं शिवसंकल्पं जपेत्संपूज्य] C; ब्रह्मत्य शिवसंकल्पं जपेत्संपूज्य A; बह्वृचं शिवसङ्कल्पं जपेत्संपूज्य E_N 9:15 एवं सम्वत्सरैकन्तु] E_N; एवं सम्वत्सरैकं तु A; एवं सत्सरैकं तु C (unmetrical) 9:15 भक्त्या यः] CE_N; भिक्षा य A 9:16 सर्पनिर्मोकवत्पापैर्मुच्यते नात्र संशयः] E_N; सर्पनिर्मोकवत्पापैर्मुच्यते नात्र संशयः A; सर्पनिर्मोकवत्पापैर्मुच्यते नात्र संशयः C (unmetrical) 9:16 तथैवैकादशं] E_N; त --- A; तथैवैकादशं C 9:16 रुद्रञ्जपेदध्वपुरोहितः] CE_N; --- रुद्रं जपेदध्वपुरोहितः A

दक्षिणायां स्थितो मूर्त्तौ संपूज्य परमेश्वरम् ।
स सर्वकलुषैर्मुक्तः शुद्धस्फटिकनिर्मलः ॥ 9:17 ॥

रत्नालोकविमानेन याति माहेश्वरं पदम् ।
अथवोद्धृत्य तत्रैव मानस्तोकशतं शतम् ॥ 9:18 ॥

प्रत्यहं तु जपेद्देवि गणत्वं यो ऽभिवाञ्छति ।
वामदेवं जपेत्सोमं देवव्रतमथापि वा ॥ 9:19 ॥

पूर्वोक्तविधिमास्थाय च्छन्दोगः शुचिमानसः ।
दिवाकर इव व्योम्नि भ्राजमानः स्वतेजसा ॥ 9:20 ॥

स गच्छेत्परमं स्थानं यत्र यान्ति बहुश्रुताः ।
जपेद्द्रुगणान्विद्वानथर्वशिर एव वा ॥ 9:21 ॥

अथवाभ्यर्च्य देवेशं याति माहेश्वरम्पदम् ।
विविक्षुर्देवदेवस्य शरीरं ब्रह्मवित्तमः ॥ 9:22 ॥

पवित्रं परमं पुण्यं व्रतं भौतिकमाचरेत् ।
यज्ञब्रह्मार्पणेनैव यजेद्यज्ञं सदक्षिणं ॥ 9:23 ॥

आत्मध्यानरतश्चैव सिद्ध्यते देवधर्मवित् ।
ध्यायन्प्रणवयोगेन सर्वगं ब्रह्म सर्वदा ॥ 9:24 ॥

षोडशारेण चक्रेण यदिच्छेत्सिद्धिमात्मनः ।

9:17 दक्षिणायां स्थितो मूर्त्तौ] conj.; दक्षिणांगस्थितो मूर्त्तौ A; दक्षिणायां स्थितो मूर्त्तौ C;
दक्षिणायां स्थितं मूर्त्तौ E_N 9:17 °कलुषैर्मुक्तः] C; °कलुषैर्मुक्तः A; °कलुषैर्मुक्तः E_N
9:17 शुद्धस्फटिकनिर्मलः] AC; शुद्धः स्फटिकनिर्मलः E_N 9:19 तु जपेद्देवि] em.;
तज्जपेद्देवि CE_N 9:19 यो ऽभिवाञ्छति] CE_N; यो ऽभिवाञ् --- A 9:19 वामदेवं
जपेत्सोमं] CE_N; --- जपेत्सोमं A 9:20 पूर्वोक्त°] AC; पूर्वोक्ति° E_N 9:20 च्छन्दो-
गः] CE_N; च्छन्दोग A 9:20 भ्राजमानः] CE_N; भ्राजमान A 9:21 परमं] CE_N;
परम A 9:21 °गणान्] CE_N; °गण A 9:22 याति] CE_N; यान्ति A 9:22 माहेश्वरम्पदम्] CE_N;
माहेश्वर --- A 9:22 विविक्षुर्देवदेवस्य शरीरं] CE_N; --- देवदेवस्य
शरीर A 9:23 यज्ञब्रह्मार्पणेनैव] CE_N; यज्ञवर्पणेनैव A (unmetrical) 9:23 यजेद्यज्ञं
सदक्षिणं] AC; यजेद्यज्ञान् सदक्षिणान् E_N 9:24 आत्मध्यान°] AC; आत्मज्ञान° E_N
9:24 ध्यायन्प्रणवयोगेन सर्वगं] conj.; ध्यायं प्रणवां योगेन सर्वत्मा A; ध्यायेत्प्रणव-
योगेन सर्वगं C; ध्यायेन् प्रणवयोगेन सर्वगं E_N 9:25 यदिच्छेत्सिद्धिमात्मनः] conj.;
यदि --- A; यदीच्छेत्सिद्धिमात्मनः CE_N

अद्वया चैकचित्तेन सर्वद्वंद्वसहेन च ॥ 9:25 ॥

नित्यञ्चालुब्धचित्तेन सर्वमेकत्वदर्शिना ।

एवं यो वर्तते नित्यञ्चपध्यानाग्निकर्मसु ॥ 9:26 ॥

न चासौ दुर्गतिं याति ब्रह्मलोकञ्च गच्छति ।

केवलं कर्मकारी स्यादात्मध्यानविवर्जितः ॥ 9:27 ॥

अजित्वा सर्वगं ब्रह्म स्वर्गमात्रफलं लभेत् ।

अत ऊर्ध्वं वनेवासी जितक्रोधो जितेन्द्रियः ॥ 9:28 ॥

वसेद्वनगतो विद्वान्वर्तयन्कुशबिन्दुना ।

कन्दमूलफलैः शाकैः श्यामानीवारकङ्गुभिः ॥ 9:29 ॥

सायं प्रातश्च तैरेव होमयेज्जातवेदसम् ।

अफालकृष्टैर्वनजैर्देवब्राह्मणतर्पणम् ॥ 9:30 ॥

पितृणान्तर्पणञ्चैव जपहोमरतः सदा ।

सर्वभूतहितो नित्यं सर्वदुःखसहिष्णुकः ॥ 9:31 ॥

अभ्रावकाश्यं शीतोष्णं पञ्चाग्निर्जलशायिता ।

कुशवल्कलवासांसि कृष्णाजिनधरः सदा ॥ 9:32 ॥

9:25 चैकचित्तेन] CE_N ; --- चित्तेन A 9:25 सर्वद्वंद्वसहेन च] AC; सर्व द्वंद्वसहेन च E_N
 9:26 °चालुब्धचित्तेन] CE_N ; °चालुप्तचित्तेन A 9:26 °दर्शिना] AC; °दशिना E_N
 9:27 कर्मकारी स्यादात्मध्यानविवर्जितः] C; धर्मकारी स्यादात्मध्यानविवर्जितः A; क-
 र्मकारीस्यादात्मध्यान विवर्जितः E_N 9:28 °फलं लभेत्] CE_N ; --- A 9:28 अत]
 CE_N ; --- A 9:29 वनगतो] AC; वनगतो E_N 9:29 वर्तयन्कुशबिन्दुना] C; वर्तय
 कुशबिन्दुना A; वर्तयन् कुशबिन्दुना E_N 9:29 कन्दमूलफलैः शाकैः] CE_N ; कन्द-
 मूलफलैः शाकैः A 9:29 °कङ्गुभिः] CE_N ; °कोङ्गुभिः A 9:30 तैरेव] AE_N ; तैरेव
 C 9:30 होमयेज्] CE_N ; होमये A 9:30 अफालकृष्टैर्वनजैर्देवब्राह्मणतर्पणम्] *conj.*;
 अफालकृष्टैर्वनक्षैः देवब्राह्मणतर्पणम् A; अट्टालकृष्टैर्वनजैर्देवब्राह्मणतर्पणैः E_N 9:31 पि-
 तृणान्तर्पणञ्चैव] CE_N ; पितृणान्तर्पणं चैव A 9:31 जपहोमरतः सदा] CE_N ; जा-
 पहोमरत सादा A 9:31 सर्वभूतहितो नित्यं] CE_N ; --- त्यं A 9:32 अभ्रावकाश्यं
 शीतोष्णं] C; अभ्रावकाशा सातोष्ण A; अभ्रावकाश्यं शीतोष्णौ E_N 9:32 पञ्चाग्निर्ज-
 लशायिता] C; पञ्चाग्निजलशायिता A; पञ्चाग्निर्जलशायि वा E_N 9:32 °वासांसि
 कृष्णाजिनधरः] CE_N ; वासांस्या कृष्णाजिनधर A

कृच्छ्रातिकृच्छ्रतप्तादिपराकैश्चान्द्रायणैस्तथा ।
शीर्णपणोदकाहारैरात्मानं परिशोधयेत् ॥ ९:३३ ॥

मृगचारी वसेत्तैस्तु कष्टां वृत्तिं समास्थितः ।
ब्राह्मणः स्वर्गगामी स्याद्विस्तृतो नरकं व्रजेत् ॥ ९:३४ ॥

कायस्थमग्निं कृत्वा तु खमाकाशे तु विन्यसेत् ।
चेष्टायां विन्यसेद्वायुमनले ऽग्निं पयो ऽम्भसि ॥ ९:३५ ॥

कायं भूमौ मनश्चन्द्रे दिक्षु श्रोत्रे तु विन्यसेत् ।
विष्णुं पादे गले रुद्रं अग्निं वाचि विनिक्षिपेत् ॥ ९:३६ ॥

मित्रे पाय्विन्द्रियं न्यास्य शिश्वे चैव प्रजापतिम् ।
संन्यासन्तु ततः कृत्वा लोभक्रोधादिवर्जितः ॥ ९:३७ ॥

अद्रोहः सर्वभूतानां सर्वमात्मनि पश्यति ।
त्रिदण्डी कुण्डपात्री च भैक्षग्रासाष्टभुक्सदा ॥ ९:३८ ॥

न शश्वदुपभुञ्जीत भैक्षवृत्तिसमाश्रितः ।
ग्रामैकरात्रमुषितो न वसेत्पञ्चरात्रिकः ॥ ९:३९ ॥

९:३३ कृच्छ्रातिकृच्छ्रतप्तादिपराकैश्चान्द्रायणैस्तथा] C (unmetrical); कृच्छ्रादिकृच्छ्रतप्ता-
दिपराकेन्तापणैस्तथा A; कृच्छ्रातिकृच्छ्रतप्तादिपराश्चान्द्रायणैस्तथा E_N ९:३३ शीर्ण°]
AC; शा-ई-र्ण° E_N ९:३३ आत्मानं] CE_N; आत्मान A ९:३४ वसेत्तैस्तु कष्टां वृत्तिं
समास्थितः] E_N; वसेत्तैस्तु कष्टवृत्तिं समास्थिता A; वसेत्तैस्तु कष्टा वृत्तिं समास्थितः C
९:३४ ब्राह्मणः स्वर्गगामी स्याद्विस्तृतो नरकं व्रजेत्] E_N; --- र्गगामी स्याद्विस्तृतो नरकं
व्रजेत् A; ब्राह्मणः स्वर्गगामी स्याद्विस्तृतो नरक् व्रजेत् C ९:३५ कायस्थमग्निं कृत्वा तु]
A; अग्निं कृत्वा तु कायस्थं CE_N ९:३५ खमाकाशे] CE_N; क्षमांसाख्ये A ९:३५ चे-
ष्टायां] AE_N; चेष्टाया C ९:३५ पयो ऽम्भसि] CE_N; पयो भसि A ९:३६ श्रोत्रे]
AE_N; श्रोत्र C ९:३६ विन्यसेत्] AC; विनिक्षिपेत् E_N ९:३६ विष्णुं] C; विष्णु A; om.
E_N ९:३६ पादे गले रुद्रं अग्निं वाचि विनिक्षिपेत्] AC; om. E_N ९:३७ पाय्विन्द्रियं]
C; पाय्विन्द्रिय A; पय्विन्द्रि E_N ९:३७ शिश्वे चैव प्रजापतिम्] CE_N; शि --- ति A
९:३७ संन्यासन्तु] em.; संन्यासन्तु ACE_N ९:३७ कृत्वा लोभक्रोधादिवर्जितः] em.; कृ-
त्वा लोभक्रोधादिवर्जितं A; कृत्वा लोभमोहविवर्जितः C; कृत्वालोभमोहविवर्जितः E_N
९:३८ अद्रोहः सर्वभूतानां] E_N; अद्रोह सर्वभूताना A; अद्रोहस्य वभूताना C ९:३८ भै-
क्षग्रासाष्टभुक् सदा] conj.; भैक्षग्रासाष्टस्सदा A; भैक्षस्यष्टभुक् सदा C (unmetrical);
भैक्षग्रासाष्टतुट् सदा E_N ९:३९ समाश्रितः] AE_N; समाश्रितिः C ९:३९ उपभुञ्जीत]
CE_N; उपयुञ्जीत A ९:३९ भैक्षवृत्ति°] AC; भैक्षवृत्ति E_N ९:३९ ग्रामैक°] AE_N;
ग्रायैक° C ९:३९ °रात्रिकः] E_N; °रात्रिक A; °रात्रकः C

वर्षास्वेकत्र संवासी नगरे पञ्चरात्रिकः ।
 दम्भकल्कविनिर्मुक्तः सर्वद्वंद्वसहिष्णुकः ॥ ९:४० ॥
 ग्रामसङ्गविवर्ज्जी स्यात्सङ्गदोषविवर्जितः ।
 समः सर्वेषु भूतेषु अनारंभी अहिंसकः ॥ ९:४१ ॥
 आत्मध्यानरतिर्नित्यं ब्रह्मभावसमन्वितः ।
 एवं यो वर्तते नित्यं स याति ब्रह्मलौकिकम् ॥ ९:४२ ॥
 ब्रह्मणा सह मोदेत ब्रह्मण्येव तु लीयते ।
 विस्त्रुतो नरकं याति कामलोभसमन्वितः ॥ ९:४३ ॥
 यथोक्तकारी ब्रह्मात्मा ब्रह्मलोकञ्च गच्छति ।
 वेदधर्मो मया प्रोक्तः स्वर्गनैश्रेयसः पदम् ।
 उत्तरेणैव वक्त्रेण व्याख्यातश्च समासतः ॥ ९:४४ ॥

॥ ० ॥ इति शिवधर्मसंग्रहे नवमोऽध्यायः ॥ ० ॥

९:४० संवासी नगरे पञ्चरात्रिकः] C; --- पञ्चरात्रिकः A; सन्न्यासी नगरे पञ्चरात्रिकः
 E_N ९:४० दम्भकल्कविनिर्मुक्तः] CE_N; दम्भकर्णविनिर्मुक्तः A ९:४० सर्वद्वंद्वसहिष्णु-
 कः] AE_N; सर्वद्वंद्वसहिष्णुकः C ९:४१ ग्रामसङ्गविवर्ज्जी स्यात्] C; ग्रामकर्मविवर्ज्जी
 स्यात् E_N; ग्रामसङ्गविवर्जी स्या A ९:४१ सङ्गदोषविवर्जितः] CE_N; संगदोषविव-
 र्जिता A ९:४१ समः सर्वेषु भूतेषु] C; सम सर्वेषु भूतेषु A; दयालु सर्वभूतेषु E_N
 ९:४१ अनारंभी] AC; अनासक्ति E_N ९:४२ आत्मध्यानरतिर्नित्यं] em.; आत्मध्यान-
 रति नित्यं A; आत्मभावरतिर्नित्यं CE_N ९:४२ स याति ब्रह्मलौकिकम्] AC; सयाति
 ब्रह्मलोकिकं E_N ९:४३ ब्रह्मणा सह मोदेत] C; --- न्ते A; ब्रह्मणा सह मोदन्ते E_N
 ९:४३ कामलोभसमन्वितः] AC; कामलोभ समन्वितः E_N ९:४४ यथोक्तकारी] AC;
 यथोक्तकारी E_N ९:४४ ब्रह्मात्मा] AE_N; ब्रह्मात्मा C ९:४४ ब्रह्मलोकञ्च] A; ब्रह्म-
 लोकं स CE_N ९:४४ वेदधर्मो मया प्रोक्तः] C; वेदधर्म मया प्रोक्तः A; वेदधर्म मया
 प्रोक्ताः E_N ९:४४ स्वर्गनैश्रेयसः पदम्] A; स्वर्गनैश्रेयसम्पदम् C; स्वर्ग नैश्रेयसम्पदम्
 E_N ९:४४ व्याख्यातश्च समासतः] CE_N; व्याख्याता च समासतः A ९:४४ इति
 शिवधर्मसंग्रहे] CE_N; इति शिवधर्म --- A ९:४४ नवमोऽध्यायः] C; --- पटलः A;
 नवमोऽध्याय E_N

WORKS CONSULTED

Abbreviations

- BORI Bhandarkar Oriental Research Institute
EFEO Ecole française d'Extrême-Orient
EI *Epigraphia Indica*
GOML Government Oriental Manuscripts Library, Madras
IFI Institut Français d'Indologie (misnomer used in old publications)
IFP Institut Français de Pondichéry / French Institute of Pondicherry
KSTS Kashmir Series of Texts and Studies
NAK National Archives of Kathmandu
NGMPP Nepal-German Manuscript Preservation Project
NM Niśvāsamukha
ŚiDhS Śivadharmasaṅgraha
T Transcript

Manuscripts

Ātmārthapūjāpaddhati of Vedajñānaguru II. IFP MS Transcript T. 323.

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- Niśvāsakārikā**. IFP paper transcripts: T. 17, T. 127 and T. 150.
- Niśvāsākhya mahātāntra**. See *Devyāmatam*.
- Pārameśvaratantra** Cambridge University Library MS Add. 1049. Palm-leaf, early Nepalese ‘Licchavi’ script. Also NAK MS 4-892, NGMPP Reel No. A 1280/2 (paper manuscript in Newari); IFP T. 249, paper transcript in Devanāgarī.
- Prāyaścittasamuccaya** of Hṛdayaśiva. Cambridge University Library MS Add. 2833. Palm-leaf, early Newari script. Also NAK MS 1-1297, NGMPP Reel No. A 521/6 (paper manuscript in Newari script); NAK MS 5-2402, NGMPP Reel No. B 427/2 (paper manuscript in Devanāgarī).
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Samenvatting

Een uniek 9de-eeuws Nepalees palmbiad handschrift, bewaard in de National Archives, Kathmandu, bevat het naar het zich laat aanzien oudste overgeleverde śivaïtische tantra, getiteld *Niśvāsātattvasaṃhitā*. Het handschrift omvat vijf afzonderlijke boeken, in de volgorde van het handschrift: *Niśvāsamukha*, *Mūlasūtra*, *Nayasūtra*, *Uttarasūtra* en *Guhyasūtra*. Het *Niśvāsamukha*, dat is onderverdeeld in vier hoofdstukken, vormt de introductie tot de *Niśvāsātattvasaṃhitā*. Dit proefschrift omvat de eerste kritische editie, geannoteerde vertaling en studie van het *Niśvāsamukha*.

Het *Niśvāsamukha* introduceert de religieuze context waarbinnen de Mantramārga, het tantrische śivaïsme dat het onderwerp is van de vier sutras van de *Niśvāsātattvasaṃhitā*, verscheen. Het eerste boek is nader onderverdeeld in delen gewijd aan wat de tekst noemt Laukika (leken religie), Vaidika (vedisch), Ādhyātmika (spiritueel) en Atimārga (transcendent). Het vierde hoofdstuk is vanuit historisch perspectief het meest significant: na de behandeling van de Vaidika en Ādhyātmika religieuze tradities, beschrijft het de Ātimārga, d.w.z. de Pāśupata traditie. In dit deel bewaart de tekst nergens anders overgeleverd materiaal over de Lokātīta sekte van de Pāśupatas.

Het *Niśvāsamukha* levert informatie die nauwelijks—of helemaal niet—gedocumenteerd is in andere bronnen. Meest in het oog springend kenmerk is het structurele kader waarbinnen de tekst een grote hoeveelheid religieuze leren presenteert als vijf stromen van kennis die voortkomen uit Sadāśiva. Een kenmerkend aspect van deze narratieve structuur is de incorporatie van zowel śivaïtische als niet-śivaïtische leren. Het is niet louter zo dat de tekst afzonderlijke tradities samenvoegt of enkel hun geldigheid erkent, maar de tekst omsluit in feite afzonderlijke overtuigingen, zienswijzen en rituelen, en laat ze in harmonie opereren onder een unieke autoriteit. Deze behandeling van de vijf stromen van kennis doet denken aan wat door sommigen ook wel het inklusivistische karakter van ‘hindoeïsme’ wordt genoemd, omdat ze autoriteit verleent aan alle andere denksystemen, of in ieder geval tot op zekere hoogte. Het huidige onderzoek draagt daarmee bij aan de religieuze en culturele geschiedenis van het oude India, in het bijzonder omstreeks de 7de eeuw.

Vijf hoofdstukken (5-9) van het *Śivadharmasaṃgraha*, een werk van het śivaïsme voor leken, blijken sterk te hebben geleend van het *Niśvāsamukha*. Om de historische ontwikkeling van het *Niśvāsamukha* te contextualiseren zijn deze vijf hoofdstukken toegevoegd als appendix bij de editie van het *Niśvāsamukha*.

Summary

A single 9th-century Nepalese palm-leaf manuscript preserved in the National Archives, Kathmandu, transmits what appears to be the oldest surviving Śaiva tantra, called the *Niśvāsatattvasaṃhitā*. The manuscript consists of five separate books called, in the order of appearance in the manuscript: *Niśvāsamukha*, *Mūlasūtra*, *Nayasūtra*, *Uttarasūtra* and *Guhyasūtra*. The *Niśvāsamukha*, which is divided into four chapters, serves as the introductory book prefacing the *Niśvāsatattvasaṃhitā*. This thesis presents the first critical edition, annotated translation and study of the *Niśvāsamukha*.

The *Niśvāsamukha* introduces the religious context in which the Mantramārga, the tantric Śaivism that is the subject of the four sūtras of the *Niśvāsatattvasaṃhitā*, emerged. This first book is subdivided into sections devoted to what the text calls Laukika (lay religion), Vaidika (Vedic), Ādhyātmika (spiritual), and Atimārga (transcendental). Its fourth chapter is historically the most significant, for, after dealing with the Vaidika and Ādhyātmika religious traditions, it expounds the Atimārga, i.e. the Pāśupata tradition. In this section, the text preserves otherwise unknown material about the Lokātīta sect of the Pāśupatas.

The *Niśvāsamukha* provides us with information that is—if at all—sparsely documented in other sources. Its most remarkable feature is its structural framework, which presents a large range of religious teachings as five streams of knowledge originating from Sadāśiva. A significant feature of this narrative is its incorporation of both Śaiva and non-Śaiva teachings. The text does not just put distinct traditions together or merely acknowledge their validity, but it effectively encompasses discrete beliefs, philosophies, and rituals, and makes them function in harmony under a single authority. This account of the five streams of knowledge is reminiscent of what some would call the inclusivist character of ‘Hinduism’, since it gives authority to all other systems of thought, at least to some degree. Thus the present research sheds light on the religious and cultural history of ancient India, particularly around the 7th century.

Five chapters (5-9) of the *Śivadharmasaṅgraha*, a work of lay Śaivism, appear to have borrowed heavily from the *Niśvāsamukha*. In order to contextualize the historical evolution of the *Niśvāsamukha* as a text, these five chapters are included as an appendix to the edition of the *Niśvāsamukha*.

Curriculum vitae

Nirajan Kafle (born 1981, Kathmandu) received his BA (2003, honours) and MA (2005, honours with gold distinction) in Classical Indology from Nepal Sanskrit University, Kathmandu. He has worked as cataloguer for the Nepalese German Manuscript Cataloguing Project (NGMCP) at the Nepal Research Centre, Kathmandu (2002-2007, 2011-2014), as lecturer at Kathmandu University, Centre for Buddhist Studies (2007-2008), as lecturer at Lumbini University, Kathmandu (2012-2014), and as local director of Historical Documents of Nepal, Kathmandu branch (April-September 2014). From 2008-2011 he was employed as fulltime associate researcher at the Ecole française d'Extrême-Orient (EFEO) Centre de Pondichéry, Pondicherry, India. Work on this thesis was started at Pondicherry in the context of the Early Tantra project co-funded by the Agence Nationale pour la Recherche and the Deutsche Forschungsgemeinschaft. The thesis was completed at Leiden University supported by a J. Gonda Fund Fellowship at the International Institute for Asian Studies (IIAS), Leiden (September 2014 – February 2015). Nirajan Kafle is currently working as a research officer at the EFEO in Pondicherry.